

श्री शब्दब्रह्मसंहिता

Śrī Śabda-brahma-saṁhitā

a compilation about sound, music, singing-and-dancing for Śrī Kṛṣṇa (saṅkīrtana) from Gauḍīya Vaiṣṇava śāstra's suchs as Bhagavad-gītā As It Is, Śrīmad-Bhāgavatam (Bhāgavata Purāṇa), Śrī Caitanya-caritāmṛta, Bhakti-rasāmṛta-sindhu (Nectar of Devotion), Bhakti-ratnākara etc.



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The Samhita was caused by a vow I took, during my iniation ceremony from H.H. Śrīla Radhanath Swami Mahārāja on May 31st 2015, in fornt of Śrī Śrī Rādhā-Dāmodara and all the devotees at Gita-nagari Dhama. The vow was to serve Śrī Kṛṣṇa's Holy Names, how ever meek or small, but to the best of my abilities. So, to help kirtaneers & those who chant Śrī Kṛṣṇa's Holy Names, I compiled knowledge about sound, music, singing-and-dancing for Śrī Kṛṣṇa (saṅkīrtana) from Gauḍīya Vaiṣṇava śāstra's suchs as Bhagavad-gītā As It Is, Śrīmad-Bhāgavatam (Bhāgavata Purāṇa), Śrī Caitanya-caritāmṛta, Bhakti-rasāmṛta-sindhu (Nectar of Devotion), Bhakti-ratnākara etc. Becuase, every word and every page is taken directly from the Śrīmad-Bhāgavatam etc. Reading this book is reading the Śrīmad-Bhāgavatam & Śrīla Prabhupāda purports. I just simply researched and compiled thoses verse (after many hours) here for a easy reference and acesses to all souls.

Dedicated to Śrī Śrī Rādhā-Śyāmasundara, Śrī Śrī Gaura-Nityānandasundara, Śrī Śrī Mahā-Lakṣmī-Viṣṇu & Śrīla Prabhupāda.

Śrī Śrī Rādhā-Śyāmasundara's dāsa

Dāmodara Svarūpa

April 11th, 2018

Varuthini Ekadasi

Śrī Śrī Rādhā-Śyāmasundara Temple Bloomington, Illinois USA

Origin of Music

Dancing, Harmony & Kirtan:

Śrī Kṛṣṇa is the origin of sound, music, singing and dancing. Since time does not exist in spiritual world, the rāsa-līlā is eternally taking place. As the rāsa-līlā was happening we find that singing with each other (harmony) and dancing was created by Śrī Kṛṣṇa and His gopis and the interactions They were having with each other:

SB 10.33.1 — Śukadeva Gosvāmī said: When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled.

SB 10.33.2 — There on the Yamunā's banks Lord Govinda then began the pastime of the rāsa dance in the company of those jewels among women, the faithful gopīs, who joyfully linked their arms together.

SB 10.33.3 — The festive rāsa dance commenced, with the gopīs arrayed in a circle. Lord Kṛṣṇa expanded Himself and entered between each pair of gopīs, and as that master of mystic power placed His arms around their necks, each girl thought He was standing next to her alone. The demigods and their wives were overwhelmed with eagerness to witness the rāsa dance, and they soon crowded the sky with their hundreds of celestial airplanes.

SB 10.33.4 — Kettledrums then resounded in the sky while flowers rained down and the chief Gandharvas and their wives sang Lord Kṛṣṇa's spotless glories.

SB 10.33.5 — A tumultuous sound arose from the armlets, ankle

bells and waist bells of the gopīs as they sported with their beloved Kṛṣṇa in the circle of the rāsa dance.

SB 10.33.6 — In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.

SB 10.33.6

tatrātiśuśubhe tābhir
bhagavān devakī-sutaḥ
madhye maṇīnāṁ haimānāṁ
mahā-marakato yathā

Synonyms:

tatra — there; *atiśuśubhe* — appeared most brilliant; *tābhiḥ* — with them; *bhagavān* — the Supreme Lord; *devakī-sutaḥ* — Kṛṣṇa, the son of Devakī; *madhye* — in the midst; *maṇīnām* — of ornaments; *haimānām* — golden; *mahā*— great; *marakataḥ* — a sapphire; *yathā* — as.

Translation:

In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.

Purport:

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that Devakī, besides being the name of Vasudeva's wife, is also a name of mother Yaśodā, as stated in the *Ādi Purāṇa: dve nāmnī nanda-bhāryāyā yaśodā devakīti ca.* "The wife of Nanda has two names — Yaśodā and Devakī."

SB 10.33.7

pāda-nyāsair bhuja-vidhutibhiḥ sa-smitair bhrū-vilāsair

bhajyan madhyaiś cala-kuca-paṭaiḥ kuṇḍalair gaṇḍa-lolaiḥ
svidyan-mukhyaḥ kavara-rasanāgranthayaḥ kṛṣṇa-vadhvo
gāyantyas taṁ taḍita iva tā megha-cakre virejuḥ

Synonyms:

pāda — of their feet; *nyāsaiḥ* — by the placement; *bhuja* — of their hands; *vidhutibhiḥ* — by the gestures; *sa-smitaiḥ* — smiling; *bhrū* — of their eyebrows; *vilāsaiḥ* — by the playful movements; *bhajyan* — bending; *madhyaiḥ* — by their middles; *cala* — moving; *kuca* — covering their breasts; *paṭaiḥ* — by the cloths; *kuṇḍalaiḥ*— by their earrings; *gaṇḍa* — on their cheeks; *lolaiḥ* — rolling; *svidyan* — perspiring; *mukhyaḥ* — whose faces; *kavara* — the braids of their hair; *rasanā* — and their belts; *āgranthayaḥ* — having tightly tied; *kṛṣṇa-vadhvaḥ* — the consorts of Lord Kṛṣṇa; *gāyantyaḥ* — singing; *tam* — about Him; *taḍitaḥ* — bolts of lightning; *iva* — as if; *tāḥ*— they; *megha-cakre* — in a range of clouds; *virejuḥ* — shone.

Translation:

As the gopīs sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Kṛṣṇa's young consorts shone like streaks of lightning in a mass of clouds.

Purport:

Śrīla Śrīdhara Svāmī explains that according to the analogy of lightning flashing in clouds, the perspiration on the lovely faces of the *gopīs* resembled drops of mist, and their singing resembled thunder. The word *āgranthayaḥ* may also be read *agranthayaḥ,* meaning "loosened." This would indicate that although the *gopīs* began the dance with their hair and belts tightly drawn, these gradually slackened and loosened.

Śrīla Viśvanātha Cakravartī points out that the *gopīs* were expert

at exhibiting *mudrās* (precise hand gestures that express feelings or convey meanings associated with the theme of a performance). Thus sometimes Kṛṣṇa and the *gopīs* would artistically move their interlocked arms together, and sometimes they would separate arms and exhibit *mudrās* to act out the meaning of the songs they were singing.

The word *pāda-nyāsaiḥ* indicates that the *gopīs* artistically and gracefully placed the steps of their dancing feet in an enchanting way, and the words *sa-smitair bhrū-vilāsair* indicate that the romantic movements of their eyebrows, smiling with love, were most charming to behold.

SB 10.33.8

uccair jagur nṛtyamānā
rakta-kaṇṭhyo rati-priyāḥ
kṛṣṇābhimarśa-muditā
yad-gītenedam āvṛtam

SYNONYMS:

uccaiḥ — loudly; *jaguḥ* — they sang; *nṛtyamānāḥ* — while dancing; *rakta* — colored; *kaṇṭhyaḥ* — their throats; *rati* — conjugal enjoyment; *priyāḥ* — dedicated to; *kṛṣṇa-abhimarśa* — by the touch of Lord Kṛṣṇa; *muditāḥ* — joyful; *yat* — whose; *gītena* — by the singing; *idam* — this entire universe; *āvṛtam* — is pervaded.

TRANSLATION:

Eager to enjoy conjugal love, their throats colored with various pigments, the gopīs sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe.

PURPORT:

According to an authoritative book on music called *Saṅgīta-sāra, tāvanta eva rāgāḥ sūryāvatyo jīva-jātayaḥ, teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā:* "There are as many musical *rāgas* as there are species of life. Among these *rāgas* are sixteen thousand principal ones, which were manifested by the *gopīs.*" Thus the *gopīs* created sixteen thousand different *rāgas,* or musical modes, and these have subsequently been disseminated throughout the world. The words *yad-gītenedam āvṛtam* also indicate that even today devotees throughout the world sing the praises of Kṛṣṇa, following the example of the *gopīs.*

SB 10.33.9

kācit samaṁ mukundena
svara-jātīr amiśritāḥ
unninye pūjitā tena
prīyatā sādhu sādhv iti
tad eva dhruvam unninye
tasyai mānaṁ ca bahv adāt

Synonyms:

kācit — a certain gopī; *samam* — together; *mukundena* — with Lord Kṛṣṇa; *svara-jātīḥ* — pure musical tones; *amiśritāḥ* — not confused with the sounds vibrated by Kṛṣṇa; *unninye* — she raised; *pūjitā* — honored; *tena* — by Him; *prīyatā* — who was pleased; *sādhu sādhu iti* — saying, "excellent, excellent"; *tat eva* — that same (melody); *dhruvam* — with a particular metrical pattern; *unninye* — vibrated (another gopī); *tasyai* — to her; *mānam* — special respect; *ca* — and; *bahu* — much; *adāt* — He gave.

Translation:

One gopī, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased

and showed great appreciation for her performance, saying "Excellent! Excellent!" Then another gopī repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also.

SB 10.33.10

kācid rāsa-pariśrāntā
pārśva-sthasya gadā-bhṛtaḥ
jagrāha bāhunā skandhaṁ
ślathad-valaya-mallikā

Synonyms:

kācit — a certain gopī; *rāsa* — by the rāsa dance; *pariśrāntā* — fatigued; *pārśva* — at Her side; *sthasya* — who was standing; *gadā-bhṛtaḥ* — of Lord Kṛṣṇa, holding a baton; *jagrāha* — took hold of; *bāhunā* — with Her arm; *skandham* — the shoulder; *ślathat* — loosening; *valaya* — Her bracelets; *mallikā* — and the flowers (in Her hair).

Translation:

When one gopī grew tired from the rāsa dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair.

Purport:

The previous verse states that Śrī Kṛṣṇa honored the *gopīs* for their dancing and singing, and in this verse we see how the *gopīs* responded by dealing intimately and confidently with Him. Here a tired *gopī* held on to Kṛṣṇa's shoulder with her arm, resting against Him.

Śrīla Jīva Gosvāmī explains that the word *gadā* in this verse indicates a baton suitable for a dancing master. Lord Kṛṣṇa brought this item of paraphernalia to enhance His enjoyment of the *rāsa* dance. Śrīla

Viśvanātha Cakravartī states that the *gopī* mentioned here is Śrīmatī Rādhārāṇī, whereas the two *gopīs* mentioned in the previous verse are, in order, Viśākhā and Lalitā.

The Seven Notes of Music:

SB 1.6.32

deva-dattām imāṁ vīṇāṁ
svara-brahma-vibhūṣitām
mūrcchayitvā hari-kathāṁ
gāyamānaś carāmy aham

Synonyms:

deva — the Supreme Personality of Godhead (Śrī Kṛṣṇa); *dattām* — gifted by; *imām* — this; *vīṇām* — a musical stringed instrument; *svara* — singing meter; *brahma* — transcendental; *vibhūṣitām* — decorated with; *mūrcchayitvā* — vibrating; *hari-kathām* — transcendental message; *gāyamānaḥ* — singing constantly; *carāmi* — do move; *aham* — I.

Translation:

And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīṇā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.

Purport:

The musical stringed instrument called the *vīṇā*, which was handed to Nārada by Lord Śrī Kṛṣṇa, is described in the *Liṅga Purāṇa*, and this is confirmed by Śrīla Jīva Gosvāmī. This transcendental instrument is identical with Lord Śrī Kṛṣṇa and Nārada because all of them are of the same transcendental category. Sound vibrated by the instrument

cannot be material, and therefore the glories and pastimes which are broadcast by the instrument of Nārada are also transcendental, without a tinge of material inebriety. The seven singing meters, namely *ṣa* (*ṣaḍja*), *ṛ* (*ṛṣabha*), *gā* (*gāndhāra*), *ma* (*madhyama*), *pa* (*pañcama*), *dha* (*dhaivata*) and *ni* (*niṣāda*), are also transcendental and specifically meant for transcendental songs. As a pure devotee of the Lord, Śrī Nāradadeva is always fulfilling his obligation to the Lord for His gift of the instrument, and thus he is always engaged in singing His transcendental glories and is therefore infallible in his exalted position. Following in the footsteps of Śrīla Nārada Muni, a self-realized soul in the material world should also properly use the sound meters, namely *ṣa, ṛ, gā, ma,*etc., in the service of the Lord by constantly singing the glories of the Lord, as confirmed in the *Bhagavad-gītā.*

SB 2.1.36

Purport:

The aesthetic sense of the Lord is manifested in the artistic, colorful creation of varieties of birds like the peacock, parrot and cuckoo. The celestial species of human beings, like the Gandharvas and Vidyādharas, can sing wonderfully and can entice even the minds of the heavenly demigods. Their musical rhythm represents the musical sense of the Lord. How then can He be impersonal? His musical taste, artistic sense and standard intelligence, which is never fallible, are different signs of His supreme personality.

SB 3.12.47

sparśas tasyābhavaj jīvaḥ
svaro deha udāhṛta
ūṣmāṇam indriyāṇy āhur
antaḥ-sthā balam ātmanaḥ
svarāḥ sapta vihāreṇa

bhavanti sma prajāpateḥ

Synonyms:

sparśaḥ — the set of letters from ka to ma; *tasya* — his; *abhavat* — became; *jīvaḥ* — the soul; *svaraḥ* — vowels; *dehaḥ* — his body; *udāhṛtaḥ* — are expressed; *ūṣmāṇam* — the letters śa, ṣa, sa and ha; *indriyāṇi* — the senses; *āhuḥ* — are called; *antaḥ-sthāḥ* — the set of letters so known (ya, ra, la and va); *balam* — energy; *ātmanaḥ* — of his self; *svarāḥ* — music; *sapta* — seven; *vihāreṇa* — by the sensual activities; *bhavanti sma* — became manifested; *prajāpateḥ* — of the lord of the living entities.

Translation:

Brahmā's soul was manifested as the touch alphabets, his body as the vowels, his senses as the sibilant alphabets, his strength as the intermediate alphabets and his sensual activities as the seven notes of music.

Purport:

In Sanskrit there are thirteen vowels and thirty-five consonants. The vowels are *a, ā, i, ī, u, ū, ṛ, ṝ, ḷ, e, ai, o, au,* and the consonants are *ka, kha, ga, gha,* etc. Amongst the consonants, the first twenty-five letters are called the *sparśas.*There are also four *antaḥ-sthas.* Of the *ūṣmas* there are three *s*'s, called *tālavya, mūrdhanya* and *dantya.* The musical notes are *ṣa, ṛ, gā, ma, pa, dha,* and *ni.* All these sound vibrations are originally called *śabda-brahma,* or spiritual sound. It is said, therefore, that Brahmā was created in the Mahā-kalpa as the incarnation of spiritual sound. The *Vedas* are spiritual sound, and therefore there is no need of material interpretation for the sound vibration of the Vedic literature. The *Vedas* should be vibrated as they are, although they are symbolically represented with letters which are known to us materially. In the ultimate issue there is nothing material because everything has its origin in the spiritual world. The material manifestation is therefore called illusion in the

proper sense of the term. For those who are realized souls there is nothing but spirit.

SB 10.34.23

jagatuḥ sarva-bhūtānāṁ
manaḥ-śravaṇa-maṅgalam
tau kalpayantau yugapat
svara-maṇḍala-mūrcchitam

Synonyms:

jagatuḥ — They sang; *sarva-bhūtānām* — of all living beings; *manaḥ* — for the mind; *śravaṇa* — and ears; *maṅgalam* — happiness; *tau* — the two of Them; *kalpayantau* — producing; *yugapat* — simultaneously; *svara* — of musical tones; *maṇḍala* — by the entire scale; *mūrcchitam* — augmented.

Translation:

Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

SB 10.34.24

gopyas tad-gītam ākarṇya
mūrcchitā nāvidan nṛpa
sraṁsad-dukūlam ātmānaṁ
srasta-keśa-srajaṁ tataḥ

Synonyms:

gopyaḥ — the gopīs; *tat* — of Them; *gītam* — the singing; *ākarṇya* — hearing; *mūrcchitāḥ* — stunned; *na avidan*— were not aware of; *nṛpa* — my dear King; *sraṁsat* — slipping; *dukūlam* — the fine cloth of their garments; *ātmānam* — themselves; *srasta* —

disheveled; *keśa* — their hair; *srajam* — the garlands; *tataḥ* — (slipping) from that.

Translation:

The gopīs became stunned when they heard that song. Forgetting themselves, O King, they did not notice that their fine garments were becoming loose and their hair and garlands disheveled.

SB 10.34.25

evaṁ vikrīḍatoḥ svairaṁ
gāyatoḥ sampramatta-vat
śaṅkhacūḍa iti khyāto
dhanadānucaro 'bhyagāt

Synonyms:

evam — thus; *vikrīḍatoḥ* — as the two of Them were playing; *svairam* — as They desired; *gāyatoḥ* — singing; *sampramatta* — to the point of intoxication; *vat* — as if; *śaṅkhacūḍaḥ* — Śaṅkhacūḍa; *iti* — thus; *khyātaḥ* — named; *dhana-da* — of the treasurer of the demigods, Lord Kuvera; *anucaraḥ* — a servant; *abhyagāt* — arrived.

Translation:

While Lord Kṛṣṇa and Lord Balarāma thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Śaṅkhacūḍa came upon the scene.

Devata unable comprehend

the music Kṛṣṇa plays

SB 10.35.14-15

vividha-gopa-caraṇeṣu vidagdho

13

veṇu-vādya urudhā nija-śikṣāḥ
tava sutaḥ sati yadādhara-bimbe
datta-veṇur anayat svara-jātīḥ

savanaśas tad upadhārya sureśāḥ
śakra-śarva-parameṣṭhi-purogāḥ
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ

SYNONYMS:

vividha — various; *gopa* — of cowherds; *caraṇeṣu* — in the activities; *vidagdhaḥ* — expert; *veṇu* — of the flute; *vādye* — in the matter of playing; *urudhā* — manifold; *nija* — of His own production; *śikṣāḥ* — whose teachings; *tava* — your; *sutaḥ* — son; *sati* — O pious lady (Yaśodā); *yadā* — when; *adhara* — upon His lips; *bimbe* — which are like red bimba fruits; *datta* — placing; *veṇuḥ* — His flute; *anayat* — He brought forth; *svara* — of musical sound; *jātīḥ* — the harmonic tones; *savanaśaḥ* — with a variety of low, high and middle pitches; *tat* — that; *upadhārya* — hearing; *sura-īśāḥ* — the principal demigods; *śakra* — Indra; *śarva* — Śiva; *parameṣṭhi* — and Brahmā; *puraḥ-gāḥ* — headed by; *kavayaḥ* — learned scholars; *ānata* — bowed; *kandhara* — their necks; *cittāḥ*— and minds; *kaśmalam yayuḥ* — they became bewildered; *aniścita* — unable to ascertain; *tattvāḥ* — its essence.

TRANSLATION:

O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.

Purport:

The words *tava sutaḥ sati,* "your son, O chaste lady," clearly indicate that at this point mother Yaśodā is among the young *gopīs* as they earnestly describe Lord Kṛṣṇa's glories. According to Śrīla Viśvanātha Cakravartī, among the demigods led by Śakra (Lord Indra) were Upendra, Agni and Yamarāja, among those led by Śarva (Lord Śiva) were Kātyāyanī, Skanda and Gaṇeśa, and among those led by Parameṣṭhī (Lord Brahmā) were the four Kumāras and Nārada. Thus the best collective intelligence in the universe could not definitively analyze the enchanting musical arrangements of the Supreme Lord.

Kṛṣṇa and Balarāma learn the 64 arts:

This also shows the order students different concepts in music:

KṚṢṆA, The Supreme Personality of Godhead 45: Kṛṣṇa Recovers the Son of His Teacher:

"After hearing only once from Their teacher, Kṛṣṇa and Balarāma learned all the arts and sciences. In sixty-four days and sixty-four nights, They learned all the necessary arts and sciences required in human society. During the daytime They took lessons on a subject from the teacher, and by nightfall They were expert in that department of knowledge.

First of all They learned how to sing, how to compose songs and how to recognize the different tunes; They learned the favorable

and unfavorable accents and meters, how to sing different kinds of rhythms and melodies, and how to follow them by beating different kinds of drums. They learned how to dance to the rhythm of melody and different songs. They learned how to write dramas, and They learned the various types of painting, from simple village arts up to the highest perfectional stage. They also learned how to paint *tilaka* on the face by making different kinds of dots on the forehead and cheeks. Then They learned the art of making paintings on the floor with a liquid paste of rice and flour; such paintings are very popular at auspicious ceremonies performed at household affairs or in the temple. They learned how to make a resting place with flowers and how to decorate clothing and limbs with colorful paintings. They also learned how to set valuable jewels in ornaments. They learned the art of ringing waterpots. Waterpots are filled with water to a certain measurement so that as one beats on the pots, different tones are produced, and when the pots are beaten together they produce a melodious sound. They also learned how to splash water in the rivers or lakes while taking a bath among friends. They learned how to decorate with flowers. This art of decorating can still be seen in various temples of Vṛndāvana during the summer season. It is called *phulla-bāḍi.* The dais, the throne, the walls and the ceiling are all fully decorated, and a small, aromatic fountain of flowers is fixed in the center. Because of these floral decorations, the people, fatigued from the heat of the summer, become refreshed.

Kṛṣṇa and Balarāma learned the art of dressing hair in various styles and fixing a helmet in different positions on the head. They also learned how to set up a theatrical stage, how to decorate dramatic actors with costumes and with flower ornaments over the ear, and how to sprinkle sandalwood pulp and water to produce a nice fragrance. They also learned the art of performing magical feats. Within

the magical field there is an art called *bahu-rūpī,* by which a person dresses himself in such a way that when he approaches a friend he cannot be recognized. Kṛṣṇa and Balarāma also learned how to make various syrups and beverages required at various times, having various tastes and intoxicating effects. They also learned different types of sewing and embroidery work, as well as how to manipulate thin threads for dancing puppets. This art includes how to string wires on musical instruments, such as the *vīṇā,* sitar, esarāja and tamboura, to produce melodious sounds. Then They learned how to make and solve riddles. They learned the art of how even a dull student can very quickly learn the alphabet and read books. Then They learned how to rehearse and act out a drama. They also studied the art of solving crossword puzzles, filling up the missing spaces and making complete words.

They also learned how to draw and read pictographic literature. In some countries in the world, pictographic literature is still current. A story is represented by pictures; for instance, a man and house are pictured to represent a man going home. Kṛṣṇa and Balarāma also learned the art of architecture—how to construct residential buildings. They learned to recognize valuable jewels by studying their luster and colors. Then They learned the art of placing jewels in a gold and silver setting so that they look very beautiful. They also learned how to study soil to find minerals. This study of soil is now a greatly specialized science, but formerly it was common knowledge even for the ordinary man. They learned to study herbs and plants to discover how they would act as medicine for different ailments. By studying the different species of plants, They learned how to crossbreed plants and trees and get different types of fruits. They learned how to train and engage rams and cocks in fighting for sport. They then learned how to teach parrots to speak and to

answer the questions of human beings.

They learned practical psychology—how to influence another's mind and thus induce another to act according to one's own desire. Sometimes this is called hypnotism. They learned how to wash hair, dye it different colors and curl it in different ways. They learned the art of telling what is written in someone's book without actually seeing it. They learned to tell what is contained in another's fist. Sometimes children imitate this art, although not very accurately. One child keeps something within his fist and asks his friend, "Can you tell what is within?" and the friend gives some suggestion, although he actually cannot tell. But there is an art by which one can understand and actually tell what is held within the fist.

Kṛṣṇa and Balarāma learned how to speak and understand the languages of various countries. Not only did They learn the languages of human beings; Kṛṣṇa could also speak even with animals and birds. Evidence of this is found in the Vaiṣṇava literature compiled by the Gosvāmīs. Then They learned how to make carriages and airplanes from flowers. It is said in the *Rāmāyaṇa* that after defeating Rāvaṇa, Rāmacandra was carried from Laṅkā to Bhārata-varṣa on a plane of flowers, called a *puṣpa-ratha.* Kṛṣṇa and Balarāma then learned the art of foretelling events by seeing signs. In a book called *Khanara-vacana,* the various types of signs and omens are described. If when one is going out one sees someone with a bucket full of water, that is a very good sign. But if one sees someone with an empty bucket, it is not a good sign. Similarly, if one sees a cow being milked alongside its calf, it is a good sign. The result of understanding these signs is that one can foretell events, and Kṛṣṇa and Balarāma learned the science. They also learned the art of composing *mātṛkā.* A *mātṛkā* is like a crossword box, with three numbers in each row. If one adds

any three from any side, it will come to nine. The *mātṛkās* are of different kinds and for different purposes.

Kṛṣṇa and Balarāma learned the art of cutting valuable stones such as diamonds, and They also learned the art of questioning and answering by immediately composing poetry within the mind. They learned the science of the action and reaction of physical combinations and permutations. They learned the art of a psychiatrist, who can understand the psychic movements of another person. They learned how to satisfy one's desires. Desires are very difficult to fulfill; but if one desires something which is unreasonable and can never be fulfilled, the desire can be subdued and satisfied, and that is an art. By this art one can also subdue sex impulses when they are aroused, as they are even in *brahmacārī* life. By this art one can make even an enemy one's friend or transfer the direct action of a physical element to other things."

SB 10.45.35-36

sarvaṁ nara-vara-śreṣṭhau
sarva-vidyā-pravartakau
sakṛn nigada-mātreṇa
tau sañjagṛhatur nṛpa

aho-rātraiś catuḥ-ṣaṣṭyā
saṁyattau tāvatīḥ kalāḥ
guru-dakṣiṇayācāryaṁ
chandayām āsatur nṛpa

SYNONYMS:

sarvam — everything; *nara-vara* — of first-class men; *śreṣṭhau* — the best; *sarva* — of all; *vidyā* — branches of knowledge; *pravartakau* — the initiators; *sakṛt* — once; *nigada* — being

related; *mātreṇa* — simply; *tau* — They; *sañjagṛhatuḥ* — fully assimilated; *nṛpa* — O King (Parīkṣit); *ahaḥ* — in days; *rātraiḥ* — and nights; *catuḥ-ṣaṣṭyā*— sixty-four; *saṁyattau* — fixed in concentration; *tāvatīḥ* — that many; *kalāḥ* — arts; *guru-dakṣiṇayā* — with the traditional gift for the spiritual master before one leaves him; *ācāryam* — Their teacher; *chandayām āsatuḥ* — They satisfied; *nṛpa* — O King.

Translation:

O King, those best of persons, Kṛṣṇa and Balarāma, being Themselves the original promulgators of all varieties of knowledge, could immediately assimilate each and every subject after hearing it explained just once. Thus with fixed concentration They learned the sixty-four arts and skills in as many days and nights. Thereafter, O King, They satisfied Their spiritual master by offering him guru-dakṣiṇā.

Purport:

The following list comprises the sixty-four subjects mastered by Lord Kṛṣṇa and Lord Balarāma in sixty-four days. Additional information may be found in Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead.*

The Lords learned (1) *gītam,* singing; (2) *vādyam,* playing on musical instruments; (3) *nṛtyam,* dancing; (4) *nāṭyam,* drama; (5) *ālekhyam,* painting; (6) *viśeṣaka-cchedyam,* painting the face and body with colored unguents and cosmetics; (7) *taṇḍula-kusuma-bali-vikārāḥ,* preparing auspicious designs on the floor with rice and flowers; (8) *puṣpāstaraṇam,* making a bed of flowers; (9) *daśana-vasanāṅga-rāgāḥ,* coloring one's teeth, clothes and limbs; (10) *maṇi-bhūmikā-karma,* inlaying a floor with jewels; (11) *śayyā-racanam,* covering a bed; (12) *udaka-vādyam,*ringing waterpots; (13) *udaka-ghātaḥ,* splashing with water; (14) *citra-yogāḥ,* mixing colors; (15) *mālya-grathana-vikalpāḥ,* preparing wreaths; (16) *śekharāpīḍa-yojanam,* setting a helmet on the head; (17) *nepa-*

thya-yogāḥ, putting on apparel in a dressing room; (18) *karṇa-patra-bhaṅgāḥ,* decorating the earlobe; (19) *sugandha-yuktiḥ,* applying aromatics; (20) *bhūṣaṇa-yojanam,* decorating with jewelry; (21) *aindrajālam,* jugglery; (22) *kaucumāra-yogaḥ,* the art of disguise; (23) *hasta-lāghavam,* sleight of hand; (24) *citra-śākāpūpa-bhakṣya-vikāra-kriyaḥ,* preparing varieties of salad, bread, cake and other delicious food; (25) *pānaka-rasa-rāgāsava-yojanam,* preparing palatable drinks and tinging draughts with red color; (26) *sūcī-vāya-karma,* needlework and weaving; (27) *sūtra-krīḍā,*making puppets dance by manipulating thin threads; (28) *vīṇā-ḍamaruka-vādyāni,* playing on a lute and a small x-shaped drum; (29) *prahelikā,* making and solving riddles; (29a) *pratimālā,* capping verses, or reciting poems verse for verse as a trial of memory or skill; (30) *durvacaka-yogāḥ,* uttering statements difficult for others to answer; (31) *pustaka-vācanam,* reciting books; and (32) *nāṭikākhyāyikā-darśanam,* enacting short plays and writing anecdotes.

Kṛṣṇa and Balarāma also learned (33) *kāvya-samasyā-pūraṇam,* solving enigmatic verses; (34) *paṭṭikā-vetra-bāṇa-vikalpāḥ,* making a bow from a strip of cloth and a stick; (35) *tarku-karma,* spinning with a spindle; (36) *takṣaṇam,*-carpentry; (37) *vāstu-vidyā,* architecture; (38) *raupya-ratna-parīkṣā,* testing silver and jewels; (39) *dhātu-vādaḥ,*metallurgy; (40) *maṇi-rāga-jñānam,* tinging jewels with various colors; (41) *ākara-jñānam,* mineralogy; (42) *vṛkṣāyur-veda-yogāḥ,* herbal medicine; (43) *meṣa-kukkuṭa-lāvaka-yuddha-vidhiḥ,* the art of training and engaging rams, cocks and quails in fighting; (44) *śuka-śārikā-pralāpanam,* knowledge of how to train male and female parrots to speak and to answer the questions of human beings; (45) *utsādanam,* healing a person with ointments; (46) *keśa-mārjana-kauśalam,* hairdressing; (47) *akṣara-muṣṭikā-kathanam,* telling what is written in a book without seeing it, and telling what is hidden in another's fist; (48) *mlecchita-kutarka-vikalpāḥ,* fabricating barbarous or foreign sophistry; (49) *deśa-bhāṣā-jñānam,* knowledge of provincial dialects; (50) *puṣpa-śakaṭikā-nirmiti-jñā-*

nam, knowledge of how to build toy carts with flowers; (51) *yantra-mātṛkā,* composing magic squares, arrangements of numbers adding up to the same total in all directions; (52) *dhāraṇa-mātṛkā,* the use of amulets; (53) *saṁvācyam,* conversation; (54) *mānasī-kāvya-kriyā,* composing verses mentally; (55) *kriyā-vikalpāḥ,*designing a literary work or a medical remedy; (56) *chalitaka-yogāḥ,* building shrines; (57) *abhidhāna-koṣa-cchando-jñānam,* lexicography and the knowledge of poetic meters; (58) *vastra-gopanam,* disguising one kind of cloth to look like another; (59) *dyūta-viśeṣam,* knowledge of various forms of gambling; (so) *ākarṣa-krīḍa,* playing dice; (61) *bālaka-krīḍanakam,* playing with children's toys; (62) *vain-āyikī vidyā,* enforcing discipline by mystic power; (63) *vaijayikī vidyā,* gaining victory; and (64) *vaitālikī vidyā,* awakening one's master with music at dawn.

Kṛṣṇa and Balarāma perfrom kirtan with gopas:

SB 10.18.13

kvacin nṛtyatsu cānyeṣu
gāyakau vādakau svayam
śaśaṁsatur mahā-rāja
sādhu sādhv iti vādinau

SYNONYMS:

kvacit — sometimes; *nṛtyatsu* — while they were dancing; *ca* — and; *anyeṣu* — others; *gāyakau* — the two of Them (Kṛṣṇa and Balarāma) singing; *vādakau* — both playing musical instruments; *svayam* — Themselves; *śaśaṁsatuḥ* — They praised; *mahā-rāja* — O great King; *sādhu sādhu iti* — "very good,

very good"; *vādinau* — speaking.

TRANSLATION:

While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!"

SB 10.44.29

gopān vayasyān ākṛṣya
taiḥ saṁsṛjya vijahratuḥ
vādyamāneṣu tūryeṣu
valgantau ruta-nūpurau

SYNONYMS:

gopān — the cowherd boys; *vayasyān* — Their young friends; *ākṛṣya* — gathering together; *taiḥ* — with them; *saṁsṛjya* — joining up; *vijahratuḥ* — They sported; *vādyamāneṣu* — while they played; *tūryeṣu* — the musical instruments; *valgantau* — the two of Them dancing about; *ruta* — resounding; *nūpurau* — Their ankle bells.

TRANSLATION:

Kṛṣṇa and Balarāma then called Their young cowherd boyfriends to join Them, and in their company the Lords danced about and sported, Their ankle bells resounding as musical instruments played.

PURPORT:

Nowadays we see that in championship boxing matches, as soon as there is a victory, all the friends and relatives of the victorious boxer rush into the ring to congratulate him, and often the champion will

dance about in great happiness. Exactly in this mood, Kṛṣṇa and Balarāma danced about, celebrating Their victory with Their friends and relatives.

23 Kṛṣṇaand Balarāmaperfromkirtanwithgopas:

Śrī Caitanya-caritāmṛta Antya-līlā Antya 20:

The Śikṣāṣṭaka Prayers

Śrī Caitanya Mahāprabhu has given the formula for chanting and singing Kṛṣṇa's holy names:

The following summary of the twentieth chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya.* Śrī Caitanya Mahāprabhu passed His nights tasting the meaning of the *Śikṣāṣṭaka* prayers in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Sometimes He recited verses from Jayadeva Gosvāmī's *Gīta-govinda*, from *Śrīmad-Bhāgavatam*, from Śrī Rāmānanda Rāya's *Jagannātha-vallabha-nāṭaka* or from Śrī Bilvamaṅgala Ṭhākura's *Kṛṣṇa-karṇāmṛta.* In this way, He became absorbed in ecstatic emotions. For the twelve years Śrī Caitanya Mahāprabhu lived at Jagannātha Purī, He relished the taste of reciting such transcendental verses. Altogether the Lord was present in this mortal world for forty-eight years. After hinting about the Lord's disappearance, the author of the *Caitanya-caritāmṛta* gives a short description of the entire *Antya-līlā* and then ends his book.

CC Antya 20.1

premodbhāvita-harṣerṣyod-
vega-dainyārti-miśritam
lapitaṁ gauracandrasya
bhāgyavadbhir niṣevyate

SYNONYMS:

PREMA-udbhāvita — produced from ecstatic love and emotion; *harṣa* — jubilation; *īrṣyā* — envy; *udvega* —

agitation; *dainya* — submissiveness; *ārti* — grief; *miśritam* — mixed with; *lapitam* — talks like those of a crazy man; *gaura-candrasya* — of Śrī Caitanya Mahāprabhu; *bhāgyavadbhiḥ* — by the most fortunate; *niṣevyate* — is enjoyable.

Translation:

Only the most fortunate will relish the mad words of Śrī Caitanya Mahāprabhu, which were mixed with jubilation, envy, agitation, submissiveness and grief, all produced by ecstatic loving emotions.

CC Antya 20.2

jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

Synonyms:

jaya jaya — all glories; *gauracandra* — to Lord Śrī Caitanya Mahāprabhu; *jaya* — all glories; *nityānanda* — to Lord Nityānanda Prabhu; *jaya* — all glories; *advaita-candra* — to Advaita Prabhu; *jaya* — all glories; *gaura-bhakta-vṛnda* — to the devotees of Śrī Caitanya Mahāprabhu.

Translation:

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

CC Antya 20.3

ei-mata mahāprabhu vaise nīlācale
rajanī-divase kṛṣṇa-virahe vihvale

Synonyms:

ei-mata — in this way; *mahāprabhu* — Śrī Caitanya Mahāprabhu; *vaise nīlācale* — resided at Nīlācala; *rajanī-divase* — day and night; *kṛṣṇa-virahe* — because of separation from

Kṛṣṇa; *vihvale* — overwhelmed.

TRANSLATION:

While Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī [Nīlācala], He was continuously overwhelmed, night and day, by separation from Kṛṣṇa.

CC Antya 20.4

svarūpa, rāmānanda, — ei duijana-sane
rātri-dine rasa-gīta-śloka āsvādane

SYNONYMS:

SVARŪPA — Svarūpa Dāmodara Gosvāmī; *rāmānanda* — Rāmānanda Rāya; *ei* — these; *dui-jana-sane* — with two persons; *rātri-dine* — night and day; *rasa-gīta-śloka* — verses and songs containing the mellows of transcendental bliss; *āsvādane* — in tasting.

TRANSLATION:

Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

CC Antya 20.5

nānā-bhāva uṭhe prabhura harṣa, śoka, roṣa
dainyodvega-ārti utkaṇṭhā, santoṣa

SYNONYMS:

NĀNĀ-bhāva — all kinds of emotion; *uṭhe* — awaken; *prabhura* — of Śrī Caitanya Mahāprabhu; *harṣa* — jubilation; *śoka* — lamentation; *roṣa* — anger; *dainya* — humility; *udvega* — anxiety; *ārti* — grief; *utkaṇṭhā* — more eagerness; *santoṣa* — satisfaction.

TRANSLATION:

He relished the symptoms of various transcendental emotions, such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

CC Antya 20.6

sei sei bhāve nija-śloka paḍiyā
ślokera artha āsvādaye dui-bandhu lañā

SYNONYMS:

SEI *sei bhāve* — in that particular emotion; *nija-śloka paḍiyā* — reciting His own verses; *ślokera* — of the verses; *artha* — meaning; *āsvādaye* — tastes; *dui-bandhu lañā* — with two friends.

TRANSLATION:

He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends.

CC Antya 20.7

kona dine kona bhāve śloka-paṭhana
sei śloka āsvādite rātri-jāgaraṇa

SYNONYMS:

KONA *dine* — sometimes; *kona bhāve* — in some emotion; *śloka-paṭhana* — reciting the verses; *sei śloka* — those verses; *āsvādite* — to taste; *rātri-jāgaraṇa* — keeping awake at night.

TRANSLATION:

Sometimes the Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste.

CC Antya 20.8

harṣe prabhu kahena, — "śuna svarūpa-rāma-rāya
nāma-saṅkīrtana — kalau parama upāya

SYNONYMS:

HARṢE — in jubilation; *prabhu* — Śrī Caitanya Mahāprabhu; *kahena* — says; *śuna* — please hear; *svarūpa-rāma-rāya* — My dear Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *nāma-saṅkīrtana* — chanting of the holy name of the Lord; *kalau* — in the Age of Kali; *parama upāya* — the most feasible means for deliverance.

TRANSLATION:

In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting the holy names is the most feasible means of salvation in this Age of Kali.

CC Antya 20.9

saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana
sei ta' sumedhā pāya kṛṣṇera caraṇa

SYNONYMS:

SAṄKĪRTANA-*yajñe* — performing the yajña of chanting the Hare Kṛṣṇa mantra; *kalau* — in this Age of Kali; *kṛṣṇa-ārādhana* — the process of worshiping Kṛṣṇa; *sei ta'* — such persons; *su-medhā* — greatly intelligent; *pāya* — get; *kṛṣṇera caraṇa* — shelter at the lotus feet of Kṛṣṇa.

TRANSLATION:

"In this Age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa.

PURPORT:

For further information, one may refer to *Ādi-līlā,* chapter three, texts 77-78

CC Antya 20.10

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS:

KṚṢṆA-*varṇam* — repeating the syllables kṛṣ-ṇa; *tviṣā* — with a luster; *akṛṣṇam* — not black (golden); *sa-aṅga* — with associates; *upāṅga* — servitors; *astra* — weapons; *pārṣadam* — confidential companions; *yajñaiḥ* — by sacrifice; *saṅkīrtana-prāyaiḥ* — consisting chiefly of congregational chanting; *yajanti* — they worship; *hi* — certainly; *su-medhasaḥ* — intelligent persons.

TRANSLATION:

"'In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT:

This verse is spoken by Saint Karabhājana in *Śrīmad-Bhāgavatam* (11.5.32). For further information, see *Ādi-līlā,* chapter three, text 52.

CC Antya 20.11

nāma-saṅkīrtana haite sarvānartha-nāśa
sarva-śubhodaya, kṛṣṇa-premera ullāsa

SYNONYMS:

NĀMA-*saṅkīrtana* — chanting of the holy names of the Lord; *haite* — from; *sarva-anartha-nāśa* — destruction of all undesirable things; *sarva-śubha-udaya* — awakening of all good fortune; *kṛṣṇa-*

premera ullāsa — the beginning of the flow of love of Kṛṣṇa.

TRANSLATION:

“Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

Śikṣāṣṭaka Prayers

CC Antya 20.12

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

SYNONYMS:

CETAḤ — of the heart; *darpaṇa* — the mirror; *mārjanam* — cleansing; *bhava* — of material existence; *mahā-dāva-agni* — the blazing forest fire; *nirvāpaṇam* — extinguishing; *śreyaḥ* — of good fortune; *kairava* — the white lotus; *candrikā* — the moonshine; *vitaraṇam* — spreading; *vidyā* — of all education; *vadhū* — wife; *jīvanam* — the life; *ānanda* — of bliss; *ambudhi* — the ocean; *vardhanam* — increasing; *prati-padam* — at every step; *pūrṇa-amṛta*— of the full nectar; *āsvādanam* — giving a taste; *sarva* — for everyone; *ātma-snapanam*—bathingoftheself;*param*—transcendental;*vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam* — for the congregational chanting of the holy name of Kṛṣṇa.

TRANSLATION:

“‘Let there be all victory for the chanting of the holy name of Lord

Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.'

PURPORT:

This is the first verse of Śrī Caitanya Mahāprabhu's *Śikṣāṣṭaka.* The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

CC Antya 20.16

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

SYNONYMS:

NĀMNĀM — of the holy names of the Lord; *akāri* — manifested; *bahudhā* — various kinds; *nija-sarva-śaktiḥ* — all kinds of personal potencies; *tatra* — in that; *arpitā* — bestowed; *niyamitaḥ* — restricted; *smaraṇe* — in remembering; *na* — not; *kālaḥ* — consideration of time; *etādṛśī* — so much; *tava* — Your; *kṛpā* — mercy; *bhagavan* — O Lord; *mama* — My; *api* — although; *durdaivam* — misfortune; *īdṛśam* — such; *iha* — in this (the holy name); *ajani* — was born; *na* — not; *anurāgaḥ* — attachment.

TRANSLATION:

"'My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as "Kṛṣṇa" and "Govinda," by which You expand Yourself. You have invested all Your potencies in those

names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.'

CC Antya 20.21

tṛṇād api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ

Synonyms:

tṛṇāt api — than downtrodden grass; *su-nīcena* — being lower; *taroḥ* — than a tree; *iva* — like; *sahiṣṇunā* — with tolerance; *amāninā* — without being puffed up by false pride; *māna-dena* — giving respect to all; *kīrtanīyaḥ* — to be chanted; *sadā* — always; *hariḥ* — the holy name of the Lord.

Translation:

"'One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.'

CC Antya 20.29

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi

Synonyms:

na — not; *dhanam* — riches; *na* — not; *janam* — followers; *na* — not; *sundarīm* — a very beautiful woman; *kavitām* — fruitive

activities described in flowery language; *vā* — or; *jagat-īśa* — O Lord of the universe; *kāmaye*— I desire; *mama* — My; *janmani* — in birth; *janmani* — after birth; *īśvare* — unto the Supreme Personality of Godhead; *bhavatāt* — let there be; *bhaktiḥ* — devotional service; *ahaitukī* — with no motives; *tvayi* — unto You.

TRANSLATION:

"'O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.'

CC Antya 20.32

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

SYNONYMS:

AYI — O My Lord; *nanda-tanuja* — the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram* — the servant; *patitam* — fallen; *mām* — Me; *viṣame* — horrible; *bhava-ambudhau* — in the ocean of nescience; *kṛpayā* — by causeless mercy; *tava* — Your; *pāda-paṅkaja* — lotus feet; *sthita* — situated at; *dhūlī-sadṛśam* — like a particle of dust; *vicintaya*— kindly consider.

TRANSLATION:

"'O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.'

CC Antya 20.36

nayanaṁ galad-aśru-dhārayā

vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

Synonyms:

nayanam — the eyes; *galat-aśru-dhārayā* — by streams of tears running down; *vadanam* — mouth; *gadgada* — faltering; *ruddhayā* — choked up; *girā* — with words; *pulakaiḥ* — with erection of the hairs due to transcendental happiness; *nicitam* — covered; *vapuḥ* — the body; *kadā* — when; *tava* — Your; *nāma-grahaṇe* — in chanting the name; *bhaviṣyati* — will be.

Translation:

"'My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?'

CC Antya 20.39

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

Synonyms:

yugāyitam — appearing like a great millennium; *nimeṣeṇa* — by a moment; *cakṣuṣā* — from the eyes; *prāvṛṣāyitam* — tears falling like torrents of rain; *śūnyāyitam* — appearing void; *jagat* — the world; *sarvam* — all; *govinda* — from Lord Govinda, Kṛṣṇa; *viraheṇa me* — by My separation.

Translation:

"'My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like

torrents of rain, and I see the entire world as void.'

CC Antya 20.47

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

Synonyms:

āśliṣya — embracing with great pleasure; *vā* — or; *pāda-ratām* — who have fallen at the lotus feet; *pinaṣṭu* — let Him trample; *mām* — Me; *adarśanāt* — by not being visible; *marma-hatām* — brokenhearted; *karotu* — let Him make; *vā* — or; *yathā* — as (He likes); *tathā* — so; *vā* — or; *vidadhātu* — let Him do; *lampaṭaḥ* — a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ* — the Lord of My life; *tu* — but; *saḥ* — He; *eva* — only; *naaparaḥ* — not anyone else.

Translation:

"'Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but still He alone, and no one else, is the worshipable Lord of My heart.'

Purports to **Śikṣāṣṭaka Prayers**

CC Antya 20.12

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

Synonyms:

CETAḤ — of the heart; *darpaṇa* — the mirror; *mārjanam* — cleansing; *bhava* — of material existence; *mahā-dāva-agni* — the blazing forest fire; *nirvāpaṇam* — extinguishing; *śreyaḥ* — of good fortune; *kairava* — the white lotus; *candrikā* — the moonshine; *vitaraṇam* — spreading; *vidyā* — of all education; *vadhū* — wife; *jīvanam* — the life; *ānanda* — of bliss; *ambudhi* — the ocean; *vardhanam* — increasing; *prati-padam* — at every step; *pūrṇa-amṛta*— of the full nectar; *āsvādanam* — giving a taste; *sarva* — for everyone; *ātma-snapanam*—bathing of the self; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam* — for the congregational chanting of the holy name of Kṛṣṇa.

TRANSLATION:

"'Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.'

PURPORT:

This is the first verse of Śrī Caitanya Mahāprabhu's *Śikṣāṣṭaka*. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

CC Antya 20.13

saṅkīrtana haite pāpa-saṁsāra-nāśana
citta-śuddhi, sarva-bhakti-sādhana-udgama

SYNONYMS:

SAṄKĪRTANA *haite* — from the process of chanting the holy name; *pāpa-saṁsāra-nāśana* — annihilation of materialistic life resulting from

sins; *citta-śuddhi* — cleansing of the heart; *sarva-bhakti* — all kinds of devotional service; *sādhana* — of the performances; *udgama* — awakening.

Translation:

"By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

CC Antya 20.14

kṛṣṇa-premodgama, premāmṛta-āsvādana
kṛṣṇa-prāpti, sevāmṛta-samudre majjana

Synonyms:

kṛṣṇa-prema-udgama — awakening of love for Kṛṣṇa; *prema-amṛta-āsvādana* — tasting of the transcendental bliss of love for Kṛṣṇa; *kṛṣṇa-prāpti* — attainment of the lotus feet of Kṛṣṇa; *sevā-amṛta* — of the nectar of service; *samudre* — in the ocean; *majjana* — immersing.

Translation:

"The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

CC Antya 20.15

uṭhila viṣāda, dainya, — paḍe āpana-śloka
yāhāra artha śuni' saba yāya duḥkha-śoka

Synonyms:

uṭhila viṣāda — there was awakening of lamentation; *dainya* — humility; *paḍe* — recites; *āpana-śloka* — His own verse; *yāhāra* —

of which; *artha śuni'* — hearing the meaning; *saba* — all; *yāya* — go away; *duḥkha-śoka* — unhappiness and lamentation.

TRANSLATION:

Lamentation and humility awoke within Śrī Caitanya Mahāprabhu, and He began reciting another of His own verses. By hearing the meaning of that verse, one can forget all unhappiness and lamentation.

CC Antya 20.16

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

SYNONYMS:

NĀMNĀM — of the holy names of the Lord; *akāri* — manifested; *bahudhā* — various kinds; *nija-sarva-śaktiḥ* — all kinds of personal potencies; *tatra* — in that; *arpitā* — bestowed; *niyamitaḥ* — restricted; *smaraṇe* — in remembering; *na* — not; *kālaḥ* — consideration of time; *etādṛśī* — so much; *tava* — Your; *kṛpā* — mercy; *bhagavan* — O Lord; *mama* — My; *api* — although; *durdaivam* — misfortune; *īdṛśam* — such; *iha* — in this (the holy name); *ajani* — was born; *na* — not; *anurāgaḥ* — attachment.

TRANSLATION:

"'My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as "Kṛṣṇa" and "Govinda," by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy names, I

am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.'

CC Antya 20.17

aneka-lokera vāñchā — aneka-prakāra
kṛpāte karila aneka-nāmera pracāra

Synonyms:

aneka-lokera — of many persons; *vāñchā* — the desires; *aneka-prakāra* — of many varieties; *kṛpāte* — by Your mercy; *karila* — You have done; *aneka* — various; *nāmera* — of the holy names; *pracāra* — broadcasting.

Translation:

"Because people vary in their desires, You have distributed various holy names by Your mercy.

CC Antya 20.18

khāite śuite yathā tathā nāma laya
kāla-deśa-niyama nāhi, sarva siddhi haya

Synonyms:

khāite — eating; *śuite* — lying down; *yathā* — as; *tathā* — so; *nāma laya* — one takes the holy name; *kāla* — in time; *deśa* — in place; *niyama* — regulation; *nāhi* — there is not; *sarva siddhi haya* — there is all perfection.

Translation:

"Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

CC Antya 20.19

"sarva-śakti nāme dilā kariyā vibhāga
āmāra durdaiva, — nāme nāhi anurāga!!"

Synonyms:

sarva-*śakti* — all potencies; *nāme* — in the holy name; *dilā* — You have bestowed; *kariyā vibhāga* — making separation; *āmāra durdaiva* — My misfortune; *nāme* — for chanting the holy names; *nāhi* — there is not; *anurāga* — attachment.

Translation:

"You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names."

CC Antya 20.20

ye-rūpe la-ile nāma prema upajaya
tāhāra lakṣaṇa śuna, svarūpa-rāma-rāya

Synonyms:

ye-*rūpe* — by which process; *la-ile* — if chanting; *nāma* — the holy name; *prema upajaya* — dormant love of Kṛṣṇa awakens; *tāhāra lakṣaṇa śuna* — just hear the symptom of that; *svarūpa-rāma-rāya* — O Svarūpa Dāmodara and Rāmānanda Rāya.

Translation:

Śrī Caitanya Mahāprabhu continued, "O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one's dormant love for Kṛṣṇa.

CC Antya 20.21

tṛṇād api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ

Synonyms:

tṛṇāt api — than downtrodden grass; *su-nīcena* — being lower; *taroḥ* — than a tree; *iva* — like; *sahiṣṇunā* — with tolerance; *amāninā* — without being puffed up by false pride; *māna-dena* — giving respect to all; *kīrtanīyaḥ* — to be chanted; *sadā* — always; *hariḥ* — the holy name of the Lord.

Translation:

"'One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.'

CC Antya 20.22

uttama hañā āpanāke māne tṛṇādhama
dui-prakāre sahiṣṇutā kare vṛkṣa-sama

Synonyms:

uttama hañā — although being very much exalted; *āpanāke* — himself; *māne* — thinks; *tṛṇa-adhama* — lower than a blade of the grass on the ground; *dui-prakāre* — in two ways; *sahiṣṇutā* — tolerance; *kare* — performs; *vṛkṣa-sama* — like the tree.

Translation:

"These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways.

CC Antya 20.23

vṛkṣa yena kāṭileha kichu nā bolaya
śukāñā maileha kāre pānī nā māgaya

Synonyms:

VṚKṢA — a tree; *yena* — as; *kāṭileha* — when it is cut; *kichu nā bolaya* — does not say anything; *śukāñā* — drying up; *maileha* — if dying; *kāre* — anyone; *pāni* — water; *nā māgaya* — does not ask for.

TRANSLATION:

"When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

CC Antya 20.24

yei ye māgaye, tāre deya āpana-dhana
gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa

SYNONYMS:

YEI *ye māgaye* — if anyone asks anything from the tree; *tāre* — unto him; *deya* — gives; *āpana-dhana* — its own wealth; *gharma-vṛṣṭi* — the scorching heat of the sun and torrents of rain; *sahe* — tolerates; *ānera* — to others; *karaye rakṣaṇa* — gives protection.

TRANSLATION:

"The tree delivers its fruits, flowers and whatever else it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

CC Antya 20.25

uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna

SYNONYMS:

UTTAMA *hañā* — although being very much exalted; *vaiṣṇava* — a devotee; *habe* — should become; *nirabhimāna*— without pride; *jīve* — to all living entities; *sammāna dibe* — should give respect; *jāni'* — knowing; *kṛṣṇa-adhiṣṭhāna* — the resting place of Kṛṣṇa.

Translation:

“Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

CC Antya 20.26

ei-mata hañā yei kṛṣṇa-nāma laya
śrī-kṛṣṇa-caraṇe tāṅra prema upajaya

Synonyms:

ei-*mata* — in this way; *hañā* — becoming; *yei* — anyone who; *kṛṣṇa-nāma laya* — chants the holy name of Kṛṣṇa; *śrī-kṛṣṇa-caraṇe* — at the lotus feet of Lord Kṛṣṇa; *tāṅra* — his; *prema upajaya* — love of Kṛṣṇa awakens.

Translation:

“If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa’s lotus feet.”

CC Antya 20.27

kahite kahite prabhura dainya bāḍilā
‘śuddha-bhakti’ kṛṣṇa-ṭhāñi māgite lāgilā

Synonyms:

kahite *kahite* — speaking like this; *prabhura* — of Śrī Caitanya Mahāprabhu; *dainya* — humility; *bāḍilā* — increased; *śuddha-bhakti* — pure devotional service; *kṛṣṇa-ṭhāñi* — from Kṛṣṇa; *māgite lāgilā* — began to pray for.

Translation:

As Lord Caitanya spoke in this way, His humility increased, and He began praying to Kṛṣṇa that He could discharge pure devotional service.

CC Antya 20.28

premera svabhāva — yāhāṅ premera sambandha
sei māne, — 'kṛṣṇe mora nāhi prema-gandha'

Synonyms:

premera *svabhāva* — the nature of love of Godhead; *yāhāṅ* — where; *premera sambandha* — a relationship of love of Godhead; *sei māne* — he recognizes; *kṛṣṇe* — unto Lord Kṛṣṇa; *mora* — my; *nāhi* — there is not; *prema-gandha* — even a scent of love of Godhead.

Translation:

Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa.

Purport:

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that persons who are actually very poor because they possess not even a drop of love of Godhead or pure devotional service falsely advertise themselves as great devotees, although they cannot at any time relish the transcendental bliss of devotional service. A class of so-called devotees known as *prākṛta-sahajiyās* sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The *prākṛta-sahajiyās* exhibit these symptoms to advertise their so-called advancement in love of Kṛṣṇa, but instead of praising the *prākṛta-sahajiyās* for their symptoms of transcendental ecstasy, pure devotees do not like to associate with them. It is not advisable to equate the *prākṛta-sahajiyās* with pure devotees. When one is actually advanced in ecstatic love of Kṛṣṇa, he does not try to advertise

himself. Instead, he endeavors more and more to render service to the Lord.

The *prākṛta-sahajiyās* sometimes criticize pure devotees by calling them philosophers, learned scholars, knowers of the truth, or minute observers, but not devotees. On the other hand, they depict themselves as the most advanced, transcendentally blissful devotees, deeply absorbed in devotional service and mad to taste transcendental mellows. They also describe themselves as the most advanced devotees in spontaneous love, as knowers of transcendental mellows, as the topmost devotees in conjugal love of Kṛṣṇa, and so on. Not actually knowing the transcendental nature of love of God, they accept their material emotions to be indicative of advancement. In this way they pollute the process of devotional service. To try to become writers of Vaiṣṇava literature, they introduce their material conceptions of life into pure devotional service. Because of their material conceptions, they advertise themselves as knowers of transcendental mellows, but they do not understand the transcendental nature of devotional service.

CC Antya 20.29

na dhanaṁ na janaṁ na sundarīṁ
kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaituki tvayi

SYNONYMS:

NA — not; *dhanam* — riches; *na* — not; *janam* — followers; *na* — not; *sundarīm* — a very beautiful woman; *kavitām* — fruitive activities described in flowery language; *vā* — or; *jagat-īśa* — O Lord of the universe; *kāmaye*— I desire; *mama* — My; *janmani* — in birth; *janmani* — after birth; *īśvare* — unto the Supreme Personality of Godhead; *bhavatāt* — let there be; *bhaktiḥ* —

devotional service; *ahaitukī* — with no motives; *tvayi* — unto You.

Translation:

"'O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.'

CC Antya 20.30

"dhana, jana nāhi māgoṅ, kavitā sundarī
'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari'"

Synonyms:

dhana — wealth; *jana* — followers; *nāhi* — do not; *māgoṅ* — I want; *kavitā sundarī* — a beautiful wife or fruitive activities; *śuddha-bhakti* — pure devotional service; *deha'* — please award; *more* — unto Me; *kṛṣṇa* — O Lord Kṛṣṇa; *kṛpā kari'* — becoming merciful.

Translation:

"My dear Lord Kṛṣṇa, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray that by Your causeless mercy You give Me pure devotional service to You, life after life."

CC Antya 20.31

ati-dainye punaḥ māge dāsya-bhakti-dāna
āpanāre kare saṁsārī jīva-abhimāna

Synonyms:

ati-dainye — in great humility; *punaḥ* — again; *māge* — begs; *dāsya-bhakti-dāna* — the awarding of devotion in servitude; *āpanāre* — to Himself; *kare* — does; *saṁsārī* — materialistic; *jīva-abhimāna* — conception as a conditioned soul.

Translation:

In great humility, considering Himself a conditioned soul of the material world, Śrī Caitanya Mahāprabhu again expressed His desire to be endowed with service to the Lord.

CC Antya 20.32

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

Synonyms:

AYI — O My Lord; *nanda-tanuja* — the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram* — the servant; *patitam* — fallen; *mām* — Me; *viṣame* — horrible; *bhava-ambudhau* — in the ocean of nescience; *kṛpayā* — by causeless mercy; *tava* — Your; *pāda-paṅkaja* — lotus feet; *sthita* — situated at; *dhūlī-sadṛśam* — like a particle of dust; *vicintaya*— kindly consider.

Translation:

"'O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.'

CC Antya 20.33

"*tomāra nitya-dāsa mui, tomā pāsariyā*
paḍiyāchoṅ bhavārṇave māyā-baddha hañā

Synonyms:

TOMĀRA — Your; *nitya-dāsa* — eternal servant; *mui* — I; *tomā pāsariyā* — forgetting Your Lordship; *paḍiyāchoṅ*— I have fallen; *bhava-arṇave* — in the ocean of nescience; *māyā-baddha hañā* — becoming conditioned by the external energy.

Translation:

“I am Your eternal servant, but I forgot Your Lordship. Now I have fallen into the ocean of nescience and have been conditioned by the external energy.

CC Antya 20.34

kṛpā kari’ kara more pada-dhūli-sama
tomāra sevaka karoṅ tomāra sevana”

SYNONYMS:

KṚPĀ *kari’* — being merciful; *kara* — make; *more* — Me; *pada-dhūli-sama* — like a particle of dust at Your lotus feet; *tomāra sevaka* — as I am Your eternal servant; *karoṅ* — let Me be engaged; *tomāra sevana* — in Your service.

TRANSLATION:

“Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant.”

CC Antya 20.35

punaḥ ati-utkaṇṭhā, dainya ha-ila udgama
kṛṣṇa-ṭhāñi māge prema-nāma-saṅkīrtana

SYNONYMS:

PUNAḤ — again; *ati-utkaṇṭhā* — great eagerness; *dainya* — humility; *ha-ila udgama* — were awakened; *kṛṣṇa-thāñi* — from Lord Kṛṣṇa; *māge* — prays for; *prema* — in ecstatic love; *nāma-saṅkīrtana* — chanting the mahā-mantra.

TRANSLATION:

Natural humility and eagerness then awoke in Lord Śrī Caitanya Mahāprabhu. He prayed to Kṛṣṇa to be able to chant the mahā-mantra in ecstatic love.

CC Antya 20.36

nayanaṁ galad-aśru-dhārayā
vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati

Synonyms:

nayanam — the eyes; *galat-aśru-dhārayā* — by streams of tears running down; *vadanam* — mouth; *gadgada* — faltering; *ruddhayā* — choked up; *girā* — with words; *pulakaiḥ* — with erection of the hairs due to transcendental happiness; *nicitam* — covered; *vapuḥ* — the body; *kadā* — when; *tava* — Your; *nāma-grahaṇe* — in chanting the name; *bhaviṣyati* — will be.

Translation:

"'My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?'

CC Antya 20.37

"prema-dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhana"

Synonyms:

prema-dhana — the wealth of ecstatic love; *vinā* — without; *vyartha* — useless; *daridra jīvana* — poor life; *dāsakari'* — accepting as Your eternal servant; *vetana* — salary; *more* — unto Me; *deha* — give; *prema-dhana* — the treasure of love of Godhead.

Translation:

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

CC Antya 20.38

rasāntarāveśe ha-ila viyoga-sphuraṇa
udvega, viṣāda, dainye kare pralapana

Synonyms:

rasa-antara-āveśe — in the ecstatic love characterized by different mellows; *ha-ila* — there was; *viyoga-sphuraṇa*— awakening of separation; *udvega* — distress; *viṣāda* — moroseness; *dainye* — humility; *kare pralapana* — speaks like a crazy person.

Translation:

Separation from Kṛṣṇa awoke various mellows of distress, lamentation and humility. Thus Śrī Caitanya Mahāprabhu spoke like a crazy man.

CC Antya 20.39

yugāyitaṁ nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
govinda-viraheṇa me

Synonyms:

yugāyitam — appearing like a great millennium; *nimeṣeṇa* — by a moment; *cakṣuṣā* — from the eyes; *prāvṛṣāyitam* — tears falling like torrents of rain; *śūnyāyitam* — appearing void; *jagat* — the world; *sarvam* — all; *govinda* — from Lord Govinda, Kṛṣṇa; *viraheṇa me* — by My separation.

Translation:

"'My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.'

CC Antya 20.40

udvege divasa nā yāya, 'kṣaṇa' haila 'yuga'-sama
varṣāra megha-prāya aśru variṣe nayana

Synonyms:

udvege — by great agitation; *divasa* — day; *nā* — not; *yāya* — passes; *kṣaṇa* — a moment; *haila* — became; *yuga-sama* — like a great millennium; *varṣāra* — of the rainy season; *megha-prāya* — like clouds; *aśru* — tears; *variṣe* — fall down; *nayana* — from the eyes.

Translation:

"In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season.

CC Antya 20.41

govinda-virahe śūnya ha-ila tribhuvana
tuṣānale poḍe, — yena nā yāya jīvana

Synonyms:

govinda-virahe — by separation from Govinda; *śūnya* — void; *ha-ila* — became; *tri-bhuvana* — the three worlds; *tuṣa-anale* — in the slow fire; *poḍe* — burns; *yena* — just like; *nā yāya* — does not go; *jīvana* — life.

Translation:

"The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.

CC Antya 20.42

kṛṣṇa udāsīna ha-ilā karite parīkṣaṇa
sakhī saba kahe, — 'kṛṣṇe kara upekṣaṇa'

Synonyms:

KṚṢṆA — Lord Kṛṣṇa; *udāsīna* — indifferent; *ha-ilā* — became; *karite* — to make; *parīkṣaṇa* — testing; *sakhī sabakahe* — all the friends say; *kṛṣṇe* — unto Kṛṣṇa; *kara* — just do; *upekṣaṇa* — neglecting.

TRANSLATION:

"Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say, 'Better to disregard Him.'"

CC Antya 20.43

eteka cintite rādhāra nirmala hṛdaya
svābhāvika premāra svabhāva karila udaya

SYNONYMS:

ETEKA — thus; *cintite* — thinking; *rādhāra* — of Śrīmatī Rādhārāṇī; *nirmala hṛdaya* — possessing a pure heart; *svābhāvika* — natural; *premāra* — of love of Kṛṣṇa; *svabhāva* — the character; *karila udaya* — awakes.

TRANSLATION:

While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural love became manifest because of Her pure heart.

CC Antya 20.44

īrṣyā, utkaṇṭhā, dainya, prauḍhi, vinaya
eta bhāva eka-ṭhāñi karila udaya

SYNONYMS:

ĪRṢYĀ — envy; *utkaṇṭhā* — eagerness; *dainya* — humility; *prauḍhi* — zeal; *vinaya* — solicitation; *eta bhāva* — all these transcendental ecstasies; *eka-ṭhāñi* — in one place; *karila udaya* — awoke.

TRANSLATION:

The ecstatic symptoms of envy, great eagerness, humility, zeal and

supplication all became manifest at once.

CC Antya 20.45

eta bhāve rādhāra mana asthira ha-ilā
sakhī-gaṇa-āge prauḍhi-śloka ye paḍilā

SYNONYMS:

ETA *bhāve* — in that mood; *rādhāra* — of Śrīmatī Rādhārāṇī; *mana* — the mind; *asthira ha-ilā* — became agitated; *sakhī-gaṇa-āge* — before the friends, the gopīs; *prauḍhi-śloka* — advanced devotional verse; *ye* — which; *paḍilā*— She recited.

TRANSLATION:

In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her gopī friends.

CC Antya 20.46

sei bhāve prabhu sei śloka uccārilā
śloka uccārite tad-rūpa āpane ha-ilā

SYNONYMS:

SEI *bhāve* — in that ecstatic mood; *prabhu* — Śrī Caitanya Mahāprabhu; *sei* — that; *śloka* — verse; *uccārilā* — recited; *śloka* — the verse; *uccārite* — by reciting; *tat-rūpa* — like Śrīmatī Rādhārāṇī; *āpane* — Himself; *ha-ilā* — became.

TRANSLATION:

In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī.

CC Antya 20.47

āśliṣya vā pāda-ratāṁ pinaṣṭu mām
adarśanān marma-hatāṁ karotu vā

yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ

SYNONYMS:

ĀŚLIṢYA — embracing with great pleasure; *vā* — or; *pāda-ratām* — who have fallen at the lotus feet; *pinaṣṭu* — let Him trample; *mām* — Me; *adarśanāt* — by not being visible; *marma-hatām* — brokenhearted; *karotu* — let Him make; *vā* — or; *yathā* — as (He likes); *tathā* — so; *vā* — or; *vidadhātu* — let Him do; *lampaṭaḥ* — a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ* — the Lord of My life; *tu* — but; *saḥ* — He; *eva* — only; *naaparaḥ* — not anyone else.

TRANSLATION:

"'Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but still He alone, and no one else, is the worshipable Lord of My heart.'

CC Antya 20.48

"āmi — kṛṣṇa-pada-dāsī, teṅho — rasa-sukha-rāśi,
āliṅgiyā kare ātma-sātha

kibā nā deya daraśana, jārena mora tanu-mana,
tabu teṅho — mora prāṇa-nātha

SYNONYMS:

ĀMI — I; *kṛṣṇa-pada-dāsī* — a maidservant at the lotus feet of Kṛṣṇa; *teṅho* — He; *rasa-sukha-rāśi* — the reservoir of transcendental mellows; *āliṅgiyā* — by embracing; *kare* — makes; *ātma-sātha* — merged; *kibā* — or; *nā deya* — does not give; *daraśana* — audience; *jārena* — corrodes; *mora* — My; *tanu-mana* — body and mind; *tabu* — still; *teṅho* — He; *mora prāṇa-nātha* — the Lord of My life.

TRANSLATION:

"I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace Me and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life.

CC Antya 20.49

sakhi he, śuna mora manera niścaya
kibā anurāga kare, kibā duḥkha diyā māre,
mora prāṇeśvara kṛṣṇa — anya naya

SYNONYMS:

SAKHI he — My dear friend; *śuna* — just hear; *mora* — My; *manera* — of the mind; *niścaya* — decision; *kibā* — whether; *anurāga* — affection; *kare* — shows; *kibā* — or; *duḥkha* — unhappiness; *diyā* — bestowing; *māre* — kills; *mora* — My; *prāṇa-īśvara* — the Lord of life; *kṛṣṇa* — Kṛṣṇa; *anya naya* — and no one else.

TRANSLATION:

"My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

CC Antya 20.50

chāḍi' anya nārī-gaṇa, mora vaśa tanu-mana,
mora saubhāgya prakaṭa kariyā
tā-sabāre deya pīḍā, āmā-sane kare krīḍā,
sei nārī-gaṇe dekhāñā

SYNONYMS:

CHĀḌI' — giving up; *anya* — other; *nārī-gaṇa* — women; *mora* — My; *vaśa* — control; *tanu-mana* — mind and body; *mora* — My; *saubhāgya* — fortune; *prakaṭa kariyā* — manifesting; *tā-*

sabāre — unto all of them; *deya pīḍā* — gives distress; *āmā-sane* — with Me; *kare krīḍā* — performs loving activities; *sei nārī-gaṇe* — unto these women; *dekhāñā* — showing.

Translation:

"Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me.

CC Antya 20.51

kibā teṅho lampaṭa, śaṭha, dhṛṣṭa, sakapaṭa,
anya nārī-gaṇa kari' sātha
more dite manaḥ-pīḍā, mora āge kare krīḍā,
tabu teṅho — mora prāṇa-nātha

Synonyms:

kibā — or; *teṅho* — He; *lampaṭa* — debauchee; *śaṭha* — deceitful; *dhṛṣṭa* — obstinate; *sakapaṭa* — with a cheating propensity; *anya* — other; *nārī-gaṇa* — women; *kari'* — accepting; *sātha* — as companions; *more* — unto Me; *dite* — to give; *manaḥ-pīḍā* — distress in the mind; *mora āge* — in front of Me; *kare krīḍā* — performs loving affairs; *tabu* — still; *teṅho* — He; *mora prāṇa-nātha* — the Lord of My life.

Translation:

"Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He is still the Lord of My life.

CC Antya 20.52

nā gaṇi āpana-duḥkha, sabe vāñchi tāṅra sukha,
tāṅra sukha — āmāra tātparya

more yadi diyā duḥkha, tāṅra haila mahā-sukha,
sei duḥkha — mora sukha-varya

Synonyms:

nā — not; *gaṇi* — I count; *āpana-duḥkha* — own personal misery; *sabe* — only; *vāñchi* — I desire; *tāṅra sukha*— His happiness; *tāṅra sukha* — His happiness; *āmāra tātparya* — the aim of My life; *more* — unto Me; *yadi* — if; *diyā duḥkha* — giving distress; *tāṅra* — His; *haila* — there was; *mahā-sukha* — great happiness; *sei duḥkha* — that unhappiness; *mora sukha-varya* — the best of My happiness.

Translation:

"I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

Purport:

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee does not care about his own happiness and distress; he is simply interested in seeing that Kṛṣṇa is happy, and for that purpose he engages in various activities. A pure devotee has no way of sensing happiness except by seeing that Kṛṣṇa is happy in every respect. If Kṛṣṇa becomes happy by giving him distress, such a devotee accepts that unhappiness as the greatest of all happiness. Those who are materialistic, however, who are very proud of material wealth and have no spiritual knowledge, like the *prākṛta-sahajiyās,* regard their own happiness as the aim of life. Some of them aspire to enjoy themselves by sharing the happiness of Kṛṣṇa. This is the mentality of fruitive workers who want to enjoy sense gratification by making a show of service to Kṛṣṇa.

CC Antya 20.53

ye nārīre vāñche kṛṣṇa, tāra rūpe satṛṣṇa,
tāre nā pāñā haya duḥkhī
mui tāra pāya paḍi', lañā yāṅa hāte dhari',
krīḍā karāñā tāṅre karoṅ sukhī

Synonyms:

ye nārīre — the woman whom; *vāñche kṛṣṇa* — Kṛṣṇa desires to have in His company; *tāra rūpe satṛṣṇa* — attracted to her beauty; *tāre* — her; *nā pāñā* — not getting; *haya duḥkhī* — becomes unhappy; *mui* — I; *tāra pāyapaḍi'* — falling down at her feet; *lañā yāṅa* — taking, go; *hāte dhari'* — catching the hand; *krīḍā* — pastimes; *karāñā* — bringing about; *tāṅre* — Lord Kṛṣṇa; *karoṅ sukhī* — I make happy.

Translation:

"If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness.

CC Antya 20.54

kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,
sukha pāya tāḍana-bhartsane
yathā-yogya kare māna, kṛṣṇa tāte sukha pāna,
chāḍe māna alpa-sādhane

Synonyms:

kāntā — the beloved; *kṛṣṇe* — unto Lord Kṛṣṇa; *kare roṣa* — shows anger; *kṛṣṇa pāya santoṣa* — Kṛṣṇa becomes very happy; *sukha pāya* — obtains happiness; *tāḍana-bhartsane* — by chastisement; *yathā-yogya* — as it is suitable; *kare māna* — shows pride; *kṛṣṇa* — Lord Kṛṣṇa; *tāte* — in such activities; *sukha pāna* — obtains happiness; *chāḍe māna* — gives up pride; *alpa-sādhane* —

by a little endeavor.

TRANSLATION:

"When a beloved gopī shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is extremely pleased when chastised by such a gopī. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.

CC Antya 20.55

sei nārī jīye kene, kṛṣṇa-marma vyathā jāne,
tabu kṛṣṇe kare gāḍha roṣa
nija-sukhe māne kāja, paḍuka tāra śire vāja,
kṛṣṇera mātra cāhiye santoṣa

SYNONYMS:

SEI nārī — that woman; *jīye* — lives; *kene* — why; *kṛṣṇa-marma* — Kṛṣṇa's heart; *vyathā* — unhappy; *jāne* — knows; *tabu* — still; *kṛṣṇe* — unto Kṛṣṇa; *kare* — does; *gāḍha roṣa* — deep anger; *nija-sukhe* — in her own happiness; *māne* — considers; *kāja* — the only business; *paḍuka* — let there fall; *tāre* — of her; *śire* — on the head; *vāja* — a thunderbolt; *kṛṣṇera* — of Kṛṣṇa; *mātra* — only; *cāhiye* — we want; *santoṣa* — the happiness.

TRANSLATION:

"Why does a woman continue to live who knows that Kṛṣṇa's heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for We simply want the happiness of Kṛṣṇa.

PURPORT:

A devotee who is satisfied only with his own sense gratification certainly falls down from the service of Kṛṣṇa. Being attracted by material happiness, he later joins the *prākṛta-sahajiyās,* who are consid-

ered to be nondevotees.

CC Antya 20.56

ye gopī mora kare dveṣe, kṛṣṇera kare santoṣe,
kṛṣṇa yāre kare abhilāṣa
mui tāra ghare yāñā, tāre sevoṅ dāsī hañā,
tabe mora sukhera ullāsa

Synonyms:

ye *gopī* — any gopī who; *mora* — unto Me; *kare dveṣe* — shows envy; *kṛṣṇera kare santoṣe* — but satisfies Kṛṣṇa; *kṛṣṇa* — Lord Kṛṣṇa; *yāre* — unto whom; *kare* — does; *abhilāṣa* — desiring; *mui* — I; *tāra* — her; *ghare yāñā* — going to the house; *tāre sevoṅ* — shall render service unto her; *dāsī hañā* — becoming a maidservant; *tabe* — then; *mora* — My; *sukhera ullāsa* — awakening of happiness.

Translation:

"If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

CC Antya 20.57

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi,
pati lāgi' kailā veśyāra sevā
stambhila sūryera gati, jīyāila mṛta pati,
tuṣṭa kaila mukhya tina-devā

Synonyms:

kuṣṭhī-*viprera* — of a brāhmaṇa who suffered from leprosy; *ramaṇī* — the wife; *pati-vratā-śiromaṇi* — the topmost of chaste women; *pati lāgi'* — for the satisfaction of her husband; *kailā* — performed; *veśyāra sevā* — service to a prostitute; *stambhila* — stopped; *sūryera gati* — the movement of the sun; *jīyāila* — revived; *mṛta pati*— the dead husband; *tuṣṭa kaila* — satisfied; *mukhya* — the principal; *tina-devā* — three deities or

demigods.

Translation:

"The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara].

Purport:

The *Āditya Purāṇa, Mārkaṇḍeya Purāṇa* and *Padma Purāṇa* tell about a *brāhmaṇa* who was suffering from leprosy but had a very chaste and faithful wife. He desired to enjoy the company of a prostitute, and therefore his wife went to her and became her maidservant, just to draw her attention for his service. When the prostitute agreed to associate with him, the wife brought her the leprotic husband. When that leper, the sinful son of a *brāhmaṇa,* saw the chastity of his wife, he finally abandoned his sinful intentions. While coming home, however, he touched the body of Mārkaṇḍeya Ṛṣi, who thus cursed him to die at sunrise. Because of her chastity, the woman was very powerful. Therefore when she heard about the curse, she vowed to stop the sunrise. Because of her strong determination to serve her husband, the three deities — namely Brahmā, Viṣṇu and Maheśvara — were very happy, and they gave her the benediction that her husband would be cured and brought back to life. This example is given herein to emphasize that a devotee should engage himself exclusively for the satisfaction of Kṛṣṇa, without personal motives. That will make his life successful.

CC Antya 20.58

kṛṣṇa — mora jīvana, kṛṣṇa — mora prāṇa-dhana,
kṛṣṇa — mora prāṇera parāṇa

hṛdaya-upare dharoṅ, sevā kari' sukhī karoṅ,
ei mora sadā rahe dhyāna

SYNONYMS:

KṚṢṆA — Lord Kṛṣṇa; *mora jīvana* — My life and soul; *kṛṣṇa* — Lord Kṛṣṇa; *mora prāṇa-dhana* — the wealth of My life; *kṛṣṇa* — Lord Kṛṣṇa; *mora prāṇera parāṇa* — the life of My life; *hṛdaya-upare* — on My heart; *dharoṅ*— I hold; *sevā kari'* — serving; *sukhī karoṅ* — I make happy; *ei* — this; *mora* — My; *sadā* — always; *rahe* — remains; *dhyāna* — meditation.

TRANSLATION:

"Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation.

CC Antya 20.59

mora sukha — sevane, kṛṣṇera sukha — saṅgame,
ataeva deha deṅa dāna
kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari',
mora haya 'dāsī'-abhimāna

SYNONYMS:

MORA sukha — My happiness; *sevane* — in service; *kṛṣṇera sukha* — Kṛṣṇa's happiness; *saṅgame* — by union with Me; *ataeva* — therefore; *deha* — My body; *deṅa* — I offer; *dāna* — as charity; *kṛṣṇa* — Lord Kṛṣṇa; *more* — Me; *kāntā kari'* — accepting as beloved; *kahe* — says; *more* — to Me; *prāṇa-īśvari* — the most beloved; *mora* — My; *haya* — there is; *dāsī-abhimāna* — considering His maidservant.

TRANSLATION:

"My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness

is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maid-servant.

CC Antya 20.60

kānta-sevā-sukha-pūra, saṅgama haite sumadhura,
tāte sākṣī — lakṣmī ṭhākurāṇī
nārāyaṇa-hṛdi sthiti, tabu pāda-sevāya mati,
sevā kare 'dāsī'-abhimānī"

SYNONYMS:

KĀNTA-sevā-sukha-pūra — the service of the Lord is the home of happiness; *saṅgama haite su-madhura* — sweeter than direct union; *tāte* — in that; *sākṣī* — evidence; *lakṣmī ṭhākurāṇī* — the goddess of fortune; *nārāyaṇa-hṛdi* — on the heart of Nārāyaṇa; *sthiti* — situation; *tabu* — still; *pāda-sevāya mati* — her desire is to serve the lotus feet; *sevā kare* — renders service; *dāsī-abhimānī* — considering herself a maidservant.

TRANSLATION:

"Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly."

CC Antya 20.61

ei rādhāra vacana, viśuddha-prema-lakṣaṇa,
āsvādaye śrī-gaura-rāya
bhāve mana nahe sthira, sāttvike vyāpe śarīra,
mana-deha dharaṇa nā yāya

SYNONYMS:

EI — these; *rādhāra vacana* — the statements of Śrīmatī Rādhārāṇī; *viśuddha-prema-lakṣaṇa* — the symptoms of pure love of Kṛṣṇa; *āsvādaye* — tastes; *śrī-gaura-rāya* — Lord Śrī Caitanya Mahāprabhu; *bhāve* — because of this ecstasy; *mana nahe sthira* — the mind is not steady; *sāttvike* — the symptoms of transcendental love; *vyāpe* — spread over; *śarīra* — the body; *mana-deha* — mind and body; *dharaṇa* — sustaining; *nā yāya* — is not possible.

TRANSLATION:

These statements by Śrīmatī Rādhārāṇī show the symptoms of pure love for Kṛṣṇa tasted by Śrī Caitanya Mahāprabhu. In that ecstatic love, His mind was unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind.

CC Antya 20.62

vrajera viśuddha-prema, — yena jāmbū-nada hema,
ātma-sukhera yāhāṅ nāhi gandha
se prema jānā'te loke, prabhu kailā ei śloke,
pade kailā arthera nirbandha

SYNONYMS:

VRAJERA — of Vṛndāvana; *viśuddha-prema* — the pure love of Kṛṣṇa; *yena* — like; *jāmbū-nada hema* — the golden particles found in the Jāmbū River; *ātma-sukhera* — of personal sense gratification; *yāhāṅ* — where; *nāhi gandha*— there is not even a scent; *se prema* — that love of Godhead; *jānā'te loke* — to advertise among the people; *prabhu* — Śrī Caitanya Mahāprabhu; *kailā* — has written; *ei śloke* — this verse; *pade* — in different steps; *kailāarthera nirbandha* — has clarified the real meaning.

TRANSLATION:

The pure devotional service in Vṛndāvana is like the golden particles in the river Jāmbū. In Vṛndāvana there is not a trace of person-

al sense gratification. It is to advertise such pure love in this material world that Śrī Caitanya Mahāprabhu has written the previous verse and explained its meaning.

Purport:

The verse-referred to here is text 47, the eighth verse of the *Śikṣāṣṭaka.*

CC Antya 20.63

ei-mata mahāprabhu bhāvāviṣṭa hañā
pralāpa karilā tat-tat śloka paḍiyā

Synonyms:

ei-mata — in this way; *mahāprabhu* — Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa hañā* — being overwhelmed by ecstatic love; *pralāpa karilā* — said crazy words; *tat-tat* — appropriate; *śloka paḍiyā* — by reciting verses.

Translation:

Thus overwhelmed by ecstatic love, Śrī Caitanya Mahāprabhu spoke like a madman and recited suitable verses.

CC Antya 20.64

pūrve aṣṭa-śloka kari' loke śikṣā dilā
sei aṣṭa-ślokera artha āpane āsvādilā

Synonyms:

pūrve — formerly; *aṣṭa-śloka kari'* — composing eight verses; *loke śikṣā dilā* — gave instruction to the people in general; *sei* — those; *aṣṭa-ślokera* — of the eight stanzas; *artha* — the meaning; *āpane āsvādilā* — personally tasted.

Translation:

The Lord had formerly composed these eight verses to teach people in general. Now He personally tasted the meaning of the verses,

which are called the Śikṣāṣṭaka.

CC Antya 20.65

prabhura 'śikṣāṣṭaka'-śloka yei paḍe, śune
kṛṣṇe prema-bhakti tāra bāḍe dine-dine

SYNONYMS:

PRABHURA — of Śrī Caitanya Mahāprabhu; *śikṣā-aṣṭaka* — of the eight instructions; *śloka* — the verses; *yei* — anyone who; *paḍe* — recites; *śune* — or hears; *kṛṣṇe* — unto Lord Kṛṣṇa; *prema-bhakti* — ecstatic love and devotion; *tāra* — his; *bāḍe* — increases; *dine-dine* — day after day.

TRANSLATION:

If anyone recites or hears these eight verses of instruction by Śrī Caitanya Mahāprabhu, his ecstatic love and devotion for Kṛṣṇa increase day by day.

CC Antya 20.66

yadyapiha prabhu — koṭī-samudra-gambhīra
nānā-bhāva-candrodaye hayena asthira

SYNONYMS:

YADYAPIHA — although; *prabhu* — Śrī Caitanya Mahāprabhu; *koṭī-samudra-gambhīra* — as deep as millions of oceans; *nānā* — various; *bhāva* — of ecstatic emotions; *candrodaye* — because of the moonrise; *hayena* — sometimes becomes; *asthira* — restless.

TRANSLATION:

Although Śrī Caitanya Mahāprabhu is as deep and grave as millions of oceans, when the moon of His various emotions rises, He becomes restless.

CC Antya 20.67-68

yei yei śloka jayadeva, bhāgavate
rāyera nāṭake, yei āra karṇāmṛte

sei sei bhāve śloka kariyā paṭhane
sei sei bhāvāveśe karena āsvādane

SYNONYMS:

YEI *yei* — whatever; *śloka* — verses; *jayadeva* — Jayadeva Gosvāmī; *bhāgavate* — in Śrīmad-Bhāgavatam; *rāyeranāṭake* — in the drama composed by Rāmānanda Rāya; *yei* — whatever; *āra* — also; *karṇāmṛte* — in the book named Kṛṣṇa-karṇāmṛta, written by Bilvamaṅgala Ṭhākura; *sei sei bhāve* — in those ecstatic emotions; *śloka* — verses; *kariyā paṭhane* — reading regularly; *sei sei* — in that particular; *bhāva-āveśe* — ecstatic love; *karenaāsvādane* — He tastes.

TRANSLATION:

When Śrī Caitanya Mahāprabhu read the verses of Jayadeva's Gīta-govinda, of Śrīmad-Bhāgavatam, of Rāmānanda Rāya's drama Jagannātha-vallabha-nāṭaka, and of Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

CC Antya 20.69

dvādaśa vatsara aiche daśā — rātri-dine
kṛṣṇa-rasa āsvādaye dui-bandhu-sane

SYNONYMS:

DVĀDAŚA *vatsara* — for twelve years; *aiche daśā* — such a condition; *rātri-dine* — day and night; *kṛṣṇa-rasa* — transcendental bliss and mellows in connection with Kṛṣṇa; *āsvādaye* — He tastes; *dui-bandhu-sane* — with two friends, namely Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

Translation:

For twelve years, Śrī Caitanya Mahāprabhu remained in that state day and night. With His two friends He tasted the meaning of those verses, which consists of nothing but the transcendental bliss and mellows of Kṛṣṇa consciousness.

Dancing originates in **rāsa-līlā**

SB 10.16.27

taṁ nartum udyatam avekṣya tadā tadīya-
gandharva-siddha-muni-cāraṇa-deva-vadhvaḥ
prītyā mṛdaṅga-paṇavānaka-vādya-gīta-
puṣpopahāra-nutibhiḥ sahasopaseduḥ

SYNONYMS:

tam — Him; *nartum* — in dancing; *udyatam* — engaged; *avekṣya* — taking note of; *tadā* — then; *tadīya* — His servants; *gandharva-siddha* — the Gandharvas and Siddhas; *muni-cāraṇa* — the sages and the Cāraṇas; *deva-vadhvaḥ* — the wives of the demigods; *prītyā* — with great pleasure; *mṛdaṅga-paṇava-ānaka* — of various kinds of drums; *vādya* — with musical accompaniment; *gīta* — song; *puṣpa* — flowers; *upahāra* — other presentations; *nutibhiḥ* — and prayers; *sahasā* — immediately; *upaseduḥ* — arrived.

TRANSLATION:

Seeing the Lord dancing, His servants in the heavenly planets — the Gandharvas, Siddhas, sages, Cāraṇas and wives of the demigods — immediately arrived there. With great pleasure they began accompanying the Lord's dancing by playing drums such as mṛdaṅgas, paṇavas and ānakas. They also made offerings of songs, flowers and prayers.

PURPORT:

When the demigods and other residents of higher planetary systems became aware that Lord Śrī Kṛṣṇa was personally putting on a wonderful demonstration of the art of dancing, they immediately came to offer their services. Dancing becomes more enjoyable and beautiful to watch when it is accompanied by expert drum-playing, singing and the chanting of prayers. The artistic atmosphere was also enhanced by the showering of a multitude of flowers upon Lord

Śrī Kṛṣṇa, who was blissfully engaged in dancing upon the hoods of the Kāliya serpent.

SB 10.16.29

tasyākṣibhir garalam udvamataḥ śiraḥsu
yad yat samunnamati niḥśvasato ruṣoccaiḥ
nṛtyan padānunamayan damayāṁ babhūva
puṣpaiḥ prapūjita iveha pumān purāṇaḥ

SYNONYMS:

tasya — of him; *akṣibhiḥ* — from the eyes; *garalam* — poisonous waste; *udvamataḥ* — who was vomiting; *śiraḥsu* — among the heads; *yat yat* — whichever; *samunnamati* — would rise up; *niḥśvasataḥ* — who was breathing; *ruṣā* — out of anger; *uccaiḥ* — heavily; *nṛtyan* — while dancing; *padā* — with His foot; *anunamayan*— making bow down; *damayām babhūva* — He subdued; *puṣpaiḥ* — with flowers; *prapūjitaḥ* — being worshiped; *iva* — indeed; *iha* — on this occasion; *pumān* — the Personality of Godhead; *purāṇaḥ* — original.

TRANSLATION:

Exuding poisonous waste from his eyes, Kāliya, would occasionally dare to raise up one of his heads, which would breathe heavily with anger. Then the Lord would dance on it and subdue it, forcing it to bow down with His foot. The demigods took each of these exhibitions as an opportunity to worship Him, the primeval Personality of Godhead, with showers of flowers.

SB 10.16.30

tac-citra-tāṇḍava-virugna-phaṇā-sahasro
raktaṁ mukhair uru vaman nṛpa bhagna-gātraḥ
smṛtvā carācara-guruṁ puruṣaṁ purāṇaṁ
nārāyaṇaṁ tam araṇaṁ manasā jagāma

Synonyms:

tat — of Him; *citra* — amazing; *tāṇḍava* — by the powerful dancing; *virugna* — broken; *phaṇā-sahasraḥ* — his one thousand hoods; *raktam* — blood; *mukhaiḥ* — from his mouths; *uru* — profusely; *vaman* — vomiting; *nṛpa* — O King Parīkṣit; *bhagna-gātraḥ* — his limbs crushed; *smṛtvā* — remembering; *cara-acara* — of all moving and nonmoving beings; *gurum* — the spiritual master; *puruṣam* — the Personality of Godhead; *purāṇam* — ancient; *nārāyaṇam* — Lord Nārāyaṇa; *tam* — to Him; *araṇam* — for shelter; *manasā* — within his mind; *jagāma* — he approached.

Translation:

My dear King Parīkṣit, Lord Kṛṣṇa's wonderful, powerful dancing trampled and broke all of Kāliya's one thousand hoods. Then the serpent, profusely vomiting blood from his mouths, finally recognized Śrī Kṛṣṇa to be the eternal Personality of Godhead, the supreme master of all moving and nonmoving beings, Śrī Nārāyaṇa. Thus within his mind Kāliya took shelter of the Lord.

Purport:

In Chapter Sixteen of *Kṛṣṇa, the Supreme Personality of Godhead,* Śrīla Prabhupāda points out that whereas previously Kāliya was vomiting poison, now his poison was exhausted and he began to vomit blood. Thus he had been cleansed of the vile contamination within his heart that had manifested as serpent's venom. The word *smṛtvā,* "remembering," is very significant here. The wives of Kāliya were actually serious devotees of Lord Kṛṣṇa, and according to the *ācāryas* they had often tried to convince their husband to surrender to Him. Finally, finding himself in unbearable agony, Kāliya remembered his wives' advice and took shelter of the Lord. Śrīla Viśvanātha Cakravartī Ṭhākura explains that Kāliya's archrival had traditionally been Garuḍa, the carrier of Viṣṇu. But now Kāliya realized that he was fighting an opponent who was thousands of times stronger than Garuḍa and who therefore could be only the

Supreme Personality of Godhead. Thus Kāliya took shelter of Lord Kṛṣṇa.

SB 10.90.12

naṭānāṁ nartakīnāṁ ca
gīta-vādyopajīvinām
krīḍālaṅkāra-vāsāṁsi
kṛṣṇo 'dāt tasya ca striyaḥ

SYNONYMS:

naṭānām — to the male performers; *nartakīnām* — the female performers; *ca* — and; *gīta* — by singing; *vādya* — and playing musical instruments; *upajīvinām* — who earned their livelihoods; *krīḍā* — from His sports; *alaṅkāra*— the ornaments; *vāsāṁsi* — and garments; *kṛṣṇaḥ* — Lord Kṛṣṇa; *adāt* — gave; *tasya* — His; *ca* — and; *striyaḥ*— wives.

TRANSLATION:

Afterward, Lord Kṛṣṇa and His wives would give the ornaments and clothing they had worn during their water sports to the male and female performers, who earned their livelihood from singing and from playing instrumental music.

Music and Dancing appear in the material universe

SB 3.20.38

prahasya bhāva-gambhīraṁ
jighrantyātmānam ātmanā
kāntyā sasarja bhagavān
gandharvāpsarasāṁ gaṇān

Synonyms:

prahasya — smiling; *bhāva-gambhīram* — with a deep purpose; *jighrantyā* — understanding; *ātmānam* — himself; *ātmanā* — by himself; *kāntyā* — by his loveliness; *sasarja* — created; *bhagavān* — the worshipful Lord Brahmā; *gandharva* — the celestial musicians; *apsarasām* — and of the heavenly dancing girls; *gaṇān* — the hosts of.

Translation:

With a laugh full of deep significance, the worshipful Brahmā then evolved by his own loveliness, which seemed to enjoy itself by itself, the hosts of Gandharvas and Apsarās.

Purport:

The musicians in the upper planetary systems are called Gandharvas, and the dancing girls are called Apsarās. After being attacked by the demons and evolving a form of a beautiful woman in the twilight, Brahmā next created Gandharvas and Apsarās. Music and dancing employed in sense gratification are to be accepted as demoniac, but the same music and dancing, when employed in glorifying the Supreme Lord as *kīrtana,* are transcendental, and they bring about a life completely fit for spiritual enjoyment.

Devata bring music to earth

SB 4.15.19

nāṭyaṁ sugītaṁ vāditram
antardhānaṁ ca khecarāḥ
ṛṣayaś cāśiṣaḥ satyāḥ
samudraḥ śaṅkham ātmajam

Synonyms:

nāṭyam — the art of drama; *su-gītam* — the art of singing sweet songs; *vāditram* — the art of playing musical instruments; *antardhānam* — the art of disappearing; *ca* — also; *khe-carāḥ* — demigods traveling in outer space; *ṛṣayaḥ* — the great sages; *ca* — also; *āśiṣaḥ* — blessings; *satyāḥ* — infallible; *samudraḥ* — the demigod of the ocean; *śaṅkham* — conchshell; *ātma-jam* — produced from himself.

Translation:

The demigods who always travel in outer space gave King Pṛthu the arts to perform dramas, sing songs, play musical instruments and disappear at his will. The great sages also offered him infallible blessings. The ocean offered him a conchshell produced from the ocean.

Śrīla Narahari Cakravartī

Bhakti-ratnākara

Music section:

Śrīla Narahari Cakravartī also known as Ghanaśyāma dāsa has very extensively written about the types of music and how music is composed in his book *Bhakti-ratnākara*. This is *Bhakti-ratnākara* Fifth Wave starting from verse 2486

Saṅgīta

2486. The glory of the rāsa-dance pastimes fills the worlds. Everyone is plunged into those glories.

2487. What shall I say? The wonderful music attracted every heart. This everyone affirms.

2488. O Śrīnivāsa, in ancient times the demigod Brahmā extract-

ed the Saṅgīta Veda (Veda of music) from the other Vedas. This is known in the world.

2489. It is said:

"Extracting the essence of the four Vedas, the demigod Brahmā wrote the fifth Veda, which is called the Saṅgīta Veda (Veda of Songs)."

2490. From the Sāma, Atharva, and Yajur Vedas were born the scriptures describing gītā (music) pathya (scholarship), rāsa (mellows) and abhinaya (drama).

2491. It is said:

"From the Ṛg Vedas was born the pathya-śāstra, from the Sāma Veda was born the gītā-śāstra, from the Yajur Veda was born the abhinaya-śāstra, and from the Atharva Veda was born the rāsa-śāstra."

2492. Brahmā, Śiva and the other teachers of Saṅgīta (music) filled all the worlds with sweetness.

2493. It is said:

"Brahmā, Śiva, Nandi, Bharata, Durgā, Nārada, Kohala, Rāvaṇa, Vāyu, Rambha, and others were famous teachers of Saṅgīta."

2494. Saṅgīta consists of three elements: gītā (song), vadya (instrumental music), and nrtya (dance). Some say Saṅgīta consists of gītā and vadya alone.

2495. Gītā, nrtya, and vadya are very glorious and powerful. They attract the hearts of demigods, humans, and other beings.

2496. In Śrī Saṅgīta-paryata it is said:

"Gītā, vadya and nrtya are the tree elements of Saṅgīta. Because gītā is the most important element, the three are called Saṅgīta."

2497. In Śrī Saṅgīta-siromani it is said: "Gītā, vadya and nrtya are

the three elements of Saṅgīta. Some say saṅgīta consists of gītā and vadya alone. Saṅgīta charms the hearts of demigods, humans, animals and other beings."

2498. Saṅgīta is of two kinds: mārga and deśī, In Svargaloka mārga-saṅgīta is practices the demigod Brahmā is the great acarya of mārga-saṅgīta.

2499. In the various countries of the earth the many varities of deśī-saṅgīta are practiced. Both mārga and deśī-saṅgīta are described in the scriptures.

2500. In Śrī Saṅgīta-sara it is said:

"Saṅgīta is of two kinds: mārga and deśī. Mārga-saṅgīta is practiced in Svargaloka. Deśī-saṅgīta is practiced on the earth."

2501. In Śrī Saṅgīta-paryata it is said:

"Saṅgīta is of two kinds: mārga and deśī. The demigod Brahmā personally taught mārga-saṅgīta to the brāhmaṇa Bharata.

2502. "Having learned mārga-Saṅgīta from Brahmā, the brāhmaṇa Bharata employed apsarās and gandharvas in saṅgīta performances before Lord Śiva.

2503. "It is said that deśī-saṅgīta is practiced in different ways in the different countries by the earth.

2504. Sound is the origin of gītā (song) and other things. Sound is Lord Hari Himself. Who understands the true nature of sound?

2505. It is said:

"Without sound there is no gītā, without sound there are not notes (svara), without sound there are no rāgas (melodies), the whole universe is filled with sounds."

2506. In Śrī Saṅgīta-dāmodara it is said:

"Without sound there is no knowledge. Without sound there is no

auspiciousness. Sound is the Brahman effulgence. Sound is Lord Hari Himself."

2507. in the Anjaneya it is said:

"Even Goddess Sarasvatī does not know where is the farther shore of the ocean of sound. Fearing they will drown in the ocean of sounds, even today musicians clutch the vīṇā's sound to their chests."

2508. From fire and air sound was born. From air, ether and the other elements sound was born.

2509. Sound is originally created in the area below the navel. Rising up above the navel, at the end sound emerges from the mouth.

2510. Thus sound is manifested by passing through many places. This is a brief description of the creation of sound.

Nāda

2511-2512. In the Saṅgīta-sara it is said:

"The syllable nā comes from the life's breath. The syllable da comes from the fire in the belly. From them both nāda (sound) is created. Therefore sound is born from breath and fire."

2513. In Śrī Saṅgīta-mukstavala it is said:

"Born from ether, fire and air, sound rises and is finally manifest from the mouth.

2514. Sound is of three kinds: 1. prāṇi (from a living entity), 2. aprāṇi (not from a living entity), and 3. prāṇi-aprāṇi-yoga (from a mixture of living and non-living sources).

2515. If the sound is manifest from a non-living source, it is called aprāṇi, sound may also be manifest from a mixture of living sources (prāṇi-aprāṇi).

2516. When air touches the mouth or nose, sound is produced. Thus sound may be either prāṇi or aprāṇi.

2517. It is said:

“Sound is of two kinds: prāṇi and aprāṇi. The first (prāṇi) is directly produced from the body. The second (aprāṇi) is produced by a vīṇā or other musical instrument. There is also a third kind of sound (a mixture of prāṇi and aprāṇi). Flutes and others like instruments produce this third kind of sound.” In this way there are three kinds of sound.”

2518. Prāṇi sounds are of three kinds: 1. mandra, 2. madhya, and 3. tārā. These three are produced in the chest, throat, and head respectively.

2519. Madhya sounds are twice as high as mandra sounds and tārā sounds are twice as high as Madhya sounds.

2520. It is said: “The wise affirm that sounds are of three kinds, mandra sounds are produced in the chest, madhya sounds are produced in the throat, and tārā sounds are produced in the head. Each of these is twice as high as the previous one.”

2521. During the rāsa dance the gopīs sang songs that employed these different kinds of sounds.

2522. The songs that came from the gopīs mouths delighted Lord Kṛṣṇa. All the scriptures describe the great glory and power of music and song (Saṅgīta).

2523. It is said:

“A person may be learned in Śruti, Smṛti, Sāhitya (rhetoric) and many books and scriptures, but if he does not know the science of Saṅgīta (music, song and dance), then he is only a two-footed animal.

2524. “Philosophy, yajñas, prayers and other like things bring only

the three goals of life (piety, economic development, and sense gratification), Only knowledge of Saṅgīta brings all four goals of life (including liberation)."

2525. It is said in Śrī Saṅgīta-dāmodara:

"Even an exalted man who does not feel happiness in his heart from delightful Saṅgīta has been cheated by fate.

2526. "Deer and birds are bound by enchantment because of Saṅgīta. Saṅgīta forces serpents to come. Saṅgīta stops children from crying.

2527. "Saṅgīta brings great bliss. It brings the fulfillment of specific desires. It brings others under one's control. It charms every heart. The best kind of Saṅgīta carries with it the seed of liberation."

2528. O Śrīnivāsa, Lord Kṛṣṇa, who is the abode of nectar and the crest jewel of all. who know the science of music, thus enjoyed many pastimes in the rāsa dance.

2529. in the rāsa dance circle Lord Kṛṣṇa and the gopīs enjoyed pastimes of singing wonderfully beautiful songs.

2530. Gītā (song) is of many kinds. Of these kinds Dhātu-gītā and Matu-gītā are especially famous.

2531. Dhātu-gītā and Matu-gītā create anurāga (delight). Gītā with avayava is called Dhātu-gītā, Gītā with rāga and other like elements is called Matu-gītā.

2532-2533. In Śrī Saṅgīta-sara it is said:

"Dhātu-gītā and Matu-gītā both create delight. Dhātu-gītā is with avayava. Matu-gītā is with rāgas and other like elements, this is said."

2534. Many persons call Dhātu-gītā Nādātmaka-gītā, which means the original nature (atmaka) of sound (nāda).

2535. In Śrī Nārada-saṁhitā it is said:

“Gītā is divided into dhātu and matu. Some call Dhātu-gītā by the name Nādātmaka-gītā.”

Śruti

2536.From the nādas are manifest the śruti, svaras, mūrcchāñas, and grāmas, which are called tālas.

2537. From the nādas are born many śruti. From the śruti are born the svaras, which begin with ṣaḍja.

2538. From the svaras are born the mūrcchāñas. From the mūrcchāñas are born the tālas, which are manifest from the grāmas. This is known in all the worlds.

2539. It is said:

“From the nādas the śrutis are born. From the śrutis the svaras, which begin with ṣaḍja, are born, From the svaras the mūrcchāñas are born. From the mūrcchāñas the tālas which are manifest from the grāmas are born.

2540. O Śrīnivāsa, now I will briefly explain all these, one after another.

2541-2542. Now I will briefly explain the nādas, śrutis, svaras, mūrcchāñas, tālas, varṇas, grahasvaras, aṁśasvaras, nyāsasvaras, and jātis, one after another.

2543. It is said:

“Now I will briefly explain the nādas, śrutis, svaras, mūrcchāñas, tālas, varṇas, grahasvaras, aṁśasvaras, nyāsasvaras, and jātis, one after the other.

2544. Now I will describe the nādas. I will describe the śrutis and other like things. During the rāsa dance Lord Kṛṣṇa and His go-

pī-beloved sang songs that contained śrutis.

2545. O Śrīnivāsa, what shall I say? In the rāsa dance circle the śrutis personified were manifest.

2546. From the nādas the śrutis were manifest. From Lord Kṛṣṇa the śrutis manifested a shoreless ocean of happiness.

2547. The śrutis, which are sounds driven by moving air, are 22 in number. They arise from the heart and travel on the 22 nadis curving and travelling upwards.

2548. There are as many śrutis as there are nadis, this is known everywhere. Gradually travelling upwards, the śrutis are manifested in the vīṇā and other musical instruments.

2549. In a throat choked with mucus, the śrutis are not manifest. Everyone gives these explanations.

2550.-2551. The Śrutis are described in these words:

"The Śrutis, which are sounds driven by moving air, are 22 in number. They arise from the heart and travel upwards on the 22 nadis. There are as many śrutis as there are nadis. This is said. Gradually travelling higher and higher, the śrutis are manifested in the vīṇā and other musical instruments. In a throat choked with mucus, the śrutis are not manifested."

2552. The Śrutis are 22. The svaras, beginning with ṣaḍja, are seven. This the learned say.

2553-2554. The madhyama, pañcama, and ṣaḍja have four śruti each. The ṛṣabha and dhaivata have three śruti each. The ṛṣabha and dhaivata have three śruti each. The gāndhāra and niṣāda have two śruti each. In this way (4x3=12, 3x2=6, 2x2=4, 12+6+4=22) there are 22 śrutis. From the śrutis are born the svaras. This is well known. (Nāṭyaśāstra ch 28 gives Ṣaḍja-grāma as: ṛṣabha-svara: 3 śrutis, gāndhāra-svara: 2 śrutis, madhyama-svara: 4 śrutis, pañcama-svara: 4 śrutis, dhaivata-svara: 3 śrutis, niṣāda-svara:

2 śrutis, ṣaḍja-svara: 4 śrutis. For Madhyama-grama it list madhyama-svara: 4 śrutis, pañcama-svara: 3 śrutis, dhaivata-svara: 4 śrutis, niṣāda-svara: 2 śrutis, ṣaḍja-svara: 4 śrutis. ṛṣabha-svara: 3 śrutis, gāndhāra-svara: 2 śrutis)

2555. This is described in the following words:

"The madhyama, pañcama, and ṣaḍja have four śrutis each. The ṛṣabha and dhaivata have three śrutis each. The gāndhāra and niṣāda have two śrutis each."

2556. The śrutis are called by different names in different places. Still, everyone agrees that the svaras, beginning with ṣaḍja, are born from the śruti.

2557-2565. It is said: "The four śrutis of ṣaḍja are 1. nandi 2. viśāla 3. sumukhi and 4. vicitra. The three śrutis of ṛṣabha are 1. citra 2. ghana and 3. cālanikā. The two śrutis of gandharva are sarāsa and mala. The four śrutis of madhyama are 1. mādhavī 2. Śiva 3. maṭaṅgikā and 4. maitreyī. The four śrutis of pañcama are 1. bala, 2. kala, 3. kalarava, and 4. śārṅgaravī. The three śrutis of dhaivata are 1. jaya, 2. rāsa, and 3. amrita. The two śrutis of niṣāda are 1. matra, and 2. madhukari. In this way there are 22 śruti. The svaras are like the children, and the śrutis are like the father. They are placed in the ṣaṣṭhī-vibhakti (possessive care) because their relation that of father and children, that is the meaning here."

2566. In different places the śrutis are called by names. [Govinda's Saṅgīta-śāstra-saṅkṣepa list them as 1. Tīvrā (pratiśuddha-ri) 2. Kumudvatī (śuddha-ri) 3. Mandā (praticatuśśruti-ri and pratiśuddha-ga) 4. Chandovatī (catuśśruti-ri and śuddha-ga) 5. Dayāvatī (prati-ṣaṭśruti-ri and pratisādhāraṇa-ga) 6. Rañjanī (ṣaṭśruti-ri and sādhāraṇa-ga) 7. Raktikā (pratyantara-ga) 8. Raudrī (antara-ga) 9. Krodhā (pratiśuddha-ma) 10. Vajrikā (śuddha-ma) 11. Prasāriṇī (pratyantara-ma) 12. Prīti (prati-ka) 13. Mārjanī (pā) 14. Kṣiti (pratiśuddha-dha) 15. Raktā (śuddha-dha) 16. Saṃdīpinī (praticatuśśruti-dha and pratiśuddha-ni) 17. Ālāpinī (catuśśruti-dha and

śuddha-ni) 18. Madantī (prati-ṣaṭśruti-dha and prati-kaiśikī-ni), 19. Rohiṇī (ṣaṭśruti-dha and kaiśikī-ni) 20. Ramyā (prati-kākalī-ni) 21. Ugrā (kākalī-ni) 22. Kṣobhiṇī (sa).

Nāṭyaśāstra 1.26-33 list them as: 1. Chandovatī 2. Dayāvatī 3. Rañjanī 4. Raktikā 5. Raudrī 6. Krodhā 7. Vajrikā 8. Prasāriṇī 9. Prīti 10. Mārjanī 11. Kṣiti 12. Raktā 13. Sandīpanī 14. Ālāpinī 15. Madantī 16. Rohiṇī 17. Ramyā 18. ugrā 19. Kṣobhinī 20.Tīvrā 21. Kumudvatī 22. Mandā]

2567. For example, in the Kohaliya it is said: "The four śrutis of ṣaḍja are 1. siddhi, 2. prabhāvatī, 3. kāntā and 4. subhadrā. This instruction has come from Prajapati's mouth."

2558-2569. It is said:

"As a person looking at the waters cannot see the fish moving in the depths, so even the demigod Brahmā cannot see how the svaras arise from the heart."

2570. O Śrīnivāsa, who understands the true nature of the śrutis? In the beautiful song sang during the rāsa dance the śrutis were manifest in their true nature.

2571. At that time Lord Kṛṣṇacandra manifested the śrutis. Śrīmatī Rādhikā also manifested wonderful śrutis.

2572. Lalitā and the gopīs were then filled with bliss. Filled with wonder, the demigods showered flowers.

2573. Talking amongst themselves, the śrutis praised their own good fortune. Accompanied by the svaras, the śrutis attracted every heart.

2574-2575. The svaras are described in these words:

"Arising from the śrutis' abode in the heart, the svaras charm the hearts of all who hears them."

2576-2581. It is said:

"The seven svaras are 1. ṣaḍja 2. ṛṣabha 3. gāndhāra 4. madhyama 5. pañcama 5. dhaivata and 7. niṣāda They are also called by the names ṣa (ṣaḍja), ṛ (ṛṣabha), gā (gāndhāra), ma (madhyama), pa (pañcama), dha (dhaivata) and ni (niṣāda). The seven svaras are manifested from three places, 1. mandra (the chest), 2. madhya (throat), and 3. tārā (head). The madhya is twice as high as the mandra, and the tārā is twice as high as the madhya."

2582. Learned scholars of Saṅgīta very happily describe the places where the seven svaras, beginning with ṣaḍja, are produced.

2583-2584. Of the ṣaḍja svara it is said:

"Ṣaḍja is born by touching the following six places: 1. chest 2. nose 3. throat 4. palate 5. tongue and 6. teeth."

2585. Śrī Saṅgīta-dāmodara, however, gives the following different explanation: "Ṣaḍja is born from the following six places:

1. the navel, 2. the chest 3. & 4. the two sides 5. the nadis and 6. the head."

2586. As the scriptures described the origin of ṣaḍja, so they also described the origin of the svara ṛṣabha.

2587. Ṛṣabha-svara is described in these words: "The moving air that arises from the root of the navel creates a sound. That sound, like bellowing of a bull, is called ṛṣabha svara."

2588. Gāndhāra-svara is described in these words:

"The moving air that arises from the navel, causes the nose and ears to vibrate, and exits as sound is called gāndhāra-svara."

2589. Madhyama-svara is described in these words:

"The madhyama svara is the deep sound that arises from the navel and from the middle (chest) of the body."

2590. Pañcama svara is described in these words:

“Pañcama-svara is born from the combination of the prana, apana, samana, udara and vyana airs.”

2591. The places of these five airs are described in these words:

“Prana is in the heart, apana is in the genitals, samana is in the navel, udana is in the throat, and vyana is everywhere in the body.”

2592. Dhaivata svara is described in these words:

“The sound that goes from below the navel, to the lower abdomen, and them flows upwards to the throat is the dhaivata svara.

2593. Niṣāda svara is described in these words:

“When all the beautiful svaras, beginning with ṣaḍja, combine together, the result is called niṣāda svara in this world.”

2594-2596. The seven svaras are sung by different creatures. The peacocks sings ṣaḍja. This is famous in all the world. The cataka bird sings ṛṣabha. The goat sings gāndhāra. The kraunca bird sings madhyama. The cuckoo sings pañcama. The frog sings dhaivata. The elephant sings niṣāda. Some other thinkers attribute these svaras to other creatures.

2597-2598. It is said:

“The peacock sings ṣaḍja. The cataka bird sings rshabha. The goat sings gāndhāra. The kraunca bird sings madhyama. The cuckoo sings pañcama. The frog sings dhaivata. The elephant sings niṣāda. This is the opinion of the demigod Brahmā and other scholars.”

2599. In Saṅgīta-dāmodara it is said:

“The peacock, bull, goat, cuckoo, horse, and elephant sing the respective svaras.”

2600. The seven svaras are of four kinds: vādī, samvādī, vivādī, and anuvādī.

2601. When the rāgas and other features are those in common use,

the seven svaras are said to be vādī.

2602. When the śrutis are like those of pañcama-svara, the svaras are saṁvādī. The svaras are never saṁvādī when the śrutis are like madhyama.

2603. The four svaras gāndhāra, niṣāda, ṛṣabha and dhaivata are vivādī. The scriptures affirm that these four are vivādīs, or enemies.

2604. In some scriptures it is said that ṛṣabha and dhaivata are vivādī (enemies) to gāndhāra and niṣāda.

2605. The other svaras are all anuvādī. This the learned say.

2606-2608. It is said:

"The seven svaras are of four kinds, vādī, saṁvādī, vivādī, and anuvādī. When the rāgas and other features are those in common use, the seven svaras are said to be vādī. When the śrutis are like those of pañcama-svara, the svaras are saṁvādī. The svaras are never saṁvādī when the śrutis are like madhyama. Ṛṣabha and dhaivata are vivādī (enemies) to gāndhāra and niṣāda. This is the opinion of Dambhila Acarya."

2609. The vādī svaras are like a king. The saṁvādī svaras are like a king's minister. The vivādī svaras are like enemies. This is said by all.

2610. The anuvādī svaras are like the followers of a king or prime minister. These natures cannot be seen directly.

2611. It is said: "The vādī svaras are like a king. The saṁvādī svaras are like a king's minister. The vivādī svaras are like enemies. The anuvādī svaras are like the followers of a king or a prime minister."

2612. O Śrīnivāsa, in His songs, Lord Kṛṣṇa, the crown of rasikas, manifested all these delightful svaras.

2613. In Lord Kṛṣṇa's presence Lalitā would play the vīṇā. She was very expert at the svaras and other features of music.

2614. Hearing her play, the gandharvas became embarrassed.

2615. The svaras personally worshipped her. The svaras' wonderful motions are the grāmas. This is said:

The Grāmas (villages)

2616. The combinations of the subtle natures of the svaras are called the grāmas (villages or groups of 22 note equal temperament division of the octave). The three grāmas are 1. ṣaḍja, 2. madhyama and 3. gāndhāra.

2617. Ṣaḍja and madhyama grāmas are known on the earth. Gāndhāra grāma is famous everywhere in Devaloka.

2618. Of these three grāmas, ṣaḍja-grāma is the best. The scriptures also describe mūrcchāña-grāma and adhara-grāma.

2619. It is said: "The combinations of the subtle natures of the svaras are called the grāmas. The three grāmas are 1. ṣaḍja, 2. madhyama and 3. gāndhāra. Ṣaḍja and madhyama grāmas are known on the earth. Gāndhāra grāma is famous in Devaloka."

2620. It is also said: "A multitude of delightful notes is called a grāma."

2621. In Śrī Saṅgīta-parijata it is said: "It is said that the grāmas, which are groups of svaras, are three: 1. ṣaḍja 2. madhyama and 3. gāndhāra Of these three grāmas ṣaḍja-grāma is the best. Mūrcchāña-grāma and adhara-grāma are also counted among the grāmas."

2622. Now the seven-note scales that are the three grāmas and mūrcchāñaj-grāma will be described. Ṣaḍja-grāma is sa-ri-ga-ma-pa-dha-

2623. Madhyama-grāma is ma-pa-dha-ni-sa-ri-ga. Gāndhāra-grā-

ma is ga-ma-pa-dha-ni-sa-ri.

2624. The three forms of mūrcchāña-grāma are: 1.sa-ri-ga-ma-pa-dha-ni, 2. ma-pa-dha-ni-sa-ri-ga, and 3. ga-ma-pa-dha-ni-sa-ri.

2625. It is said by others: "Ṣaḍja-mūrcchāña grāma is sa-ri-ga-ma-pa-dha-ni. Madhyama-mūrcchāña-grāma is ma-pa-dha-ni-sa-ri-ga. Gāndhāra-mūrcchāña-grāma is ga-ma-pa-dha-ni-sa-ri."

2626. Each grāma has seven svaras. Still the sequences are different. Of these are 21 differente kinds.

2627. These differences are described by Bharata Muni and other authors. The jātis, śrutis, svaras and other features are part of the grāmas.

2628. Kohala explains: "Accompanied by the jātis and śrutis, the svaras become the grāmas."

2629 and 2630. O Śrīnivāsa, in charming Vrindavana, in the blissful rāsa-dance with His gopī-beloveds, Lord Kṛṣṇa manifested many varieties of the three grāmas. His music made wonder take birth within Śiva, Brahmā, and other demigods.

2631. Again and again Śrīmatī Rādhikā praised Lord Kṛṣṇa, the master of Her life. Then, when she sang the grāmas, She filled Lord Kṛṣṇa with wonder.

2632. Unable to remain peaceful, Lord Kṛṣṇa embraced Rādhā. Then Lalitā and other gopīs became joyful.

2633. Who has the power to describe the wonderful singing of Rādhā and Kṛṣṇa? Mūrcchāña-grāma is manifested in many ways in the three grāmas.

Mūrcchāña

2634. Bharata Muni describe the origin of mūrcchāña-grāma. He says that when the svaras are mixed together they become the rāgas.

2635. It is said: "When the svaras are mixed together they became the rāgas. Bharata Muni called this by the name mūrcchāña. That is the origin of mūrcchāña-grāma."

2636. It is also said: "When the svaras are mixed together and become a rāga, this is called mūrcchāña-grāma by Bharata Muni.

2637. The seven svaras are manifest in the three varieties of mūrcchāña-grāma. In this way there are 7 x 3 = 21 varieties. The varieties of mūrcchāña-grāma thus begin with 1. lalitā 2. madhyama and 3. citra.

2638-2640. It is said: "Lord Śiva explains that the 21 varieties of mūrcchāña-grāma are: 1. lalitā 2. madhyama. 3. citra 4. rohiṇī 5. mataṅgaja 6. sauvīra 7. varṇamadhya 8. ṣaḍjamadhya 9. pañcamī, 10. matsari, 11. mṛdumadhya 12. Śuddhanta 13. Kalāvatī 14. tīvra 15. raudri 16. brāhmī 17. vaiṣṇavī 18. khecarī 19. vara 20. nādavatī and 21. viśāla"

2641. By listening to mūrcchāña-grāma a person finds his happiness increase moment after moment. That is why Bharata Muni and other scholars called it by the name mūrcchāña.

2642. It is said: "A person who performs murchna-grāma in Lord Śiva's presence becomes free of sin, even of the sin of killing a brāhmaṇa."

2643. O Śrīnivāsa, in this way mūrcchāña is manifest from the grāmas. No one gives any different explanation.

2644. With wonderful grace and a joyful heart Lord Kṛṣṇa enjoys rāsa-dance pastimes with His gopī-beloveds.

2645. What shall I say? Lord Kṛṣṇa, who is the great crown of all rasikas, manifested a great variety of charming melodies and rhythms.

Tāla (Rhythm)

2646. Mūrcchāña has pure tāla (rhythm) and other pure features. Tāla is born from the seven svaras. That is the description.

2647. The scriptures affirm that there are 49 tālas. They are each distinct and complex.

2648. It is also said there are 5,033 tālas. They are very glorious.

2649. It is said: “The mūrcchāñas and tālas are glorious and pure.”

2650-2652. In the Saṅgīta-dāmodara it is said: “The tālas, which are born from the seven svaras and which take shelter of the mūrcchāñas, are 49 in number. From them are manifest the complex and difficult tālas, which are each distinct in nature and which are very numerous. Who can describe them all? The grāmas, mūrcchāñas, and tālas are of many different kinds. Because to describe them all is impractical and because I do not know them all, I will not speak of them all.”

2653. Of the tālas it is said: “The tālas are 5,033 in number. A person who with the agnistomika-tāla offers prayers to Lord Śiva one day attains the post of Śiva.

2654. “The pure tālas are of many different kinds, beginning with agnistomika-tāla.

2655. “Because it is not possible to do so, I will not describe them all.”

2656. The very fortunate and glorious tālas personified are all playful and glorious in Lord Kṛṣṇa’s personal presence.

2657. Lalitā and the other prominent friends of Śrī Rādhā, gopīs

who are the leaders of many other gopīs, play many different tālas.

2658. In the company of their gopī friends, Rādhā and Kṛṣṇa experience great bliss as They manifest many wonderful ganas (songs) and varṇas.

Varṇa

2659. Of the varṇas it is said the first svara is a melody is called the varṇa, which is of four kinds.

2660. The four kinds of varṇas are: 1. sthāyi-varṇa 2. aroha-varṇa 3. avaroha-varṇa and 4. sañcāri-varṇa

2661. When the varṇa is repeated again and again, that is called sthāyi-varṇa, this is accepted by all.

2662. In aroha-varṇa the melody ascends from the varṇa. In avaroha-varṇa the melody descends from the varṇa. I sañcāri-varṇa the melody is a mixture of these three options.

2663. It is said: "The first svara of a melody is called the varṇa. Sthāyi, aroha, avaroha, and sañcāri are the four kinds of varṇas."

2664. The natures of each of these varṇas are described in these words: "When the varṇa is repeated and repeated, this is known as sthāyi-varṇa. The aroha and avaroha ascends from the varṇa and the avaroha descends from the varṇa."

2665. In the Saṅgīta-parijata it is said: "When the varṇa is repeated and repeated, that is sthāyi-varṇa. When the melody ascends it is aroha-varṇa. When the melody descends it is avaroha-varṇa. When the melody is a mixture of these options, it is sañcāri-varṇa."

Alaṅkāras

2666. The seven svara-varṇas are sa-ri-ga-ma-pa-dha-ni. I addition to these there are many alaṅkāras (ornaments).

2667. It is said: "Many ornaments adorn the varṇas."

2668. Sthāyi-varṇa has 26 alaṅkāras. Aroha-varṇa has 12 alaṅkāras, Sañcāri-varṇa has 12 alaṅkāras.

2669. All together there are 62 alaṅkāras. They are of many different kinds. This is described in scripture.

2670. It is said: "Sthāyi-varṇa has 26 alaṅkāras, Aroha-varṇa has 12 alaṅkāras, avaroha-varṇa has 12 alaṅkāras, and sañcāri-varṇa has 12 alaṅkāras. Thus there are 62 alaṅkāras all together."

2671. Alaṅkāras are of many kind and have many uses. Persons learned in the svaras use alaṅkāras repeatedly. This the scriptures say.

2672. It is said: "When knowledge of the svaras is present, repeated use of the alaṅkāras brings delight. When knowledge of the varṇas is present, use of the alaṅkāras brings wonderful variety."

2673. In the Saṅgīta-parijata it is said: "The rāgas are not used for long without the alaṅkāras."

2674. The sthāyi-varṇas are described in these words: The alaṅkāras are used in sthāyi-varṇa. In that varṇa they are used repeatedly from beginning to end.

2675. Now I will explain the alaṅkāra named "Ghadra". In this alaṅkāra the notes are lightly taken one by one.

2676. In Saṅgīta-parijata it is said: "When the previous note is repeated, that alaṅkāra is called bhadrā. So, say the wise sage Hanumān. One by one these notes are lightly taken."

2677. The following are some examples of bhadrā-alaṅkāra: sa-ri-sa, ri-ya-ri, ga-ma-ga, ma-pa-ma, pa-dha-pa, dha-ni-dha, ni-sa-ni, and sa-ri-sa. Aroha-alaṅkāra is described in these words: "Aroha-alaṅkāra is an alaṅkāra that ascends. It is held long. It is manifest in the seven svaras.

2678. In Saṅgīta-parijata it is said: "Aroha-alaṅkāra is an alaṅkāra that ascends in mūrcchāña-grāma or the other grāmas. It is held with long svaras."

2679. The following is an example of aroha-alaṅkāra: sa-ri-ga-ma-pa-dha-ni-sa. When the first and second note are short and the third note is long, the charming alaṅkāra is called "Pracchadana."

2680. In the Saṅgīta-parijata it is said: "When the first and second note are short and the third note is long, all-knowing Hanumān Muni calls this ornament pracchadana".

2681. The following are some examples of pracchadana-alaṅkāra: sa-ri-ga, ri-ga-ma, ga-ma-pa, ma-pa-dha, pa-dha-ni, and dha-ni-sa. In the alaṅkāra called udvahita-alaṅkāra, the first note is sounded four times, the second note is sounded two times, and the third and fourth notes are sounded once each.

2682. In the Saṅgīta-parijata it is said: "When the first svara sounded four times, the second svara is sounded two times, and the third and fourth svaras are sounded one time each, this alaṅkāra Hanumān Muni calls by the name udvahita-alaṅkāra."

2683. Here are some examples of udvahita-alaṅkāra: sa-sa-sa-sa-ri-ri-ga-ma, ri-ri-ri-ri-ga-ga-ma-pa, ga-ga-ga-ga-ma-ma-pa-dha, pa-pa-pa-pa-dha-dha-ni-sa.

Avaroha-alaṅkāra is described in these words: Avaroha-alaṅkāra is an ornament of descending notes. Much could be said about it, but I will not say anything more in this place.

2684. In the Saṅgīta-parijata it is said: "Avaroha-alaṅkāra is a descending figure of twelve kinds. Out of respect I will not write anything more about it".

2685. Sañcāri-alaṅkāra is described in these words: in sañcāri-alaṅkāra the note may go in any direction, as the singer or musician like.

2686. In this ornament the first two svaras are a unit that is repeated three times. After part one comes another two svaras unit that repeats the second svara of the first unit.

2687. This ornament is called prāsada-alaṅkāra. The scriptures happily describe all about this alaṅkāra.

2688-9. In the Saṅgīta-parijata it is said: "In this alaṅkāra the first two notes are a unit that is repeated three times. After that comes another two-svara unti that repeats the second svara of the first unit. This is called prasāda-alaṅkāra.

2690. Some examples of prasāda-alaṅkāra follows: sari-sari-sari-gari, riga-riga-riga-maga, gama-gama-gama-pama, mapa-mapa-mapa-dhapa, padha-padha-padha-ridha, and dhani-dhani-dhani-sani.

2691. In Saṅgīta-parijata it is said: "The wise call the figure of three ascending svaras by the name akshepa-alaṅkāra."

2692. Some examples of akshepa-alaṅkāra follows: sa-ri-ga, ri-ga-ma, ga-ma-pa, ma-pa-dha, pa-dha-ri, and dha-ni-sa. The figure kokila-alaṅkāra is said to be like a lion's glance. The pattern of this figure is sariga-sarigama.

2693. In the Saṅgīta-parijata it is said: "The pattern of kokila-alaṅkāra is sariga-saṅgama." Some examples of this alaṅkāra follows: sariga-sarigama, rigama-rigamapa, gamapa-gamapadha, mapadha-mapadhani, and padhani-padhanisa.

2694. All these varṇa-alaṅkāras are sweet when they are sounded they make sorrows flee far away.

2695. From the graceful moon of Śrī Kṛṣṇa Caitanyacandracandra's mouth these varṇa-alaṅkāras flowed like nectar.

2696. in the company of Lalitā and Her other friends, Śrīmatī Rādhikā sang songs with many very wonderful varṇa-alaṅkāras.

2697. Her singing crushed into powder the pride of the gandharvas and other great singers. Her singing was very sweet. It had not peer in all the worlds.

2698. With a joyful heart Lord Kṛṣṇa praised Her. With unblinking eyes, He gazed at Rādhā's face.

Svara

2699. The three svaras, 1. graha-svara 2. aṁśa-svara and 3. nyā-sa-svara are the abode of Śrī Kṛṣṇa's sweetness.

2700. About graha-svara it is said: Bharata Muni describes gra-ha-svara, when seven svaras are placed in a melody.

2701. It is said: "A song or melody is called graha-svara."

2702. In Saṅgīta-parijata it is said: "Svaras placed in a melody, are called graha-svaras."

2703. The aṁśa-svara is described in these words: Present in a melody, the aṁśa-svara manifests anurāga (the beginning of love). Bharata Muni and other authorities say it has this power.

2704. It is said: "The svara that manifests rakti (love), and that is the original graha-svara and nyāsa-svara, and that is like a great king, the best of all svaras, is called amsha-svara or vādī-svara."

2705. In Saṅgīta-parijata it is said: "Aṁśa-svara is the life of all the rāgas."

2706. It is also said: "Aṁśa-svara is employed in many different situations."

2707. Nyāsa-svara is described in these words: When nyāsa-svara is employed in a melody it brings bliss. It makes a melody's conclu-sion.

2708. It is said: "Nyāsa-svara brings a melody to its conclusion."

2709. In Saṅgīta-parijata it is said: "Nyāsa-svara is employed to conclude a melody."

2710. O Śrīnivāsa, graha-svara, aṁśa-svara, and nyāsa-svara all manifest the nectar of Lord Kṛṣṇa.

Jāti

2711. Svara-jāti and other like musical patterns fill Śiva, Brahmā, and the demigods with wonder.

2712. Jāti-svara is described in these words: Jāti gives birth to rāga. It is the mother of rāga Jāti is of three kinds.

2713. The first of these is called Śuddha. The second is called Vikṛta. When these two meet the result is called sankirna. This the learned say.

2714. It is said: "Jāti gives birth to rāga. It is the mother of rāga. It is of three kinds. The first of these is called Śuddha, the second is called Vkrita. When these two meet the result is called sankirna."

2715. Śuddha-jāti-svara is of seven kinds according to the seven svaras beginning with ṣaḍja. When that svara is transformed it becomes Vikṛta-jāti-svara. This the wise say.

2716. Vikṛta-jāti-svara is of eleven kinds. This the scriptures say. The last of these svaras sankirna-svara is a transformation of the other svaras.

2717. Śuddha-jāti-svara and vikṛta-jāti-svara together have 18 kinds (7+11). This truth the learned scholars accept.

2718. Śuddha-jāti-svara is of seven kinds beginning with ṣaḍja. Vikṛta-jāti-svara is of eleven kinds beginning with ṣaḍja.

2719. Manifesting eleven varieties, beginning with ṣaḍja and gāndhāra, vikṛta-jāti-svara is famous everywhere.

2720. It is said: “Śuddha-jāti-svara is of seven kinds, beginning with ṣaḍja-svara, vikṛta-jāti-svara is manifest from a transformation.

2721. In Hari-nayanaka it is said: “The jāti-svaras are śuddha and vikṛta. These have eighteen types, they are the mother of the rāgas.”

2722-2726. The seven śuddha -jāti-svaras are: 1. ṣaḍja 2. rsabhi 3. gāndhārī 4. madhyami 5. pañcamī 6. dhaivati and 7. naisadi. The eleven vikṛta-jāti svaras are: 1. ṣaḍja-pasiki 2. ṣaḍja-madhyama 3. gāndhāra-pañcamandhri 4. ṣaḍja 5. dhaivati 6. parmavari 7. nandayanti. 8. gandharodiccara, 9. madhyamodicara, 10. rakta-gāndhārī, and 11. kaisiki. This is said by Bharata Muni and other learned scholars. Now we will describe the origin of śuddha, siddha and vikṛta.

From the union of ṣaḍja and gāndhārikā is born ṣaḍja-kaisiki. From the union of ṣaḍja and madhyama is born ṣaḍja-madhyama. From the union of gāndhārikā and pañcamī is born gāndhāra-pañcamī.”

2727. These eleven and their relation to the grāmas are elaboratedly described by Bharata Muni and other authors.

2728. Beginning with the śruti and concluding with the jātis, I have briefly explained these topics. Please know that all these sounds are manifest on the vīṇā.

2729. It is said: “Beginning with the śrutis and concluding with the jātis, I have briefly explained these topics, these are manifested on the vīṇā. This the wise know. It is not otherwise.”

2730. During the rāsa dance jāti personified, who is the mother of the rāgas became manifest. In my heart I have no power to say where her glories end.

2731. O Śrīnivāsa, the rāsa-dance is the best of all pastimes. Who knows how to describe the sweetness of the music in that pastimes.

2732. The sweetness of the songs that came from Śrī Rādhā and Śrī Kṛṣṇa's throats defeated the music of the vīṇā. The jātis their songs manifested delighted their gopī friends.

2733. They sang many different rāgas. Who has the power to describe the blissful wonders their songs manifested?

Rāgas

2734. Now the rāgas will be described. Bharata Muni and other scholars have described the natures of the rāgas. The rāgas bring delight to the hearts of the three worlds.

2735. The scriptures affirm that there are 16,000 rāgas. All these rāgas enjoy pastimes on the four sides of Mount Meru.

2736. Amongst all these rāgas 36 rāgas are prominent. These rāgas are famous in the world. This the learned scholars say.

2737. It is said: "Bharata Muni and other scholars describe the rāgas that delight the hearts of the three worlds."

2738. In the Nārada-pañcama-saṁhitā it is said: "Lord Kṛṣṇa played charming melodies on His flute, and the gopīs responded by singing songs. From this music were manifested the 16,000 rāgas."

2739. It is also said: "Amongst all these rāgas 36 rāgas are especially famous in the world. All the rāgas are manifest in the four directions around Mount Meru."

2740. Amongst the 36 prominent rāgas, six are rāgas and the remaining 30 are rāgiṇīs. Each rāga has five rāgiṇī-wives. That is the proper understanding.

2741-2744. In the Saṅgīta-dāmodara it is said: "Bhairava, Vasanta, Malava-kaishika, Śrī-rāga, Megha-rāga, and Naṭa-Nārāyaṇa-rāga

are the six male rāgas. Now I will describe the female rāgiṇīs.

Bhairavī, Kauśikī, Vibhāṣā, Velavalī, and Raṅgalī are the dear rāgiṇī wives of Bhairava-rāga. Āndolita, śeṣakhya, Lolā, Prathama-mañjarī, and Mallari (Mandarī) are the five rāgiṇīs that always follow Vasanta-rāga.

2745. Gaurī, Gundakirī (Gunakarī), Varadī, Kṣamāvatī, and Kamala are the rāgiṇīs dear to Malava-kaushika-rāga.

2746. Gāndhārī, Deva-gāndhārī, Malava-Śrī, Śavarī, and Rāma-kiri are the rāgiṇīs dear to Śrī-rāga.

2747. Lalitā, Malāsī, Gaurī, Naṭī, and Deva-kiri are the rāgiṇīs dear to Megha-rāga.

2748. Tārāmaṇī, Sudha-bhirī, Kamodī, Gurjarī, and Kakubha are the rāganis dear to Naṭa-Nārāyaṇa-rāga."

2749. Some say the rāgas number six and the rāgiṇīs number 36. in this view each rāga has six rāgiṇīs.

2750. In Śrī Nārada-pañcama-saṁhitā it is said: "The rāgas are six in number and the rāgiṇīs are 36 in number. The rāgas are filled with Lord Śiva's potency. They are nectar oceans of spiritual love. Simply by hearing them from Lord Viṣṇu Himself melts in the ecstasy of spiritual love."

2751. In this second version the rāgas are described in these words: "The six male rāgas are: 1. Mālava 2. Mallara 3. Śrī-rāga 4. Vasantaka 5. Hiṇḍola and 6. Karnāṭa.

2752. "Dhanasī, Malasī, Rāmakeri, Sindhudā, Asāvarī and Bhairavī are the rāgiṇīs dear to Malava-rāga.

2753. "Velavalī, Puravī, Kānaḍā, Mādhavī, Koda and Kedārikā are the rāgiṇīs dear to Mallara-rāga.

2754. "Veloyarī, Gaurī, Gāndhārī, Subhāgā, Kaumārī, and Vairagī are the ragnis dear to Śrī-rāga.

2755. “Toḍī, Pañcamī, Lalitā, Paṭha-mañjarī, Gurjarī and Vibhāṣā are the rāgiṇīs dear to Vasanta-rāga.

2756. “Mayurī, Dīpikā, Deśakarī, Pahida, Varadī, and Marahaṭṭa are the rāgiṇīs dear to Hiṇḍola-rāga.

2757. “Nāṭikā, Bhupatī, Ramakerī, Gadā, Kamodī, and Kalyāṇī are the rāgiṇīs dear to Karnāṭa-rāga.”

2758. Learned scholars debate the natures of the different rāgas. Even at the kalpa’s end they will not come to an agreement.

2759. In county after county the rāgas are called by different names. I have no power to list all these different names.

2760. It is said: “In county after county the rāgas are called by different names. No one has the power to list all those names. I cannot list them. Even Nārada, who holds the vīṇā in his hand, cannot list them all.

2761. Scholars learned in Saṅgīta affirm that the rāgas are of three kinds: 1.Sampūrṇa 2. Ṣāḍava and 3. Auḍava.

2762. It is said: “The rāgas are of three kinds: 1. Sampūrṇa 2. Ṣāḍava and 3. Auḍava.

Sampūrṇa rāgas

2763. Scholars learned in gītā affirm that rāgas of seven svaras are sampūrṇa.

2764. It is said: “Rāgas of seven svaras are called sampūrṇa.”

2765. Rāgas of seven svaras are called sampūrṇa. These rāgas are headed by Śrī-rāga, Naṭa, and Karnāṭa.

2766-2768. It is said: “The sampūrṇa rāgas are headed by Śrī-rāga, Naṭa, Karnāṭa, Gupta vasanta, Śuddha-Bhairava, Vaṅgali, Soma-rā-

ga, Amra-pañcama, Kamodī, Megha-rāga, Dravida, Gauḍa, Varaṭi, Gurjarī, Toḍī, Mālava-Śrī (Mālasī), Saindhavī (Sindhuda), Devakirī, Ramakirī, Prathama-mañjarī (Paṭhaj-mañjarī), Naṭa, Velavalī, and Gaurī."

2770. The result obtained from melodies of these Sampūrṇa-rāgas is very great. This truth is known everywhere. Scholars learned in Saṅgīta describe it.

2771. In the Kohaliya it is said: "From the Sampūrṇa-rāgas are born long life, piety, fame, intelligence, happiness, wealth, and expansion of one's kingdom."

2772. The Sampūrṇa-rāgas are like nectar personified. What shall I say to describe them?

2773. Amongst the sampūrṇa-rāgas are some rāgas that, if purely sounded, will destroy the material universe.

Ṣāḍava rāgas

2774. Now the Ṣāḍava-rāgas will be described. Scholars learned in Saṅgīta say the rāgas that have six notes are called Ṣāḍava.

2775. It is said: "The rāgas of six svaras are called Ṣāḍava."

2776. The Ṣāḍava-rāgas are headed by Gauḍa and Karnāṭa-gauḍa. Scholars learned in Saṅgīta say these rāgas bring many results."

2777 and 2778. It is said: "In the opinion of Hari-nāyaka the sadava-rāgas are headed by Gauḍa, Karnāṭa-gauḍa, Deśī, Dhannāsikā (Dhanaśrī), Kolāhalā, Vallāli, Deśa, Asāvarī, Khambāvatī (Kṣamāvatī), Harśa-purī, Mallāri and Huncikā."

2779. In Śrī Saṅgīta-sāra it is said: "Prominent among the Ṣāḍava-rāgas are Śrīkanṭha, Bhaulī, Tārā, Shālaga, Gauḍa, Śuddhabhiri, Mādhukarī, Chāyā and Nilotpalā."

2780. Kohala describes the results that come from these rāgas: "The saints of older times affirm that melodies in the Ṣāḍava-rāgas bring handsomeness, virtue, fame and heroism in battle."

Auḍava rāgas

2781-2. Now the Auḍava-rāgas will be discussed. The rāgas that consists of five svaras are the Auḍava-rāgas. All scholars describe the many Auḍava-rāgas in this way.

2783. Headly Madhyamādi and Mallāra, melodies in the Auḍava-rāgas bring many results.

2784-5. It is said: "The Auḍava-rāgas, which charm the people's hearts, are headed by Madhyamādi, Mallāra, Deśa-pāla, Mālava, Hiṇḍola, Bhairava, Nāga-dhvānī, Gondakritī (Gunakirī), Lalitā, Chāyā, Toḍī, Velāvali, and Pratāpa-sindhu.

2786. In listing the names of the Auḍava-rāgas, Śrī Saṅgīta says: "The Auḍava-rāgas include Turaskā, Gauḍā, Gāndhāra, Pulindā, and Megha-ranjakā."

2787. Kohala describes Auḍava-rāga's results in these words: "Melodies in Auḍava-rāga destroy diseases, enemies, fear and sorrow. They also pacify unfavorable planets."

Saṅkīrṇa rāgas

2788. Now Saṅkīrṇa-rāgas will be discussed. Rāgas are called Saṅkīrṇa (mixed) by the learned. These rāgas are beautiful to the ear.

2789. Hari-nāyaka explains: "The mixtures of various rāgas have many different names. Beautiful to the ear, these rāgas are called

Saṅkīrṇa.”

2790. Saṅkīrṇa-rāgas are the mixture of two, three, or more rāgas. The Saṅkīrṇa-rāgas are headed by Pauravī and Kalyāṇī.

2791. Now Pauravī-rāga will be discussed. When parts of Deśī-rāga are mixed with parts of Mallan-rāga, the resulting pleasant rāga is called Pauravī-rāga by the wise.

2792. It is said: “Parts of Deśa-rāga join with parts of Mallāri-rāga to become Pauravī-rāga.”

2793. Now Kalyāni-rāga will be described. It is said: “Beautiful Kalyāṇī-rāga is born from Vārāti, Nāṭa, and Karnāṭa rāgas.”

2794. Now Sāraṅga-rāga will be described. It is said: “Saraṅga-rāga is born from Toḍī-rāga and Dhanāsikā-rāga.”

2795. Of Gaurī-rāga it is said: “From Śrī-rāga and Gauḍa-rāga is born Gaurī-rāga.”

2796. Of Naṭa-mallārikā-rāga it is said: “Naṭa-mallārikā-rāga is born from Nāṭa-rāga and Mallāraka-rāga.”

2797. Ballavī-rāga is described in these words: “From Deśa-rāga and Asāvarī-rāga is born Ballavi-rāga.”

2798. Of Karnātikā-rāga it is said: “Karnātikā-rāga is born from part of Karnāṭa-rāga and Bhairava-rāga.

2799. Of Sukāvari-rāga it is said: “Sukhavari-rāga is born from the junction of Saindhavi-rāga and Taudikā-rāga.”

2800. Of Asāvarī-rāga it is said: “Asāvarī-rāga is born from the junction of Mallāra-rāga, Saindhavi-rāga, and Toḍī-rāga.”

2801. Of Rāmakeli-rāga it is said: “Rāmakeli-rāga is born from the touch of Gurjarī-rāga and Deśī-rāga.”

2802. Many other saṅkīrṇa-rāgas are accepted by the learned scholars in the different countries.

Samaya (Time)

2803. In the Saṅgīta-shāstras are described the proper times when the various rāgas should be sounded.

2804. A fault is created when the rāgas are sounded at the wrong time. Sounding Gurjarī-rāga or another appropiate rāga will destroy that fault.

2805-6. It is said: "When a rāga is sounded at the wrong time, all is lost. However, if this occurs in the midst of playing a series of rāgas, or on a king's command, or on a theater's stage, then there is no fault. However if, because of greed or bewilderment, someone sounds a certain rāga at an improper time, it is said that sweet Guyari-rāga may be sounded to kill the inauspiciousness."

2807. The three rāgas Vasanta, Ramakeli, and Gurjari may be sounded at any time. No fault is born from sounding them at a particular time.

2808. In Śrī Ratnamālā it is said: "Vasanta-rāga, Rāmakeli-rāga, and sweet Gurjarī-rāga may be sounded at any time. No fault is born from sounding them at appropiate time."

2809. Nārada Muni explains: "After the tenth danda of the night any rāga may be sounded."

2810. All the rāgas personified personally worshipped Lord Kṛṣṇa in the rāsa-dance circle.

2811. O Śrīnivāsa, what shall I say? In the rāsa-dance circle the various rāgas manifested that made the ocean of bliss overflow its shores.

2812. Nothing in the world was equal to their melodies. On each other the showered wonderful nectar.

2813. How many wonderful melodies did the rāgas manifest as they gazed at Śrī Śrī Rādhā and Kṛṣṇa' lotus faces?

Melodies

2814. Previously I had described some of the characteristics of melodies. Now I will reveal the different kind of melodies.

2815. The two kinds of melodies are called anibaddha melodies.

2816. Ambaddha melodies are not bound. In them the rāga is clearly manifest.

2817. It is said: "The two kinds of melodies are anibaddha and nibaddha. In anibaddha melodies the rāga is not bound."

2818. It is also said: "Becuase their svaras are not bound, these melodies are called anibaddha (unbound)."

2819. "This means the notes of the rāgas are clearly manifest."

2820. Here there are two kinds: 1. ālāpa and 2. varnālankāra. The first has the svaras ā-tā-nā-ri, and the second has the svaras beginning sha-ri-ga-ma.

2821, By sounding the four svaras ā-tā-nā-ri one describes Hari, Gaurī, Śiva, and Brahmā respectively.

2822. In Śrī Nārada-saṁhitā it is said: "As the Vedas' sacred syllable oṁ is manifest from the syllable hum, so the svaras that begin with tā and rā are also manifest from the syllable hum. The syllable tā is Goddess Gaurī. The syllable nā is Lord Śiva."

2823. There it is also said: "The syllable ā is Lord Hari. The syllable ri is Lord Brahmā. From the syllable ā-tā-nā-ri all is manifest."

2824. The varnālankāras relate to the seven svaras sa-ri-ga-ma-pa-dha-ni. The varnālāpas relate to the svaras beginning with ṣaḍja.

2825. The ālāpas on the gāmaka are variegated. They are charming and of many different kinds. this is taught. [There are fifteen aspects of gamaka ('embellishment' or 'ornamentation') defined: 1. vali (wrinkle), 2. āndolita (swung), 3. līna (pressed), 4. kampita (shaken), 5. sphurita (trembling), 6. tiripa (stressing), 7. tribhinna (divided into three), 8. kurula (curl), 9. ullāsita (jumping), 10. āhata (struck), 11. huṃphita (humming), 12. plavita (prolonged), 13. mudrita (closed), 14. nāmita (bent), 15. miśrita (mixed) - Saṅgītaśiromaṇi 14.83-94]

2826. As much as atāla enters ālāpa, to that extent the learned scholars describe the different varieties of ālāpa. [There are 12 kinds of verbal representations (vācika) defined according to the Nāṭyaśāstra chapter 8 & 24: 1. ālāpa (accosting), 2. pralāpa (prattling), 3. vilāpa (lament), 4. anulāpa (repeated speaking), 5. saṃlāpa (dialogue), 6. apalāpa (change of words), 7. sandeśa (message), 8. atideśa (agreement), 9. nirdeśa (specific mention), 10. vyapadeśa (pretext), 11. upadeśa (instruction), 12. apadeśa (indirect communication). Vācika can also be classified according to the 7 subjects of a statement within asentence: 1. visible act (pratyakṣa), 2. invisible act (parokṣa); 3. related to the present, past or future time (kālatraya); 4. affecting one's ownself (ātmastha), 5. affecting another (parastha).

Vācika (वाचकि, "vocal representation") relates to the proper musical notes (svara) voice registers (sthāna), pitch of vowels (varṇa), intonation (kāku), speech-tempo (laya) to be used in reciting or declaiming a passage for the purpose of evoking different Sentiments (rasa) in the spectators. For example to call forth the Comic and The Erotic Sentiments a passage should be recited with the Madhyama and the Pañcama notes, and for the Heroic and the Marvellous Sentiments the Ṣaḍja and the Ṛṣabha would be the suitable notes. Vācika or vācikābhinaya refers to the first of four categories of abhinaya (histrionic representation). Vācika is the use of a word, poem, song and music. Abhinaya is the imitation of the thing seen

by self or is an expression of sentiment experienced by oneself.]

2827. Hari-nāyaka explains: "In the gamakas there are many kinds of varnālankāra. The scholars say the charming varnālāpas are of many kinds."

2828. There are two kinds of varnālankāra. One relates to the meaningless humkāra and the other to the svaras beginning with sa-ri-ga-ma.

2829. The ālāpas are of many different kinds. It is not possible to describe them all.

2830. O Śrīnivāsa, in the rāsa-dance circle all the ālāpas were manifest.

2831. Who is not filled with wonder by the alapas? The alapas make even the cuckoos' cooing seem worthless like a pile of ashes.

2832. When the ālāpas are manifest from very wonderful pastimes an artistic skill are manifest also.

2833. Lord Kṛṣṇa, the crown of rasikas, played on His flute ālāpas that made the world wild with bliss. What metaphors or similes can describe them?

2834. Vṛndāvana's Queen Rādhā played many ālāpas on the vīṇā. Who has the power to describe those ālāpas' sweetness?

2835. Lalitā and the other gopīs played ālāpas on a variety of musical instruments. What words can describe that music. Hearing it, even the stones melted.

2836. Who, with only one mouth, can describe all the glories of the ālāpas? The ālāpas are like a flooding wave-filled ocean of nectar.

2837. Anibaddha songs are plunged in that ocean of nectar. Nibaddha songs are of many different kinds.[Nibaddha (नबिद्ध) refers to "poetic speech" regular; continuous anibaddha indefinite, irregular pilgrimage.— asked, pressed, urged]

2838. Now the nibaddhas will be described. Song bound by dhātus or aṅgas are called nibaddha. There are of three kinds: 1. Śuddha 2. chāyā-laga and 3. Kṣudrā (A fault, foible. a Small or little).

2839. It is said: "Songs bound by dhātus or argas are called nibaddha. These are of three kinds: 1. Śuddha, 2. chāyāj-laga, and 3. Kṣudrā."

2840. Now Śuddha-nibaddhas will be described. Nibaddha songs bound by ālāpas, dhātus, and aṅgas are called Śuddha. In this context it is said that ālāpa means "with meaningful syllables."

2841. It is said: "Nibaddha songs bound by ālāpas, dhātus and aṅgas are called śuddha , the great traditional scholars affirm that there the world ālāpa means. 'with meaningful syllables'"

2842. Hari-nāyaka explains: "The word ālāpa means 'without syllables'

2843. It is said that the nibaddha songs are of three kinds. Some say these three kinds are: 1. Śuddha, 2. Salogā(Good terms or understanding; amicable or agreeable intercourse or footing), and 3. Saṅkīrṇa.

2844. In Sangit-sara it is said: "Melodies are of three kinds: 1. Śuddha, 2. Salogā and 3. Saṅkīrṇa. Kṣudrā is here called Saṅkīrṇa. In this way these three are also called Śuddha, chāyālaga, and Kṣudrā."

2845. Some others say, "The three kinds of nibaddha songs are: 1. Prabaddha 2. Vāstu and 3. Rūpaka. This is well known.

2846. "Songs very firmly bound by the four dhātus and six aṅgas are called prabandha.

2847. "Learned scholars also call prabandha songs by the name Śuddha. Now we will discuss the nature of vāstu and rūpaka melodies.

2848-9. “Songs bound by the three dhātus and five aṅgas are called vāstu. Songs bound by two dhātus and two aṅgas are called rūpaka.

2850 and 2851. Hari-nāyaka explains: “Nibaddha songs are of three kinds: 1. prabanda, 2. vāstu and 3. rūpaka. Songs bound by four dhātus and six aṅgas are called prabanda.

2852. “Prabanda songs are also called Śuddha. Melodies bound by three dhātus and five aṅgas are called vāstu. Melodies bound by two dhātus and two aṅgas are called rūpaka.”

2853. Now the dhātus will be described. The dhātus are said to be limbs (avayava) of prabandha. The word “limb” here means “part”.

2854. Some say: dhātus are of four kinds: 1. udgrāhaka 2. melāpaka 3. dhruva and 4. abhoga

2856-7. It is said: “dhātus are limbs of prabandha. dhātus are of four kinds: 1. udgrāhaka 2. melāpaka 3. dhruva and 4. abhoga.”

2858. Some say prabandha melodies have only three dhatus: udgraha, dhruva and abhoga.

2859. The first part of the melody is udgrāhaka, the middle part is dhruva, and the final parts is abhoga. This they say.

2860. It is said in the Śiromaṇi : “The ancient sages say the first part is dhruva, and final part is abhoga.”

2861. Learned scholars say that between dhruva and abhoga is another dhātu called antara.

2862. Hari-nāyaka explains: “Between dhruva and abhoga is the dhātu called antara.”

2863. Abhoga is also called by the name “kavi” and “nāyaka”.

2864. It is said: “Abhoga is also called by the names ‘kavi’ and ‘nāyaka.’”

2865. This is the nature of the dhātus in prabandha songs. Learned

songwriters write a great variety of songs of this type.

2866. The following song in Paṭha-manjari is an example:

udita-purana nishi nishākara

kirana karu tama duri,

bhānu-nandinī-pulina paresara

shubhra shobhata bhuri. (this is the udgrāhaka part)

“Rising at night, the full moon chases the darkness far away. It makes the Yamunā’s banks glisten with glorious light.

2867. manda manda sugandha śītala

calata malaya samira

bhramara-gana ghana jhankaru

kata kuhare kokila kira

“Gently, gently the cooling fragrant malay breeze blow. Swarms of black bees hum. How many cuckoos and parrots coo! (This is the melāpaka part)

2868. bihare barajaj-kishora

madhura brindā-bipina-mādhuri

‘pekhi parama bibhora (This is the dhruva, or refrain)

“Lord Kṛṣṇa, the teenager of Vraja, enjoys pastimes. Gazing at Vṛndāvana forest’s sweetness, He is filled with bliss.

2869. deba dulaba su-rāsa-mandale

bipula kautuka āja

bamshi-kara grāhi’ adhara-parashata

moda bharu hiyā-mājha

“Great bliss fills the great rāsa-dance circle, a circle even the demigods cannot easily enter. Kṛṣṇa places the flute to His lips. Now His heart is filled with bliss.

2870. rādhikā-guna-carita-maya bara

buaciba bahu-bedha gītā

gāna-rata ratinātha-madana-bhara-

harana nirupama nita

(the two verses comprise the antara part)

“On the flute Kṛṣṇa plays many different songs praising Rādhikā’s virtues and pastimes. His peerless songs eclipse even Kāmadeva’s glory.”

2871. kanja-locana Lalitā abhenaya

barishe rāsa janu meha

bhanaba ki e ghanashyāma prakaṭo

jagate atulita leha.

(This is the abhoga part)

“His lotus eyes playfully dance. He showers a monsoon of nectar. What shall Ghanashyāma dāsa say? All the worlds tasted the peerless nectar of His songs.”

Song aṅgas

2872. Now the aṅgas will be described. The dhātus of prabhandha songs are five in number. This is described in the scriptures. The aṅgas of prabandha songs are six in number. This is known everywhere.

2873. In sweet songs the aṅgas are these six: 1. svara, 2. virudā, 3. pāda, 4. tenaka, 5. pāṭha, and 6. tāla.

2874. Svara is described as the musical notes beginning with sa-ri-ga-ma-padha. Virudā is described as endowed with guna and nāma.

2875. Pāda means words (vācaka). Tenaka means words for evoking auspiciousness.

2876. Pāṭha means syllables manifested from musical instruments, such as the syllables dhā-dhā-dhilaṅga. Tāla means rhyhms, such as caccat-puṭa.

2877. The ācāryas of ancient times describe the six aṅgas in this

way. Some mention only four aṅgas, namely vākya, svara, tāla and tenāka.

Prabhandha songs

2878. It is said: “Prabhandha songs have six aṅgas, namely 1. svara 2. virudā 3. pāda 4. tenaka 5. pāṭha and 6. tāla. Svara is the musical note beginning with sa-ri-ga-ma.

2779. “Virudām is the description of virtues, other words are called pāda.

2880 and 2881. Tenaka is words meant for invoking auspiciousness. Pāṭha is syllables manifested from the sounds of musical instruments, syllables like dhām dhām dhuga dhuga. Tāla is rhythms ādiyatya.”

2882. In Saṅgīta-parijata it is said: “The wise say the six aṅgas of songs are: 1. pāda 2. tāla 3. svara 4. patha 5. tenaka and 6. virudā.

2883 and 2884. “Pāda is words. Tāla is rhyhms, such as cac-cat-puṭa. Svara is the musical notes beginning with ṣaḍja. Patha is syllables manifest from the sound of musical instruments. Tenaka is words for invoking auspiciousness. Virudā is speaking names that describe a person’s qualities.

2885. In prabandha songs these jātis are five: 1. medinī 2. nandinī 3. dīpanī 4. pāvanī 5. tārāvalī. This the sages say.

2886 and 2887. When the aṅgas are six then the jāti is called medinī. When the aṅgas are five, the jāti is nandinī, when the aṅgas are four, the jāti is dīpanī, when the aṅgas are three, the jāti is pāvanī and when the aṅgas are two, the jāti is tārāvalī. This the scholars learned in song say. With only one aṅga a song cannot be properly made.

2888. It is said: "The sages agree that in prabandha songs the jātis are five. these are: 1. medinī 2. nandanī 3. dīpanī 4. pāvanī and 5. tārāvalī.

2889 "Now the natures of these five jātis will be described. When the aṅgas are six, the jāti is called medinī. When the aṅgas are five, the jāti is nandanī.

2890. "When the aṅgas are four, the jāti is dīpani. When the aṅgas are three, the jaṭi is pavani. When the aṅgas are two, the jāti is tārāvali. This is affirmed by the ancient sages learned in song."

2891 and 2892. In Saṅgīta-parijata it is said: "In prabandha songs the jātis are five. When the aṅgas are six the jāti is called medinī. When the aṅgas are five the jāti is called nandani. When the aṅgas are four, the jāti is called dīpanī. When the aṅgas are three, the jāti is called pavanī. When the aṅgas are two the jāti is called tārāvalī."

2893. There is no end to the different varieties of pure prabandha songs. Scholars learned in Saṅgīta places these songs in many different categories.

2894. It is said: "The various categories of pure prabandha songs are endless in number."

2895. It is also said: "Expert poets write songs one tāla and two vādyas. Or they may write songs with three vādyas, four vādyas, or many vādyas, as they like."

2896 and 2897. It is also said: "Songs may be written with many tālas and many rāgas. Or they may be written with only one rāga. Who can completely categorize all the different ways songs may be written?"

2898. It is also said: "No one in the world can completely describe all the various kinds of prabandha songs, the various kinds of rāgas, the various kind of tālas, or the various kinds of vadyas."

2899. O Śrīnivāsa, along with His gopī-beloveds, in the rāsa-dance

Lord Kṛṣṇa manifested pure prabandha songs, songs even Brahmā and the demigods could not approach or understand.

2900. Gazing at Rādhā and Kṛṣṇa as They were plunged in song, Vṛndā-devī could not contain the bliss that filled her heart.

2901. The male and female parrots intently describe Śrī Rādhā-Kṛṣṇa's glories.

2902. On Vṛndā-devī's command, the male and female parrots joyfully describe Śrī Rādhā-Kṛṣṇa's glories.

2903. In the following sadaṅga medinī song a male parrot says:

ghana-anjana-nibha naba-nāgara ai ai

gokula-kulayā-kula-dhriti-mocana

candra-badana guna-sāgara ai ai

"O youthful lotus-eyed hero dark like a raincloud or like a black anjana, O hero who delight the people! O O moon-faced ocean of glories! O hero who robs Gokula's saintly girls' peaceful composure!

2904. nanda-taniya braja-bhushana rasamaya

manjula-bhuja muda-bardhana ai ai

Śrī-brishabhānu-tanayā-hridi-sampada

madanābuda-mada-mardana ai ai

"O son of Nanda, O sweet ornament of Vraja, O delightful boy with

graceful arms! O O treasure of Vrabhanu's daughter's heart! O boy who crushes millions of Kāmadeva's pride!

2905. gītā-nipna nidhubana-nayanandita

nirupama tāndaba-pulināngana-parisara-

ramani-nikara-mani-mandita ai ai

"O expert singer! o learned paṇḍita of amorous glances! O learned paṇḍita of peerless dancing! O boy decorated with a host of jewels that are the beautiful gopīs on the Yamunā's banks!

2906. bamshi-dhara dharanidhara-krita-bandhura

adharāruna sundara ai ai

kunda-radana kamaniya-krishodara

brindā-bipina-purandara ai ai

"O boy who holds a flute! O boy who enjoys graceful pastimes on a hill! O handsome boy with red lips! O boy with jasmine flower teeth and charming slender waist! O king of Vṛndāvana forest!

2907. Kṛṣṇa-keli-kalahaika-dhurandhara

dha dha dhi dhi ta ga dhenna ai ai

sa-saugari narahaunātha e-i a iti

a-i a-i atenna ai ai

"O. O, O, Kṛṣṇa expert at lovers' quarrels! O, O, O, master of Narahari dāsa! O! O! O!"

2908. The female parrot sings the following medinī song:

jaya jagata-bandini, bidita nripā-nandinī

rādhikā candraj-badani, duhkha-mocani

shyāma-mano-ranjini, dhairya-bhara-bhanjini

kanja-khanjana-mina-ganji-mriga-locani

"Glory to You, O moon-faced Rādhā, O princess before whom all the worlds offer respectful obeisances, who takes away all sorrows who delight Lord Shyāma's heart, who breaks apart His peaceful composure, whose doelike eyes defeat the lotuses, kanjanan birds, and saphare fish.!

2909. kānti-jita-dāmini, parama abhirāmani

bhāmini sindhu-kanyādi-madana-mardini

manju mrida-hāsini, Lalitā-kala-bhāshini

bhubana-mohini Lalitādi-muda-bardhini

"O Rādhā whose splendor eclipses lightning, who are beautiful and delightful, who eclipse the amorous charms of Laksmi and all other goddesses, who gentle smile is graceful, who gentle words are

playful, who charms the worlds, who delights Lalitā and the gopīs!

2910. subhaga-Śrīngārini, nala naba bihārini

brindābipina-binodiri gaja-gāmini

rāsa-rasa-rangini, madhura-tarangini

sakala ramani-mani narahari-swāmini

"O beautifully dressed and decorated Rādhā, O newly newly playful one, o girl who enjoys pastimes in Vṛndāvana forest, O girl like a wave filled stream of sweetness, O jewel of all beautiful girls, O queen who commands Narahari dāsa!

2911. jhāntā jhām jhānta tatthā bitakato thunnā

triga-o takata tā thaiyā

sari rigama pamaga masma gari sās sāti a-i

tennā tennā tenām ti a-i ai ā.

2912. The male parrot sings the following pancānga nandinī song:

jaya jaya Kṛṣṇa kripāmaya keshava

kamalekshana jana-nanjana ā

yubati kanja-bana kunjara manju-priyā-

hridi-panjara khanjanu ā

“Glory, glory to You, O merciful Kṛṣṇa, O Kṛṣṇa, O lotus eyes delight of the people. O boy like an elephant playing in the lotus forest that is the assembly of teenage gopīs, O boy like a trap that has caught the graceful gopīs hearts!

2913. bandhura-badana-candra-madhura-smita Rādhā-

dhriti-bhara-bhanjanu ā

sundara naṭa-bara nanda-tanija naba

naba-taruni-nayanānjanu ā

“O boy whose hansome moonlike face is sweet with smiles, O boy who breaks Rādhā’s peaceful composure into pieces, O handsome best of dancers, O son of Nanda, O black anjana decorating the teenage gopīs’ eyes!

2014. gari gama gama pama masma garisa

tennā tennete ati a-i iyā

a-i narahari-muda-bardhana ai ai

ā-i ati a-i tiyā

“O! O! O delight of Narahari dāsa!”

2915. O Śrīnivāsa, with pure songs those birds sing in many ways of Śrī Śrī Rādhā and Kṛṣṇa’s glories.

2916. No one can describe all the different kinds of songs. The

scriptures describe Śaktī, varṇa, Viśeṣa, and many other kinds.

2917. The scriptures reveal easy and different kinds of songs, there are 26 kinds of different songs beginning with elā.

2918. The first of these is panca-tāleśvara. Then come the four kinds of varṇa-svaras.

2919. Then come the varṇa-svaras beginning with svara: Then come the varṇa-svaras beginning with pāṭha. Then come the varṇa-svaras beginning with pāda. Then come the varṇa-svaras beginning with tena.

svarartha

2920. Then the svarartha malrka songs are described. In this way musical scholars describes the 26 kinds of songs.

2921. It is said: "The sages say there are many kinds of difficult songs, songs that begin with elā. Saintly Hari-nāyaka mentions 26 of these songs.

2922. "He merely gives the names of these songs, one after another. The names are: 1.panca-tāleśvara, 2. varṇa-svara, 3. aṅga-cārini.

2923-2927. "4. svarārthaj-mātrikā, 5. rāga-kadambaka, 6. svarādya-karana, 7.tālārnava, 8. Śrī-raṅga, 9. Śrī-vilāsa, 10. panca-bhangi, 11. pancānana, 12. mātitilaka, 13. simha-nila, 14. tri-bhangi, 15. haṁśa-nila, 16. hari-vilāsa, 17. sudarshana, 18. svarānga, 19. Śrī-vardhana, 20. harsha-vardhana, 21. vira, 22. Śrī-maṅgala, 23. lāhadi, 24. nava-ratna, 25. sarabha-nila, and 26. kanṭhābharana. these are the 26 kinds of songs. Beginning with candra-prakāshaka are six other kinds also."

2928. To please the hearts of all, the scholars have described all these different kinds of songs.

2929. By Vṛndā-devī's command, on the pretext of buzzing, the

bees very joyfully sing svarārtha songs.

2930. Svarartha songs begin with the svaras sa-ri-ga-ma. I will now describe them. They are of two kinds: 1. Śuddha (pure) and Miśra (mixed).

2931. It is said: “When with the svaras of a song one expresses a desire, that song is called svarārtha. Such songs are of two kinds: 1. Śuddha (pure) and Miśra (mixed).”

2932. Hearing the buzzing bees’ svarārtha songs, Lalitā and the other gopīs felt joy arise within themselves.

2933. The bees sang this song in Kedāra-rāga:

jaya rasika-shekhara Kṛṣṇa komala aṅga anjana-ghana-twishā

smita-amrita-mrakshita-mukha-mrigānka-su-kirana-nirmala-krita-dishā

“Glory to You, O Kṛṣṇa, O crown of rasikas, O soft-limbed one, O boy splendid like black anjana, O boy whose face is anointed with nectar smiles, O boy who fills the directions with pure moonlight!

2934. jita jalada manju vishāla locana taruni-ganā-dhriti-dhana-harā

brajaj-bijaye naba yuba-rāja naṭa-bara bamshi-dhara arunādharā

“O boy whose splendor defeats the dark rainclouds. O boy with large eyes, O boy who rob the teenage gopīs of the great treasure of their peaceful composure. O young prince glorious in Vraja, O best of dancers, O boy with red lips, O holder of the flute.”

2935. rati-natha-mada-hara madhura-rāsa-vilāsi sundara nir-upamā

braja-ramani-mani-mukha-padma-parimala-lubdha banka ratana-samā

O boy who robs Kāmadeva of his pride, O boy who enjoys sweet

pastimes in the rāsa-dance, O gracefully bending boy like a jewel, O boy filled who desire by the sweet fragrance from the lotus faces of Vraja's jewellike beautiful girls.!

2036. naba-kunja-bhupa bhujaṅga-damana manojna-besha bibidha-bidhā

ghanashyāma-muda-bardhana pāmagamasmagari mapadhanipadhanidhā

O young king of the newly blossoming forest groves, O boy who defeated a serpent, O boy glorious with charming garments and ornaments, O delight of Ghanashyāma dāsa!

2937. On Vṛndā-devī's command the birds delighted everyone by singing various songs in this way.

2038. O Śrīnivāsa, along with His gopī-beloveds, Lord Kṛṣṇa manifested the most glorious śuddha songs inthe rāsa-dance.

2939. Amongst Śuddha songs some are called Śuddha prabandha. Among chāyā-laga songs some are called Śuddha also.

Chāyā-laga songs

2940. Now chāyā-laga songs will be described. Songs that rest in the shadow (chāyā) of śuddha songs are called chāyā-laga. In these songs the tāla, vādya, and other features are considered Śuddha.

2941. The many tālas in these songs are also known by the name rasālaga.

2942. It is said: "Songs that rest in the shadow of śuddha songs are known as chāyā-laga. These songs are beautiful with tāla, vādya, and other features created in the Śuddha way."

2943. It is also said: "Songs that rest in the shadow of the previous-

ly described Śuddha songs are called chaya-laga. Bharata Munia and other sages affirm this."

Salogā

2944. These songs are also known by the name Salogā. Hari-nāyaka says: "Chāyā-laga shuda songs are also known by the name Salogā."

2945. There are many different kinds of Salogā-Śuddha songs. Now we will describe these songs, headed by dhruvaka songs.

2946. In the Dāmodara and Pañcama-sara-saṁhitās it is said: "The different kinds of sālaga-śuddha songs are: dhruvaka, manṭhaka, pratimanṭha, niśāruka, vāsaka, pratitāla, ekatāli. yati, and jhumari."

2947-2950. The distinguishing features of dhruvaka and these other kinds of songs are described in these words:"Dhruvaka is of 16 kinds. Manṭhaka is of 6 kinds. Pratimanṭha is of 5 kinds. Niśāruka is of 7 kinds. Vāsaka is of 4 kinds. Pratitāla is of 4 kinds. Ekatāli is of 3 kinds. Yati is of 4 kinds. Jhumari is of one kind. In this way the sālaga songs are described. Some say there are ten kinds of sālaga songs, kinds that begin with carcarika songs. In this way there are 19 kinds of sālaga songs.

2951. It is very difficult to describe the characteristics of the sāloga songs beginning with dhruvaka. Nine tālas are known as Śuddha. These are delightful in every way.

Tālas

2952 and 2953. It is said: "Nine tālas are called Śuddha. These are: 1. Ādi 2. Yāti 3. Nasāru 4. Ājñā. 5. Tripuṭā 6. Rūpaka 7. Jhampaka 8. Manṭha and 9. Ekatāli. In songs, dances, and instrumental music these tālas are delightful."

2954. The scriptures describe the characteristics of many different kinds of Śuddha.

2955. Gītā (song) should have tāla (rhythm). Gītā without tāla is not pure. It is like a boat without a helmsman.

2956. The acaryas give many different descriptions of derivations of the word tāla.

2957-8. It is said: "Songs, dancing and instrumental music are not pure without tāla. We say they are like a boat without a helmsman. The acaryas give many different descriptions of the derivation of the word "tāla".

2959. Hari-nāyaka explains: "That which establishes (tālayati) equal measures of time is called tāla."

2960. In Saṅgīta-sāra it is said: "The syllable ta is Lord Śiva. The syllable la is Goddess Pārvati. From the contact of Śiva and Pārvati the word tāla is manifest. Or it may be that the word tāla comes from the verb tal (to establish)."

2961. In Ratnamālā it is said: "The letter t is Karttikeya. The letter a is Lord Vishnu. The syllable la is Māruta. These three reside in the word tāla."

2962. Vacāspati explains: "When the fingers are extended and the open palms brought together in clapping the measure time, that is called tāla."

2963. Now the tālas will be described. The tālas, which begin with caccatpuṭa and cācapuṭa are 101 in number. This truth is confirmed everywhere.

2964-2968. The 101 tālas include: 1. caccatpuṭa(Cañcatpuṭa) 2.cacaputa(Cācapuṭa) 3.sat-pita-putraka 4. sampakvestaka 5. Udghaṭṭa 6. Ādi-tāla 7. Darpaṇa 8. Carccari 9. Siṃhanīḷa, 10. Kandarpa 11. Siṃha-vikrama 12. Śrī-raṅga 13. Raṅga-līla 14. Raṅga-tāla 15. Parikramā 16. Pratyaṅga 17. Gaja-līla 18. Tri-bhinna 19. Vi-

ra-vikrama 20. Haṁśa-līla 21. Varṇa-līla 22. Rāja-cudā-maṇi 23. Raṅga-dyuta 24. Rāja-tāla 25. Siṃha-vikridita 26. Vana-māli 27. Varṇa-tāla 28. Raṅga-pradīpa 29. Haṁsa-nāda 30. Siṃha-nāda, 31 Mallikāmoda 32. Śarabha-nīla 33. Raṅgabharaṇa 34. Turāga-līla 35. Siṃha-nandana 36. Jaya-śrī 37. Vijayānanda 38. Prati-tāla 39. Dvitiyaka 40. Makaranda 41. Kirti-tāla 42. Vijayā 43. Jāya-maṅgala 44. Rājā-vidyādhara 45. Manṭha 46. Jāya-tāla 47. Kudukvaka 48. Nihśāruka 49. Kridā 50. Tri-bhaṅgi 51. Kokila-priya 52 Śrī-kānta 53. Bindu-māli 54. Sama-tāla 55. Nandana 56. Udikṣaṇa 57. Mallikā 58. ṭenkikā 59. Varṇa-manṭhikā 60. Abhinanda, 61. Antara kridā 62. Laghu-tāla 63. Dīpaka 64. Anaṅga-tāla 65. Viśama 66. Sāndikunda 67. Mukunda 68. Eka-tāli 69. Kankāla 70. Catus-tāla 71. Khankudi 72. Laghu-śekhara 73. Rāja-jhankara 74. Laghu-śekhara 75. Pratāpa-śekhara 76. Jaga-jhampa 77. Caturmukha 78. Khankara 79. Pratimanṭha 80. Tritiyaka 81. Pārvatī-locanā 82. Sāraṅga 83. Nandi-vardhana 84. Līla-vilokuta 85. Lalitā-priyā 86. Janaka 87. Lakṣmīśa 88. Rāga-vardhana and 89 Utsava. These same tālas appear with different names in Saṅgīta-dāmodara and other books. In this way the sages affirm that the tālas are very numerous. How can the sages be in error?"

2979. The scholars of Saṅgīta happily describe all the tālas in this way.

Tālāngas

2980. The tālāngas are five kinds, beginning with anudruta. They are measured by soft and hard beats.

2981. It is said: "The five tālāngas are: 1. anudruta, 2. druta, 3. laghu, 4. guru, and 5. pluta. Except for anudruta, the tālāngas are represented by the syllables da, la, ga and pa respectively.

2982. "Laghu's duration is one matra, guru's is two mātras, pluta's is

three mātras, druta's is half a mātra, and anudruta's is half of druta's duration. Anudruta is also known as virāma.

2983. "The natures of the tālaṅgas are thus determined by three features: 1. laghu (short) 2. guru (long), and 3. pluta (very long)."

2984. Now the duration of the tālāngas will be described. Druta is four angulas. Laghu, guru and pluta are eight, 16, and 24 angulas respectively.

2985. It is said: "Laghu is said to be eight anguas, guru is 16 angulas, and pluta is 24 angulas. Druta is a hand-motion."

Dhārā

2986. Now the dhārās will be described. The dhāranas are of two kinds: 1. sa-śabda tāla (with sound) and 2. niśabda tāla (without sound). Niśabda is present within guru and pluta only.

2987. In guru the first part is sa-śabda and the second part if niśabda In pluta the first part is sa-śabda and the second and the third part are niśabda

2988. Niśabda is not present in laghu, druta, or anudruta. A single hand-clap is said to be sa-śabda.

2989. It is said: "The tāla dhāranas are of two kinds: 1. sa-śabda and 2. nśabda. A hand-clap is sa-shabda. This duration is laghu.

2990. "Guru is the duration of two hand-claps. The first part of guru is sa-śabda, and the second part is niśabda Druta is half the duration of laghu.

2991. "Pluta is the duration of three hand-claps. The first of these is sa-śabda, while the following two are both niśabda."

2992. There is no end to the different kinds of tālas. The tālas per-

sonified were all manifest in the rāsa-dance circle.

2993. Clapping His hands, Lord Kṛṣṇa manifested many sweet and graceful tālas. How can I speak metaphors or similes to describe them properly?

2994. Śrīmatī Rādhikā manifested wonderfully graceful tālas, clapping Her hands, She gentle smiled.

2995. As She clapped Her hands Her bracelets and other ornaments jingled. Who can describe the wonderful sounds manifested then?

2996. During the songs She clapped many different tālas. Lakṣmī and the other goddesses were all filled with wonder. What metaphors or similes can I speak to describe these sounds?

2997. Rādhā's companions were all filled with wonder. Who can manifest gītās (songs) and tālas as She did?

2998. Filled with joy, Lord Kṛṣṇa gave Lalitā and the gopīs permission to sing Kṣudrā songs.

Kṣudrā-gītā

3000. Kṣudrā-gītā will now be described. When the vākya-mātras are endowed with tāla-dhātu, that is Kṣudrā-gītā. The Dhātus, beginning with udgrāta, have previously been described.

3001. It is said: "When the vākyā-mātras are endowed with tāla-dhātu, that is called Kṣudrā-gītā."

3002. Kṣudrā-gītā is very similar to śuddha-sālaga gītā. The scriptures say final alliteration is prominent in Kṣudrā-gītā.

3003. Kṣudrā-gītā is of four kinds: 1. citra-padā, 2. citra-kalā, 3. dhruva-padā, and 4. pancāli.

3004. It is said: "Kṣudrā-gītā is of four kinds: 1. citra-padā, 2. citra-kalā, 3. dhruva-padā, and 4. pancāli."

3005. These songs have many features. When the pādas are variegated, then the song is called citra-pāda.

3006. It is said: "When it is seen that only the pādas are variegated, and the dhātus and other features are not variegated, then the song is known as citra-pāda.

Citra-kalā

3007. Now citra-kalā songs will be described. In citra-kalā songs the dhruva is shorter and the other parts are equal, and the pādas may number from three to eight.

3008. It is said: "If the ugrāha and ābhoga are equal and the dhruva is shorter, and the pādas number from three to eight, then the song is known as citra-kalā."

309. The features of the dhruva and other parts of songs are known everywhere. Many different kinds of songs are sung in Sanskrit and in various local languages.

3010. There are many famous songs in Sanskrit and other languages. Scholars of Saṅgīta describe these songs as divya songs or other kinds of songs.

Song Types

3011. It is said: "Songs are of two kinds: 1. divya, and 2. Mānuṣa. Divya songs are composed in Sanskrit. Mānuṣa songs are composed in the Prakrit languages.

3012. “This divya and mānuṣa songs are composed in Sanskrit and Prakut respectively. Some accept that mānuṣa songs may be composed in a variety of local languages.

3013. Thus songs may be composed in the languages of Aṅga, Baṅga, Kalinda, or any other country.”

3014. Some scholars describe the way songs may be composed. the three kinds of songs are: 1. sama (equal), 2. ardha-sama (half-equal) and 3. vishama (unequal).

3015. In the Kohaliya it is said: “The three kinds of songs are: 1. sama, 2. ardha-sama, and 3. vishama. When all four pādas are equal, then the song is said to be sama.

3016. When the first and thirds pādas are equal to each other, and the second and fourth pādas are equal to each other, then the song is said to be ardha-sama.

3017. When all four pādas are distinct and no one is like other, then the sages headed by Bharata Muni call that song vishama.

3018. Who knows of another kind of song? In the rāsa-dance pastime Lord Kṛṣṇa manifested all of these kinds of songs.

3019. How many times did Kṛṣṇa praise the gopīs’ songs? With a joyful heart He embraced the gopīs.

3020. When Kṛṣṇa embraced Her friends, Rādhā became very pleased. Who can understand the biss those songs brought to Lord Kṛṣṇa.

3021. What shall I say. Songs have many glorious features. All these features were gloriously manifest in the rāsa-dance circle.

Guṇa

3022-5. Now the features (Guṇa) of songs will be described. Learned scholars say the features of songs are: 1. Graha 2. Laya 3. Yāti 4. Māna-vicitra 5. Dhātu-puraruktatā 6. Nava-navatā 7. Mātu-vākya-naikārthatā 8. Rāga-suramyatā 9. Gāmaka 10. Artha-nair-malya 11. Tennā 12. Pāṭha and 13 Svara. These featutures are also divided in many different sub-feautures.

3026.It is said: "The features of songs are: 1. graha, 2. laya, 3. yati, 4. māna-vicitra, 5. dhātu-punaruktatu, 6. nava-navatā, 7. matu-vakya-naikārthatā, 8.rāga-suramyata, 9.gamaka, 10. artha-nair-malya, 11. tennā, 12. pāṭha, and 13. svara. These features are also divided into many different sub-features."

3027. It is also said: "When these features of songs are manifest, lyrics should have grace (guṇa) and poetic ornaments (alaṅkāra).

3028. Learned scholars describe the many aspects of these features that begin with graha.

3029. Now grahas will be described. The grahas are of three kinds: 1. Anāgata 2. Sama and 3. Atita.

3030. It is said: "In the three grahas the tālas of a song are all equal. The three grahas are: 1. Anāgata 2. Sāma and 3. Atīta.

Anāgatas

3031. Now the anāgatas will be described. When, before the song actually begins, the tāla (rhythm) is established, such a song is called anāgata-graha by everyone.

3032. It is said: "When, before the song actually begins, two akshā-ras established the tāla, such a song is called anāgata-graha."

3033. (When an extra akṣaṇa is present at the beginning of a song, the song is anāgata, that extra aksana does not enter into the tāla).

Sāma

3034. Now Sāma will be described. When the song (gītā) and the tāla begin simultaneously, then the song is called sama-graha by scholars.

3035. It is said: "When the song and the tāla begin simultaneously, that song is called sama-graha."

Atīta

3036. Now Atīta will be described. Scholars of Saṅgīta have given many different descriptions of many different kinds of Atīta-graha.

3037. It is said: "If only part of the tāla is manifest in the beginning, with the complete tāla following later, that is known as tāla-graha."

Laya

3038. Now laya will be described: Laya is when graha and the other activities are all equal. Laya is of three kinds: 1. druta, 2. vilambita, and 3. madhya.

3039. Vācaspati explains: "When gītā (song) vadya (instrumental music) and pāda-nyāsa (dance-steps) are all equal, or when these three are equal to the tāla (rhthm), then the result is called laya by the wise."

3040. Hari-nāyaka explains: "When a pause is manifest, the song is called laya. The wise say laya is of three kinds: 1. druta, 2. madhya, and 3. vilambita.

3041. "Druta is a pause of one mātra. Vilambita is a pause twice the duration of druta. Madhya is a pause twice the duration of vilambita. These three are manifested with any tāla."

3042. Laya refers to a specific kind of song. It is said that laya songs may be used with any tāla.

Yāti

3043. Now Yāti will be described. When the activities of laya are checked, the song is Yāti. Yāti is of three kinds: 1. srotovaha, 2. samā, and 3. gopucchikā.

3044. It is said that in these three the pause takes on a specific character. Scholars have elaborately described the many varieties of this kind of song.

3045. It is said: "When the activities of laya are checked, that is Yāti, Yāti is of three kinds: 1. srotovaha, 2. samā, and 3. gopuccikā."

3046. The scriptures describe the natures of Yāti is three divisions, which are srotovaha, samā, and gopuccikā.

Māna

3047-8. Now Māna will be described. When there is a pause in the tāla, the song is said to be Māna. Māna is of two kinds: 1. āvartta-vardhamāna, and 2. āvartha-hiyamāna, the natures of these two kinds are easily understood.

3049. It is said: "When there is a pause in the tāla, the song is said to be māna. Because the tāla is interrupted, māna puts an end to the tāla.

3050. "When the pause is in the dhurva's second kalā, the tāla is called āvartta-vardhamāna.

3051. "When the pause is in the dhruva's third kalā, the tāla is called āvartta-hiyamāna by the wise."

3052. Now Dhātu-punaruklatā will be described. Dhatu-punaruklatā is when the avayaras (limbs) of the song are newly repeated again and again.

3053. Now Mātu-vākya-naikārthatā will be described. When the lyrics do not have only one meaning, the song is said to be

mātu-vākya-naikarthatā.

3054. Dhātu and mātu have already been described. This kind of song is easily understood. Therefore I will not describe it in detail.

3055. Now Rāga-suramyatā will be described. When rāga-suramyatā songs are manifest, sorrows perish. Scholars learned in rāgas reveal the virtues of these songs, virtue that begins with pleasing the ears.

3056. It is said: "The virtues of rāga-samyato songs are: 1. karna-priya (pleasing to the ears), 2. yatistha, 3. bhangya-yukta, 4. sukhāvaha (delightful), and 5. mandra-madhyama-tārādhya (rich with low, middle and high notes).

Gāmaka

3057. Now gamaka will be described. Gāmaka is when the svaras are made to tremble. That sound makes happiness take birth in the hearers' heart.

3058. Gāmaka is of 15 different kinds. Now we will describe the nature of those 15 kinds, which begin with tiripa.

3959 and 3960. It is said: "Gāmaka is when the svaras are made to tremble. This sound brings happiness to the hearers's hearts. The 15 kinds of Gāmaka are: 1. Tiripa 2. Sphurita 3. Kampita 4. līna 5. āndolita 6. vali 7. tri-bhinna 8. kurula, 9. āhata, 10. ullāsita 11. plāvita, 12. huṃphita , 13. mudrita, 14. nāmita, 15. miśrita.

3061. The features of these are described in these words:"When the beautiful sound imitates the most gentle trembling sound of a damaru drum, and when the fourth part if swift, then the sound is called tiripa.

3062. "When the third part is swift the sound is sphurita. When the measure is quick and the trembling half, then the gamaka is called kampita.

3063. "When it is swift it is nila, when it is gentle it is āndolita. When because of the rāga, it takes many turns, it is vali.

3064. "When the intense sound gives in three places without stopping, it is tri-bhinna. When vali is sung with a gentle voice the sound is kuvala.

3065. "When the first svara is at once silenced upon being struck, that is considered āhata. When svara after svara follow the initial svara, that is said to be unnāmita.

3066. "When many trembling pluta svaras are sounded, that is plāvita. When a pleasing roar is sounded, that is hunkrita.

3067. "When svaras are sounded with the mouth closed, the gamaka is mudrita. When the svaras descend. That is called nāmita by musical scholars.

3068. "When these varieties meet in combinations of many different kinds, that is called Miśrita. More of these will not be said, because it is not possible and because I do not know many details."

3069. The practice of these is described in these words: "Standing in the water during the last prahara of the night during the month of Māgha and Pausha, the student should practice these Gāmakas."

Artha-nairmalya

3070. Now artha-nairmalya will be described. When all the words are clearly pronounced, easily understood, and faultless, and when the meanings of the words are sweet like nectar. A song is called artha-nairmalya.

3071. It is said: "When the words are clearly pronounced, easily understood, happy and faultless, that is artha-nairmalya.

3072. "The words should be colorful and variegated. They should have been released, not spoken for the first time when they are

performed."

3073. "When virtues are absent, song is said to be faulty. Musical scholars have described these faults in detail. I will explain something of them now.

3074. When the rāga has no tāla, or when the dhanakshaya has no dhātu, or when the song has no dhātu-mātu-pāda, then the enemies of song are manifest.

3075. It is said: "When rāga has no tāla, or when dhanakshaya has no dhātu, or when the song has not dhātu-mātu-pāda, then the enemy of song is manifest."

Gitā-doṣa

3076. Now Gitā-doṣa (the faults of song) will be described. The faults of song are of many kinds. I will briefly describe these faults, which begin with vāni-skhalana (stumbking of the voice).

3077 and 3078. It is said: "The faults of song, faults that begin with stumbling of the voice, rāgas without tālas, harsh lyrics, songs without dhātu or matu, and songs that are not pleasing to the ear, are many. If these faults are not present in a song, the song may be heard."

Gāyaka

3079. A person who sings a song is called a gāyaka (singer). The qualities of a gayaka are many and variegated.

3080. Now the qualities of a gāyaka will be described. Gāyakas are of three kinds: 1. uttama, (best), 2. madhyama (middle), and 3. adhama (lower). The scriptures describe the qualities of these three.

3081 and 3082. It is said: “Gāyakas are of three kinds: “uttama, 2. madhyama, and 3. adhama. A gayaka should have a sweet voice, good body, knowledge of the various rāgas, knowledge of graha, māna, laya, and tāla, victory over fatigue, ability to easily traverse the three gamakas, skill in prabandha song, careful attention to his activities, a controlled voice, knowledge of sthāyi, freedom from fault, and possession of intelligence. These are the qualities of an uttama and madhyama gāyaka. An adhama gāyaka does not have these virtues. Instead he has faults. This is said.”

3085. Gayakas are of five kinds, beginning with Śikṣākāra. These gayakas are learned in the art of song.

3086. It is said: “The five kinds of singing learned in song are: “1. Śikṣākāra 2. anukāra 3. rasika 4. rañjaka and 5. bhāvaka.

3087. “Singers who after much study become expert are called Śikṣākāra (study personified) by the wise, Anukāra (imitations) are called so because they successfully follow the ways of great singers.

3088. Rasikas are filled with rāsa (nectar). Rañjakas delight the heavens. Singers who have a great wealth of skill in song are called bhāvakas.

3089. Other scholars divide singers into these three groups: 1.eka 2. dvaya and 3. bahutva.

3090. It is said: “Singers are of three kinds: 1. ekala, 2. yamala, and 3. vṛnda. An ekala singer sings alone. A yamala singer sings with one other. A vṛnda singer sings with many others.”

Gāyana-doṣa

3091. Now Gāyana-doṣa (the faults of singers) will be described. Singers faults are of many kinds, beginning with fear and unclear pronunciation. The scripture describe all these.

3092. It is said: "Faults of singers include: "fear, unclear pronunciation, moving the head, Śrīeking, singing the various svaras, showing the teeth, closing the eyes, not styaing in the grāma, singing with a tilted neck, inability to sing sustained tones, mixing rāgas, trembing of the body, inattentiveness, singing without sweetness, singing harshly, and singing without taste.

3093. It is also said: "Faults of singers also include: "mistakes in the tāla, artificially making a song longer, have a fearsome appearance, havin a voice like a goat's voice, restlessness, puffing out the cheeks and singing through the nose.

3094. "Fearing this book will become too large, I will not describe the many other kinds of singers' faults. From other books one may learn of the singer's faults. I have not described here."

3095. Music scholars describe in detail the many kinds of rāgas, yakavas and others features of song.

3096. Aprākṛta (spiritual) songs have not the slightest fault. Now I will briefly describe spiritual songs.

3097. Lord Kṛṣṇa is the Supreme Person, He is free of all fault. His pastimes delight every heart.

3098. Kṛṣṇa is not like any person of this material world. The activities of this world's people are not like Lord Kṛṣṇa's pastimes. Simply by seeing Lord Kṛṣṇa or hearing about Him, the grass, wood, and stones all melt.

3098. A person who shuns bad association and describes Lord Kṛṣṇa's glories, attains Lord Kṛṣṇa's feet.

Kṛṣṇa's songs

3100. O Śrīnivāsa, how shall I describe the songs Lord Kṛṣṇa mani-

fested with His gopī beloved in the rāsa dance arena?

3101. Bharata Muni and the other sages cannot come to the end of describing the nādas, śrutis, svaras, and other features of Lord Kṛṣṇa's songs.

3102. Lord Kṛṣṇa's wonderful songs made great wonder take its birth within Brahmā and the other demigods.

3103. Lord Kṛṣṇa sang many different kinds of songs, some in graceful Sanskrit, and others in other languages.

3104. One moment Lord Kṛṣṇa sang a solo, and the next moment He sang a duet with Śrīmatī Rādhikā. Who has the power to describe those duets?

3105. Another moment Lalitā and the other gopīs sang. Their songs filled Rādhā and Kṛṣṇa with wonder.

3106. The sounds coming from their throats was the sweetest nectar. The various gamakas of their songs moved with wonderful grace.

3107. Hearing these songs, who could remain peaceful and indifferent? In all the worlds no song may be compared to these songs.

3108. As they sang, many instruments played very wonderful music. That music robbed the three worlds of its peaceful composure.

Vadya (instrumental music)

3109. Now instrumental music will be described. When instrumental music is present, then songs (gītā) and rhythm (tāla) become more beautiful. Instrumental music (vadya) is of four kinds: 1. tāla (string instruments), 2. ānaddha (drums), 3. shushira (winds), and 4. ghana (percussion).

3110. Tāla instruments include the vinā and other like instruments. Anaddha instruments include the muraja drums and other drums. Shushira instruments include the flute and other like instruments. Ghana instruments include the bell and other like intruments.

3111. It is said: "Without instrumental music, there is no beauty in song and rhythm. Therefore we will now describe the beauty and auspiciousness of instrumental music.

3112. Music is of four kinds: 1 tāla. 2. anaddha, 3. suśirā, and 4. ghana. Tāla instruments include vīṇā and other like instrument, Anaddha intrument include the muraja and other drums. Suśirā instrument include the flute and other like instruments. Ghana instrument include the bell and other perscussion instrument."

3113. In the Saṅgīta-dāmodara it is said: "Instruments are of four kinds: 1. tāla, 2. anaddha, 3. suśirā, and 4. ghana. Tāla are string instruments. Suśirā are flutes and other like instruments. Anaddha are drums. Ghana are rhythm instrument."

3114. I will merely give the names of these instruments. Music scholars describe the qualities of these instruments also.

3115. The most prominent tāla instrument are alāvani, Brahmā-vinā, kinnari and laghu-kinnari.

3116-3118. In the Saṅgīta-dāmodara it is said: "Included amongst the tāla instruments are: alāvani, Brahmā-vinā, kinnari, laghu-kinnari, vipanci, vallaki, jyeshṭhā, citrā, ghoshavati, jayā, hastikā, kubjikā, kurmi, shārangi, parivādini, trishari, shatacandri, nakulaushṭhi, kamsari, audumbari, pināki, nibandha, pushkala, gadāvāranahasta, rudra, shatamandala, kapilāsa, madhusyandi, and ghonā."

3119. It is also said: "Also included amongst the tāla instrument are the kacchapi-vinā and the rupavati-vinā."

3120. Prominent amongst the anaddha instrument are the mandala, muraja, dhakka and paṭaka.

3121 and 3122. It is said: “Included amongst the ānaddha instrument are the mandala, muraja, dhakka, paṭaka, cāngava, panava, kundali, bheri, ghanṭāvādya, jhajhara, damaru, ṭamika, mantha, hudukā, madòu, òinòima, upānga, and dardura.

Mṛdaṅga

3123. The mardala, also known as mṛdaṅga, is the best of ānaddha instruments. It is of two kinds: Those made of wood and those made of clay.

3124. The mandala is the best of all musical instruments. It enhances the beauty of all other instruments. This the scriptures teach.

3125. In the mṛdaṅga always stay Brahmā and the demigods. The mrdaṅga’s sound is supremely auspicious. It charms every heart.

3126. In Śrī Saṅgīta-darpana it is said: “The mṛdaṅga is the best of drums.”

3127. The mardala (mṛdaṅga) is thus said to be the best of all musical instruments. When it is made of clay, the mardala is called the mṛdaṅga. It enhances the beauty of all other musical instruments.

3128. In Śrī Sangito-parijata it is said: “In the mṛdaṅga’s middle part the demigod Brahmā always resides. All the demigods who stay in Brahmā’s planet also stay in the mṛdaṅga. Because all the demigods reside within it, the mṛdaṅga is all auspicious.”

3129. Music scholars say the mrdaṅga and other musical instruments were created from the letters of the alphabet.

3130. Some say the twenty letters were born from instrumental

music. Others say the instruments were created from the sequence of the letter.

3131. In Śrī Saṅgīta-parijata it is said: "Lord Śiva created the twenty letters of the alphabet."

3132. Musicians who play mrdaṅgas should have many qualities. Some say these qualities begin with saintliness and skill in playing the instrument.

3133. It is said: "A musician who plays the mrdaṅga should be saintly, expert in playing the mrdaṅga, eloquent, expert in the tālas given in sequences of syllables (bolas), able to play all the gamakas, expert in playing with various other musical instruments and expert in accompanying dance performances, expert in accompanying songs, cheerful, easily proficient in playing his instrument, and quick-fingered."

Suśirā

3134. Musical scholars have explained all these qualities in great detail. Now will be discussed the Suśirā instruments, which are sweet like nectar.

3135. Now the Suśirā instrument will be described. It is said there are many kinds of susira instruments, beginning with the vamshi, pāri, madhuri, tittiri and shankha.

3136 and 3137. It is said: "The ancient sages say the Suśirā intruments include the Vaṃśa, pāri, madhuri, tittiri, Śaṅkha, kāhala, toḍahi, murali, bukka, Śrīngikā, svaranābhi, Śrīnga, lāpika-vaṃśa, and carma-vaṃśa."

3138. The scriptures describe many qualities of the Vaṃśa, qualities beginning with beauty, straightness, and the abscence of knots."

3139 and 3140. It is said: "A flute should be beautiful, straight and

free of knots. It may be made of bamboo, khadira wood, red sandalwood, white sandalwood, gold, or ivory. The holes should be the size of the smallest finger."

3141. The size of a flute may range from six aṅgulis (fingers) to 18 aṅgulis. This the scriptures say.

3142. It is said: "Five aṅgulis is too small for a flute. Increasing anguly by aṅguli, a flute's size may range from six to 18 aṅgulis."

3143. A flute one aṅguli shorter is called a vaṃśi. The scriptures also describe many other flutes, beginning with mahānanda.

3144 and 3145. It is said: "The four largest flutes are called mahānanda, nanda, vyaya, and jaya. Of this the sages agree. The mahānanda is 10 aṅgulis, the nanda is 11 aṅgulis, the vijaya is 12 aṅgulis. the jaya is 14 aṅgulis.

3146. Scholars have described the various virtues and faults of the vaṃśi flute. Now we will describe the ghana group of musical instruments.

Ghana

3147. Now we will describe the ghana group of musical instruments. The ghana musical instruments are many. They begin with the karatāla, kāmsyabala, jayabhanta, and shuktikā.

3148-9. It is said: "Bharata Muni, who is the king of the sages, gives the names of these 12 ghana instruments: karatāla, kāmsyabala, jayabhanṭā, shuktikā, kampikā, ghaṭavādya, ghanṭātodya, ghargha-ra, jhaNjhātāla, maNjira, kartari, and unkura."

3150. The scriptures describe the various qualities of these instruments, which begin with the karaṭalas. Demigods and others are qualified to play these musical instruments, which begin with the

tāla instruments.

3151. It is said: "Devas play the tāla instruments. Gandharvas play the shushira instruments rākshasas play the ghana instruments."

3152. From all these musical instruments great auspiciousness arises. They brought glorious beauty to the rāsa-dance circle.

3153. O Śrīnivāsa, how wonderful were the graceful activities in the rāsa dance! In that dance, various musical instruments sounded music that charmed even Brahmā and the demigods.

3154. Vraja's prince (Lord Kṛṣṇa) is expert at every musical instrument. Surrounded by His gopī-beloveds, He is more charming than millions of Kāmadevas.

3155. How wonderfully does Lord Kṛṣṇa plays the flute! In the three worlds nothing can compare with His flute music.

3156. The mardra, madhya and svarālāpa portions of His melodies are all charming. Hearing Kṛṣṇa's flute music, even Śiva is overcome with bliss.

3157. Śrī Rādhā, who is like nectar personified, and who enchants Lord Kṛṣṇa, gloriously plays on an Alāvani musical instrument.

3158. On that instrument, She plays melodies in three grāmas: Ṣaḍja, madhyama, and gāndhāra.

3159. Lalitā wonderfully plays the Brahmā-vinā. She is expert in the śrutis and other aspects of music.

3160. Beautiful Viśākhā very sweetly plays many melodies on the Kacchapā-vinā.

3161. Beautiful Sucitrā plays the Rudra-vinā. She plays graceful melodies with various svaras and jātis.

3162. Campakalatikā joyously plays the Vipañcī. She expertly manifest the murchanā, tāla, and other aspects of music.

3163. Raṅga-devī plays the yantraka vilāsa. How wonderful are the gāmakas she plays!

3164. Beautiful Sudevī happily plays the Sāraṅgī. She plays prabandha melodies in many different rāgas.

3165. Tungavidyā joyfully plays the Kinnarī. Her music is like a shadow of nectar falling on the rāsa-dance circle.

3166. Indulekhā joyfully plays the Svara-maṇḍala. With easy grace she plays melodies with many svaras.

3167. In this way Śrīmatī Rādhikā's gopī friends played every musical instrument in every possible way.

3168. Some gopīs played the mardala-mṛdaṅga in many ways. They sounded many wonderful tālas, tālas that had never before been heard in this world.

3169. Some played the muraja or upāngavādya. Hearing this music, no heart could remain peaceful.

3170. With great skill some gopīs played the Ḍamaru. Śiva is fond of the Ḍamaru. This is known in all the world.

3171. In the Saṅgīta-parijāta it is said: The Ḍamaru is two muṣṭis (fists) in size. It has two faces. It's middle and is slender. One face is one mushṭi in diameter and is covered with a fine skin.

3172. "On this face two kinds of string are sounded. Lord Śiva always beautifully plays the Ḍamaru."

3173. Some gopīs played the karatālas or other instruments. The sound of bells filled the rāsa-dance circle.

3174. Who can describe all the beauties of the music Śrīmatī Rādhikā's gopī friends sounded or a great variety of musical instruments?

3175. How wonderful was the harmonious meeting of the sounds

of all these musical instruments! That sound was like a shower of nectar falling on the rāsa-dance circle.

3176. Śrī Vṛndā-devī's heart became filled with bliss. That wonder-full music was beyond anything described in the music scriptures.

3177. Plunged in the nectar of that music, with joyful hearts Rādhā and Kṛṣṇa danced.

3178. Lalitā and the other gopīs blissfully danced. Now I will say something of the different kinds of dance.

Dance

3179. Now dance will be described. Scholars of dance say three kinds of dance are described in the Vedas. There are: 1. naṭya, 2. nṛtya, and 3. nṛtta.

3180. It is said: "The three kinds of dance are naṭya, nṛtya and nṛtta."

3181. Now nṛtya will be described. Nṛtya is the kind of dance where various emotional states are represented by bodily gestures.

3182. It is said: "The kind of dance where various emotional states are represented by bodily gestures is called naṭya by the wise."

3183. It is also said: "In the nāṭakas various states are dramatically expressed by vākyārtha and padārtha. Vakyartha expresses rāsa, and padārtha expresses bhāva. The leaders of the sages employ these two in naṭakas and other kinds of works.

3184. Now nṛtya will be described. When the body gradually moves in dance and rhythms that follow local traditions, that is known as nṛtya.

3185. It is said: "When the body gracefully moves with vilāsa in dances and rhythms that follow local tradition, that is called nṛtya by the wise."

3186. Vilāsa is defined in these words: "When the heroine moves in an amorous way as the hero watches, that is called vilāsa."

3187. Now nṛtta will be described. In nṛtta there is not dramatic presentation of emotions, but only graceful movement of the body.

3188. It is said: "Dance scholars know that in nṛtta there is no dramatic presentation of emotions, but only graceful movement of the body."

3189. The three styles of dance, namely nāṭya, nṛtya, and nṛtta, are of two kinds: 1. mārga, and 2. deśī. This is said in the scriptures.

3190. It is said: "These three styles of dance are of two kinds: 1. mārga, and 2. deśī."

3191. Now mārga will be described. It is said: "The songs, instrumental music, and dances Brahmā and the demigods employ to honor Lord Śiva are mārga. Bharata Muni and others also are engaged in this kind of performance."

3192. Deśī is described in these words: "The local songs, instrumental music, and dances that please the local people in county after county are called deśī by the wise.

3193. Kohala affirms that mārga nāṭya is of 20 kinds, kinds that begin with nāṭaka and prākarana, bhāna, and prahasana.

3194. Others affirm that mārga nāṭya is of 10 kinds, kinds that begin with nāṭikā and prākaranikā.

3195. Dantila and others say that deśī nāṭya is of 16 kinds, kinds that begin with saṭṭaka, troṭaka, goshṭhi, and vrindaka.

3196. In this way there are many different kinds of nāṭya. Of this I have given only a glimpse. These are elaborately described in the scriptures.

Fourteenth Wave

122. Śyāma dāsa and Devī dāsa played mṛdaṅgas. How many waves of nectar were born at that festival?

123. The sound of the mṛdaṅgas pierced the sky. Hearing the graceful rhythms, no one could remain peaceful.

124. Gokula and the others sang songs in a great variety of rāgas. They sang many unusual and exotic scales and rāgas.

125. The singers and musicians were like the art of various diatonic melodies personified. From the beginning they sang songs glorifying Lord Gaurachandra.

126. Lord Gaurachandra became attracted by their songs and mantras. Accompanied by His associates, Lord Gaurachandra personally came there. He was present before everyone's eyes.

127. The sound of Śrī Narottama's voice charmed every heart. It was like an endless shower of ever-new nectar.

Dancing section from Fifth Wave of *Bhakti-ratnākara:*

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3182. It is said: "The kind of dance where various emotional states are represented by bodily gestures is called naṭya by the wise."

3183. It is also said: “In the nāṭakas various states are dramatically expressed by vākyārtha and padārtha. Vakyartha expresses rāsa, and padārtha expresses bhāva. The leaders of the sages employ these two in naṭakas and other kinds of works.

3184. Now nṛtya will be described. When the body gradually moves in dance and rhythms that follow local traditions, that is known as nṛtya.

3185. It is said: “When the body gracefully moves with vilāsa in dances and rhythms that follow local tradition, that is called nṛtya by the wise.”

3186. Vilāsa is defined in these words: “When the heroine moves in an amorous way as the hero watches, that is called vilāsa.”

3187. Now nṛtta will be described. In nṛtta there is not dramatic presentation of emotions, but only graceful movement of the body.

3188. It is said: “Dance scholars know that in nṛtta there is no dramatic presentation of emotions, but only graceful movement of the body.”

3189. The three styles of dance, namely nāṭya, nṛtya, and nṛtta, are of two kinds: 1. mārga, and 2. deśī. This is said in the scriptures.

3190. It is said: “These three styles of dance are of two kinds: 1. mārga, and 2. deśī.”

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3195. Dantila and others say that deśī nāṭya is of 16 kinds, kinds that begin with saṭṭaka, troṭaka, goshṭhi, and vṛndaka.

3196. In this way there are many different kinds of nāṭya. Of this I have given only a glimpse. These are elaborately described in the scriptures.

Other verses

that mention instrumental music, singing & dancing:

SB 10.42.36

vādyamānesu tūryeṣu
malla-tālottareṣu ca
mallāḥ sv-alaṅkṛtāḥ dṛptāḥ
sopādhyāyāḥ samāsata

Synonyms:

vādyamāneṣu — as they were being played; *tūryeṣu* — the musical instruments; *malla* — suitable for wrestling; *tāla* — with meters; *uttareṣu* — prominent; *ca* — and; *mallāḥ* — the wrestlers; *su-alaṅkṛtāḥ* — well ornamented; *dṛptāḥ* — proud; *sa-upādhyāyāḥ* — together with their instructors; *samāsata* — came and sat down.

Translation:

While the musical instruments loudly played in the rhythmic meters appropriate for wrestling matches, the lavishly ornamented wrestlers proudly entered the arena with their coaches and sat down.

SB 10.75.9

mṛdaṅga-śaṅkha-paṇava-
dhundhury-ānaka-gomukhāḥ
vāditrāṇi vicitrāṇi
nedur āvabhṛthotsave

Synonyms:

mṛdaṅga — mṛdaṅga drums; *śaṅkha* — conchshells; *paṇava* — smaller drums; *dhundhuri* — a kind of large military drum; *ānaka* — kettledrums; *go-mukhāḥ* — a wind instrument; *vāditrāṇi* —

music; *vicitrāṇi* — variegated; *neduḥ* — sounded; *āvabhṛtha* — of the avabhṛtha bath; *utsave* — during the celebration.

TRANSLATION:

During the avabhṛtha celebration, the music of many kinds of instruments resounded, including mṛdaṅgas, conchshells, panavas, dhundhuris, kettledrums and gomukha horns.

SB 10.75.10

nārtakyo nanṛtur hṛṣṭā
gāyakā yūthaśo jaguḥ
vīṇā-veṇu-talonnādas
teṣāṁ sa divam aspṛśat

SYNONYMS:

nārtakyaḥ — female dancers; *nanṛtuḥ* — danced; *hṛṣṭāḥ* — joyful; *gāyakāḥ* — singers; *yūthaśaḥ* — in groups; *jaguḥ* — sang; *vīṇā* — of vīṇās; *veṇu* — flutes; *tala* — and hand cymbals; *un-nādaḥ* — the loud sound; *teṣām* — their; *saḥ* — it; *divam* — the heavens; *aspṛśat* — touched.

TRANSLATION:

Female dancers danced with great joy, and choruses sang, while the loud vibrations of vīnās, flutes and hand cymbals reached all the way to the heavenly regions.

SB 11.22.31 PURPORT

"The vibrations of particular types of music or rhetoric reveal the inner feelings of other living beings, and other types of knowledge are revealed by aroma, touch and taste. "

CC Ādi 13.106

antarīkṣe deva-gaṇa, gandharva, siddha, cāraṇa,
stuti-nṛtya kare vādya-gīta
nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,
sabe āsi' nāce pāñā prīta

SYNONYMS:

antarīkṣe — in outer space; *deva-gaṇa* — the demigods; *gandharva* — the inhabitants of Gandharvaloka; *siddha*— the inhabitants of Siddhaloka; *cāraṇa* — the professional singers of the heavenly planets; *stuti* — prayers; *nṛtya*— dancing; *kare* — do; *vādya* — music; *gīta* — song; *nartaka* — dancers; *vādaka* — professional drummers; *bhāṭa* — professional blessers; *navadvīpe* — in the city of Navadvīpa; *yāra* — of whom; *nāṭa* — stage; *sabe* — all of them; *āsi'* — coming; *nāce* — began to dance; *pāñā* — achieving; *prīta* — happiness.

TRANSLATION:

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced to the accompaniment of music, songs and the beating of drums. Similarly, in Navadvīpa city all the professional dancers, musicians and blessers gathered together, dancing in great jubilation.

PURPORT:

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, blessers and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage them-

selves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The *bhāṭas* are a class of *brāhmaṇas* who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

the fifth note

CC Madhya 1.76

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS:

priyaḥ — very dear; *saḥ* — He; *ayam* — this; *kṛṣṇaḥ* — Lord Kṛṣṇa; *saha-cari* — O My dear friend; *kuru-kṣetra-militaḥ* — who is met on the field of Kurukṣetra; *tathā* — also; *aham* — I; *sā* — that; *rādhā* — Rādhārāṇī; *tat* — that; *idam* — this; *ubhayoḥ* — of both of Us; *saṅgama-sukham* — the happiness of meeting; *tathā api* — still; *antaḥ* — within; *khelan* — playing; *madhura* — sweet; *muralī* — of the flute; *pañcama* — the fifth note; *juṣe* — which delights in; *manaḥ* — the mind; *me* — My; *kālindī* — of the river Yamunā; *pulina* — on the bank; *vipināya*— the trees; *spṛhayati* — desires.

TRANSLATION:

[This is a verse spoken by Śrīmatī Rādhārāṇī.] "My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear

the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT:

This verse also appears in the *Padyāvalī* (387), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

CC Antya 1.79

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS:

priyaḥ — very dear; *saḥ* — He; *ayam* — this; *kṛṣṇaḥ* — Lord Kṛṣṇa; *saha-cari* — O My dear friend; *kuru-kṣetra-militaḥ* — who is met on the field of Kurukṣetra; *tathā* — also; *aham* — I; *sā* — that; *rādhā* — Rādhārāṇī; *tat* — that; *idam* — this; *ubhayoḥ* — of both of Us; *saṅgama-sukham* — the happiness of meeting; *tathā api* — still; *antaḥ* — within; *khelan* — playing; *madhura* — sweet; *muralī* — of the flute; *pañcama* — the fifth note; *juṣe* — which delights in; *manaḥ* — the mind; *me* — My; *kālindī* — of the river Yamunā; *pulina* — on the bank; *vipināya*— the trees; *spṛhayati* — desires.

TRANSLATION:

"My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT:

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in the *Padyāvalī* (386), an anthology of verses he compiled.

CC Antya 1.114

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

SYNONYMS:

priyaḥ — very dear; *saḥ* — He; *ayam* — this; *kṛṣṇaḥ* — Lord Kṛṣṇa; *saha-cari* — O My dear friend; *kuru-kṣetra-militaḥ* — who is met on the field of Kurukṣetra; *tathā* — also; *aham* — I; *sā* — that; *rādhā* — Rādhārāṇī; *tat* — that; *idam* — this; *ubhayoḥ* — of both of Us; *saṅgama-sukham* — the happiness of meeting; *tathā-api* — still; *antaḥ* — within; *khelan* — playing; *madhura* — sweet; *muralī* — of the flute; *pañcama* — the fifth note; *juṣe* — which delights in; *manaḥ* — the mind; *me* — My; *kālindī* — of the river Yamunā; *pulina* — on the bank; *vipināya*— the trees; *spṛhayati* — desires.

TRANSLATION:

"'My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.'"

CC Madhya 17.199

śuka, pika, bhṛṅga prabhure dekhi' 'pañcama' gāya
śikhi-gaṇa nṛtya kari' prabhu-āge yāya

SYNONYMS:

śuka — parrots; *pika* — cuckoos; *bhṛṅga* — bumblebees; *prabhu-re* — Śrī Caitanya Mahāprabhu; *dekhi'* — seeing; *pañcama* — the fifth musical note; *gāya* — sing; *śikhi-gaṇa* — peacocks; *nṛtya* — dancing; *kari'* — performing; *prabhu-āge* — in front of Śrī Caitanya Mahāprabhu; *yāya* — go.

TRANSLATION:

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

Everyone dances according to Kṛṣṇa's tune

SB 10.13.51

ātmādi-stamba-paryantair
mūrtimadbhiś carācaraiḥ
nṛtya-gītādy-anekārhaiḥ
pṛthak pṛthag upāsitāḥ

SYNONYMS:

ĀTMA-*ādi-stamba-paryantaiḥ* — from Lord Brahmā to the insignificant living entity; *mūrti-madbhiḥ* — assuming some form; *cara-acaraiḥ* — both the moving and the nonmoving; *nṛtya-gīta-ādi-aneka-arhaiḥ* — by many varied means of worship, such as dancing and singing; *pṛthak pṛthak* — differently; *upāsitāḥ* — who were being worshiped.

TRANSLATION:

All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had tak-

en forms and were differently worshiping those viṣṇu-mūrtis, according to their respective capacities, with various means of worship, such as dancing and singing.

Purport:

Innumerable living entities are engaged in different types of worship of the Supreme, according to their abilities and *karma*, but everyone is engaged (*jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*); there is no one who is not serving. Therefore the *mahā-bhāgavata,* the topmost devotee, sees everyone as being engaged in the service of Kṛṣṇa; only himself does he see as not engaged. We have to elevate ourselves from a lower position to a higher position, and the topmost position is that of direct service in Vṛndāvana. But everyone is engaged in service. Denial of the service of the Lord is *māyā*.

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

"Only Kṛṣṇa is the supreme master, and all others are His servants. As Kṛṣṇa desires, everyone dances according to His tune." (Cc. *Ādi* 5.142)

There are two kinds of living entities — the moving and the nonmoving. Trees, for example, stand in one place, whereas ants move. Brahmā saw that all of them, down to the smallest creatures, had assumed different forms and were accordingly engaged in the service of Lord Viṣṇu.

One receives a form according to the way one worships the Lord. In the material world, the body one receives is guided by the demigods. This is sometimes referred to as the influence of the stars. As indicated in *Bhagavad-gītā*(3.27) by the words *prakṛteḥ kri-*

yamāṇāni, according to the laws of nature one is controlled by the demigods.

All living entities are serving Kṛṣṇa in different ways, but when they are Kṛṣṇa conscious, their service is fully manifest. As a flower in the bud gradually fructifies and yields its desired aroma and beauty, so when a living entity comes to the platform of Kṛṣṇa consciousness, the beauty of his real form comes into full blossom. That is the ultimate beauty and the ultimate fulfillment of desire.

CC Ādi 5.142

ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya

SYNONYMS:

EKALE — alone; *īśvara* — the Supreme Personality of Godhead; *kṛṣṇa* — Kṛṣṇa; *āra* — others; *saba* — all; *bhṛtya*— servants; *yāre* — unto whom; *yaiche* — as; *nācāya* — He causes to dance; *se* — He; *taiche* — in that way; *karenṛtya* — dances.

TRANSLATION:

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

The Tune of Kṛṣṇa

SB 4.21.42

yad brahma nityaṁ virajaṁ sanātanaṁ
śraddhā-tapo-maṅgala-mauna-saṁyamaiḥ

samādhinā bibhrati hārtha-dṛṣṭaye
yatredam ādarśa ivāvabhāsate

SYNONYMS:

YAT — that which; *brahma* — the brahminical culture; *nityam* — eternally; *virajam* — without contamination; *sanātanam* — without beginning; *śraddhā* — faith; *tapaḥ* — austerity; *maṅgala* — auspicious; *mauna* — silence; *saṁyamaiḥ* — controlling the mind and senses; *samādhinā* — with full concentration; *bibhrati* — illuminates; *ha*— as he did it; *artha* — the real purpose of the Vedas; *dṛṣṭaye* — for the purpose of finding out; *yatra* — wherein; *idam* — all this; *ādarśe* — in a mirror; *iva* — like; *avabhāsate* — manifests.

TRANSLATION:

In brahminical culture a brāhmaṇa's transcendental position is eternally maintained because the injunctions of the Vedas are accepted with faith, austerity, scriptural conclusions, full sense and mind control, and meditation. In this way the real goal of life is illuminated, just as one's face is fully reflected in a clear mirror.

PURPORT:

Since it is described in the previous verse that feeding a living *brāhmaṇa* is more effective than offering oblations in a fire sacrifice, in this verse it is now clearly described what brāhmaṇism is and who a *brāhmaṇa* is. In the Age of Kali, taking advantage of the fact that by feeding a *brāhmaṇa* one obtains a more effective result than by performing sacrifices, a class of men with no brahminical qualifications claim the eating privilege known as *brāhmaṇa-bhojana* simply on the basis of their birth in *brāhmaṇa* families. In order to distinguish this class of men from the real *brāhmaṇas,* Mahārāja Pṛthu is giving an exact description of a *brāhmaṇa* and brahminical culture. One should not take advantage of his position simply to

live like a fire without light. A *brāhmaṇa* must be fully conversant with the Vedic conclusion, which is described in *Bhagavad-gītā*. *Vedaiś ca sarvair aham eva vedyaḥ*(Bg. 15.15). The Vedic conclusion — the ultimate understanding, or Vedānta understanding — is knowledge of Kṛṣṇa. Actually that is a fact because simply by understanding Kṛṣṇa as He is, as described in *Bhagavad-gītā*(*janma karma ca me divyam evaṁ yo vetti tattvataḥ*), one becomes a perfect *brāhmaṇa*. The *brāhmaṇa* who knows Kṛṣṇa perfectly well is always in a transcendental position. This is also confirmed in *Bhagavad-gītā* (14.26):

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

"One who engages in full devotional service and who does not fall down in any circumstance at once transcends the modes of material nature and thus comes to the level of Brahman."

Therefore a devotee of Lord Kṛṣṇa is actually a perfect *brāhmaṇa*. His situation is transcendental, for he is free from the four defects of conditional life, which are the tendencies to commit mistakes, to be illusioned, to cheat and to possess imperfect senses. A perfect Vaiṣṇava, or Kṛṣṇa conscious person, is always in this transcendental position because he speaks according to Kṛṣṇa and His representative. Because Vaiṣṇavas speak exactly according to the tune of Kṛṣṇa, whatever they say is free from these four defects. For example, Kṛṣṇa says in *Bhagavad-gītā*that everyone should always think of Him, everyone should become His devotee, offer Him obeisances and worship Him, and ultimately everyone should surrender unto Him. These devotional activities are transcendental and free

from mistakes, illusion, cheating and imperfection. Therefore anyone who is a sincere devotee of Lord Kṛṣṇa and who preaches this cult, speaking only on the basis of Kṛṣṇa's instructions, is understood to be *virajam,*or free from the defects of material contamination. A genuine *brāhmaṇa* or Vaiṣṇava therefore depends eternally on the conclusion of the *Vedas* or Vedic versions presented by the Supreme Personality of Godhead Himself. Only from Vedic knowledge can we understand the actual position of the Absolute Truth, who, as described in *Śrīmad-Bhāgavatam,* is manifested in three features — namely impersonal Brahman, localized Paramātmā and, at last, the Supreme Personality of Godhead. This knowledge is perfect from time immemorial, and the brahminical or Vaiṣṇava culture depends on this principle eternally. One should therefore study the *Vedas* with faith, not only for one's personal knowledge, but for the sake of spreading this knowledge and these activities through real faith in the words of the Supreme Personality of Godhead and the *Vedas.*

In this verse the word *maṅgala,* "auspicious," is very significant. Śrīla Śrīdhara Svāmī quotes that to do what is good and to reject what is not good is called *maṅgala,* or auspicious. To do what is good means to accept everything favorable to the discharge of devotional service, and to reject what is not good means to reject everything not favorable for discharging devotional service. In our Kṛṣṇa consciousness movement, we accept this principle by rejecting four prohibited items — namely illicit sex life, intoxication, gambling and flesh-eating — and accepting the daily chanting of at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* and meditation three times a day by chanting the Gāyatrī *mantra.* In this way one can keep his brahminical culture and spiritual strength intact. By following these principles of devotional service strictly, chanting twenty-four hours

a day the *mahā-mantra* — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare — one makes positive progress in spiritual life and ultimately becomes completely fit to see the Supreme Personality of Godhead face to face. Because the ultimate goal of studying or understanding the Vedic knowledge is to find Kṛṣṇa, one who follows the Vedic principles as described above can from the very beginning see all the features of Lord Kṛṣṇa, the Absolute Truth, very distinctly, as one can see one's own face completely reflected in a clear mirror. The conclusion is, therefore, that a *brāhmaṇa* does not become a *brāhmaṇa* simply because he is a living entity or is born in a *brāhmaṇa* family; he must possess all the qualities mentioned in the *śāstras* and practice the brahminical principles in his life. Thus he ultimately becomes a fully Kṛṣṇa conscious person and can understand what Kṛṣṇa is. How a devotee continuously sees Kṛṣṇa face to face within his heart is described in the *Brahma-saṁhitā* (5.38) as follows:

premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

The devotee, by development of pure love for Kṛṣṇa, constantly sees the Supreme Personality of Godhead, who is known as Śyāmasundara, within his heart. That is the perfectional stage of brahminical culture.

String Instruments

Kṛṣṇa and Balarāma also learned how to make various syrups and beverages required at various times, having various tastes and

intoxicating effects. They also learned different types of sewing and embroidery work, as well as how to manipulate thin threads for dancing puppets. This art includes how to string wires on musical instruments, such as the vīṇā, sitar, esarāja and tamboura, to produce melodious sounds.

nārī-svara

SB 6.18.41, Translation and Purport:

In Sanskrit a woman's voice is called nārī-svara because women generally sing and their singing is very attractive. At the present moment, cinema artists, especially female singers, are especially welcome. Some of them earn fabulous amounts of money simply by singing. Therefore, as taught by Śrī Caitanya Mahāprabhu, a woman's singing is dangerous because it can make a sannyāsī fall a victim to the woman.

Woman singers

This section deals with woman leading kirtan, why aindra prabhu didn't allow female singers at 24 kirtan maṇḍala and why now, women are accepted as kirtan leaders.

CC Madhya 11.5

sārvabhauma kahe — ei pratāparudra rāya
utkaṇṭhā hañāche, tomā milibāre cāya

SYNONYMS:

sārvabhauma kahe — Sārvabhauma Bhaṭṭācārya said; *ei* — this; *pratāparudra rāya* — King Pratāparudra of Jagannātha Purī; *utkaṇṭhā hañāche* — has been very anxious; *tomā* — You; *milibāre* —

to meet; *cāya* — he wants.

Translation:

Sārvabhauma Bhaṭṭācārya said, "There is a king named Pratāparudra Rāya. He is very anxious to meet You, and he wants Your permission."

CC Madhya 11.6

karṇe hasta diyā prabhu smare 'nārāyaṇa'
sārvabhauma, kaha kena ayogya vacana

Synonyms:

karṇe — on the ears; *hasta* — hands; *diyā* — placing; *prabhu* — Śrī Caitanya Mahāprabhu; *smare* — remembers; *nārāyaṇa* — the holy name of Lord Nārāyaṇa; *sārvabhauma* — My dear Sārvabhauma; *kaha* — you say; *kena* — why; *ayogya vacana* — a request that is not suitable.

Translation:

As soon as Śrī Caitanya Mahāprabhu heard this proposal, He immediately covered His ears with His hands and said, "My dear Sārvabhauma, why are you requesting such an undesirable thing from Me?

CC Madhya 11.7

virakta sannyāsī āmāra rāja-daraśana
strī-daraśana-sama viṣera bhakṣaṇa

Synonyms:

virakta — unattached; *sannyāsī* — person in the renounced order; *āmāra* — My; *rāja-daraśana* — meeting a king; *strī-daraśana* — meeting a woman; *sama* — like; *viṣera* — of poison; *bhakṣaṇa* — drinking.

Translation:

“Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison.”

CC Madhya 11.8

niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāṁ ca
hā hanta hanta viṣa-bhakṣaṇato ’py asādhu

Synonyms:

niṣkiñcanasya — of a person who has completely detached himself from material enjoyment; *bhagavat* — the Supreme Personality of Godhead; *bhajana* — in serving; *unmukhasya* — who is eager to be engaged; *pāram* — to the other side; *param* — distant; *jigamiṣoḥ* — who is desiring to go; *bhava-sāgarasya* — of the ocean of material existence; *sandarśanam* — the seeing (for some material purpose); *viṣayiṇām* — of persons engaged in material activities; *atha* — as well as; *yoṣitām* — of women; *ca* — also; *hā* — alas; *hanta hanta* — expression of great lamentation; *viṣa-bhakṣaṇataḥ* — than the act of drinking poison; *api* — even; *asādhu* — more abominable.

Translation:

Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, “‘Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.’”

Purport:

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.23). Thus Śrī Caitanya Mahāprabhu enunciates the principles for a *san-*

nyāsī renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. *Pāraṁ paraṁ jigamiṣoḥ* means desiring to go to the other side of the material world. There is a river called Vaitaraṇī, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitaraṇī River is compared to a great ocean, it is named *bhava-sāgara*, the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in the *Bhagavad-gītā* (8.20):

paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati

"Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process of *bhakti-yoga.* In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A *sannyāsī* should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Śrī Caitanya Mahāprabhu was very strict on this point. He therefore refused to see King Pratāparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request

of a personality like Sārvabhauma Bhaṭṭācārya, who was the Lord's intimate friend and devotee.

CC Madhya 11.9

sārvabhauma kahe, — satya tomāra vacana
jagannātha-sevaka rājā kintu bhaktottama

Synonyms:

sārvabhauma kahe — Sārvabhauma Bhaṭṭācārya replied; *satya* — true; *tomāra* — Your; *vacana* — statement; *jagannātha-sevaka* — servant of Lord Jagannātha; *rājā* — the King; *kintu* — but; *bhakta-uttama* — a great devotee.

Translation:

Sārvabhauma Bhaṭṭācārya replied, "My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannātha."

CC Madhya 11.10

prabhu kahe, — tathāpi rājā kāla-sarpākāra
kāṣṭha-nārī-sparśe yaiche upaje vikāra

Synonyms:

prabhu kahe — Lord Śrī Caitanya Mahāprabhu replied; *tathāpi* — still; *rājā* — the King; *kāla-sarpa-ākāra* — just like a venomous snake; *kāṣṭha-nārī* — a woman made of wood; *sparśe* — by touching; *yaiche* — as; *upaje* — arises; *vikāra* — agitation.

Translation:

Śrī Caitanya Mahāprabhu said, "Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

Purport:

Śrī Cāṇakya Paṇḍita has stated in his moral instructions: *tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam*. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies — namely, *kāma, krodha, mada, moha, mātsarya* and *bhaya* — that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa *mantra* engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind's enemies do not have a chance to strike. Following Śrī Caitanya Mahāprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the

association of materialistic men and women. Therefore Śrī Caitanya Mahāprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

CC Madhya 11.11

ākārād api bhetavyaṁ
strīṇāṁ viṣayiṇām api
yathāher manasaḥ kṣobhas
tathā tasyākṛter api

Synonyms:

ākārāt — from bodily features; *api* — even; *bhetavyam* — to be feared; *strīṇām* — of women; *viṣayiṇām* — of materialistic persons; *api* — even; *yathā* — as; *aheḥ* — from a serpent; *manasaḥ* — of the mind; *kṣobhaḥ* — agitation; *tathā* — so; *tasya* — of it; *ākṛteḥ* — from the appearance; *api* — even.

Translation:

"'Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

Purport:

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.24).

SB 3.31.37

tat-sṛṣṭa-sṛṣṭa-sṛṣṭeṣu
ko nv akhaṇḍita-dhīḥ pumān
ṛṣiṁ nārāyaṇam ṛte
yoṣin-mayyeha māyayā

Synonyms:

tat — by Brahmā; *sṛṣṭa-sṛṣṭa-sṛṣṭeṣu* — amongst all living entities begotten; *kaḥ* — who; *nu* — indeed; *akhaṇḍita*— not distracted; *dhīḥ* — his intelligence; *pumān* — male; *ṛṣim* — the sage; *nārāyaṇam* — Nārāyaṇa; *ṛte* — except; *yoṣit-mayyā* — in the form of a woman; *iha* — here; *māyayā* — by māyā.

TRANSLATION:

Amongst all kinds of living entities begotten by Brahmā, namely men, demigods and animals, none but the sage Nārāyaṇa is immune to the attraction of māyā in the form of woman.

PURPORT:

The first living creature is Brahmā himself, and from him were created sages like Marīci, who in their turn created Kaśyapa Muni and others, and Kaśyapa Muni and the Manus created different demigods and human beings, etc. But there is none among them who is not attracted by the spell of *māyā* in the form of woman. Throughout the entire material world, beginning from Brahmā down to the small, insignificant creatures like the ant, everyone is attracted by sex life. That is the basic principle of this material world. Lord Brahmā's being attracted by his daughter is the vivid example that no one is exempt from sexual attraction to woman. Therefore woman, is the wonderful creation of *māyā* to keep the conditioned soul in shackles.

SB 3.31.38

balaṁ me paśya māyāyāḥ
strī-mayyā jayino diśām
yā karoti padākrāntān
bhrūvi-jṛmbheṇa kevalam

SYNONYMS:

balam — the strength; *me* — My; *paśya* — behold; *māyāyāḥ* — of māyā; *strī-mayyāḥ* — in the shape of a woman; *jayinaḥ* — conquerors; *diśām* — of all directions; *yā* — who; *karoti* —

makes; *pada-ākrāntān* — following at her heels; *bhrūvi* — of her eyebrows; *jṛmbheṇa* — by the movement; *kevalam* — merely.

TRANSLATION:

Just try to understand the mighty strength of My māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.

PURPORT:

There are many instances in the history of the world of a great conqueror's being captivated by the charms of a Cleopatra. One has to study the captivating potency of woman, and man's attraction for that potency. From what source was this generated? According to *Vedānta-sūtra,* we can understand that everything is generated from the Supreme Personality of Godhead. It is enunciated there, *janmādy asya yataḥ.* This means that the Supreme Personality of Godhead, or the Supreme Person, Brahman, the Absolute Truth, is the source from whom everything emanates. The captivating power of woman, and man's susceptibility to such attraction, must also exist in the Supreme Personality of Godhead in the spiritual world and must be represented in the transcendental pastimes of the Lord.

The Lord is the Supreme Person, the supreme male. As a common male wants to be attracted by a female, that propensity similarly exists in the Supreme Personality of Godhead. He also wants to be attracted by the beautiful features of a woman. Now the question is, if He wants to be captivated by such womanly attraction, would He be attracted by any material woman? It is not possible. Even persons who are in this material existence can give up womanly attraction if they are attracted by the Supreme Brahman. Such was the case with Haridāsa Ṭhākura. A beautiful prostitute tried to attract him in the dead of night, but since he was situated in devotional service, in transcendental love of Godhead, Haridāsa Ṭhākura was not captivated. Rather, he turned the prostitute into a great devotee by his transcendental association. Therefore this material attraction

certainly cannot attract the Supreme Lord. When He wants to be attracted by a woman, He has to create such a woman from His own energy. That woman is Rādhārāṇī. It is explained by the Gosvāmīs that Rādhārāṇī is the manifestation of the pleasure potency of the Supreme Personality of Godhead. When the Supreme Lord wants to derive transcendental pleasure, He has to create a woman from His internal potency. Thus the tendency to be attracted by womanly beauty is natural because it exists in the spiritual world. In the material world it is reflected pervertedly, and therefore there are so many inebrieties.

Instead of being attracted by material beauty, if one is accustomed to being attracted by the beauty of Rādhārāṇī and Kṛṣṇa, then the statement of *Bhagavad-gītā, paraṁ dṛṣṭvā nivartate,* holds true. When one is attracted by the transcendental beauty of Rādhā and Kṛṣṇa, he is no longer attracted by material feminine beauty. That is the special significance of Rādhā-Kṛṣṇa worship. That is testified to by Yāmunācārya. He says, "Since I have become attracted by the beauty of Rādhā and Kṛṣṇa, when there is attraction for a woman or a memory of sex life with a woman, I at once spit on it, and my face turns in disgust." When we are attracted by Madana-mohana and the beauty of Kṛṣṇa and His consorts, then the shackles of conditioned life, namely the beauty of a material woman, cannot attract us.

SB 3.31.39

saṅgaṁ na kuryāt pramadāsu jātu
yogasya pāraṁ param ārurukṣuḥ
mat-sevayā pratilabdhātma-lābho
vadanti yā niraya-dvāram asya

SYNONYMS:

saṅgam — association; *na* — not; *kuryāt* — one should make; *pramadāsu* — with women; *jātu* — ever; *yogasya*— of yoga; *pāram* —

culmination; *param* — topmost; *ārurukṣuḥ* — one who aspires to reach; *mat-sevayā* — by rendering service unto Me; *pratilabdha* — obtained; *ātma-lābhaḥ* — self-realization; *vadanti* — they say; *yāḥ* — which women; *niraya* — to hell; *dvāram* — the gateway; *asya* — of the advancing devotee.

TRANSLATION:

One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

PURPORT:

The culmination of *yoga* is full Kṛṣṇa consciousness. This is affirmed in *Bhagavad-gītā:* a person who is always thinking of Kṛṣṇa in devotion is the topmost of all *yogīs.* And in the Second Chapter of the First Canto of *Śrīmad-Bhāgavatam,* it is also stated that when one becomes freed from material contamination by rendering devotional service unto the Supreme Personality of Godhead, he can at that time understand the science of God.

Here the word *pratilabdhātma-lābhaḥ* occurs. *Ātmā* means "self," and *lābha* means "gain." Generally, conditioned souls have lost their *ātmā,* or self, but those who are transcendentalists have realized the self. It is directed that such a self-realized soul who aspires to the topmost platform of yogic perfection should not associate with young women. In the modern age, however, there are so many rascals who recommend that while one has genitals he should enjoy women as much as he likes, and at the same time he can become a *yogī.* In no standard *yoga* system is the association of women accepted. It is clearly stated here that the association of women is the gateway to hellish life. The association of woman is very much restricted in the Vedic civilization. Out of the four social divisions, the *brahmacārī, vānaprastha* and the *sannyāsī* — three orders — are strictly prohibited from the association of women;

only the *gṛhasthas,* or householders, are given license to have an intimate relationship with a woman, and that relationship is also restricted for begetting nice children. If, however, one wants to stick to continued existence in the material world, he may indulge in female association unrestrictedly.

SB 3.31.40

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām īkṣetātmano mṛtyuṁ
tṛṇaiḥ kūpam ivāvṛtam

Synonyms:

yā — she who; *upayāti* — approaches; *śanaiḥ* — slowly; *māyā* — representation of māyā; *yoṣit* — woman; *deva*— by the Lord; *vinirmitā* — created; *tām* — her; *īkṣeta* — one must regard; *ātmanaḥ* — of the soul; *mṛtyum* — death; *tṛṇaiḥ* — with grass; *kūpam* — a well; *iva* — like; *āvṛtam* — covered.

Translation:

The woman, created by the Lord, is the representation of māyā, and one who associates with such māyā by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.

Purport:

Sometimes it happens that a rejected well is covered by grass, and an unwary traveler who does not know of the existence of the well falls down, and his death is assured. Similarly, association with a woman begins when one accepts service from her, because woman is especially created by the Lord to give service to man. By accepting her service, a man is entrapped. If he is not intelligent enough to know that she is the gateway to hellish life, he may indulge in her association very liberally. This is restricted for those who aspire to

ascend to the transcendental platform. Even fifty years ago in Hindu society, such association was restricted. A wife could not see her husband during the daytime. Householders even had different residential quarters. The internal quarters of a residential house were for the woman, and the external quarters were for the man. Acceptance of service rendered by a woman may appear very pleasing, but one should be very cautious in accepting such service because it is clearly said that woman is the gateway to death, or forgetfulness of one's self. She blocks the path of spiritual realization.

SB 3.31.41

yāṁ manyate patiṁ mohān
man-māyām ṛṣabhāyatīm
strītvaṁ strī-saṅgataḥ prāpto
vittāpatya-gṛha-pradam

Synonyms:

yām — which; *manyate* — she thinks; *patim* — her husband; *mohāt* — due to illusion; *mat-māyām* — My māyā; *ṛṣabha* — in the form of a man; *āyatīm* — coming; *strītvam* — the state of being a woman; *strī-saṅgataḥ* — from attachment to a woman; *prāptaḥ* — obtained; *vitta* — wealth; *apatya* — progeny; *gṛha* — house; *pradam* — bestowing.

Translation:

A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon māyā in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

Purport:

From this verse it appears that a woman is also supposed to have been a man in his (her) previous life, and due to his attachment to his wife, he now has the body of a woman. *Bhagavad-gītā* confirms

this: a man gets his next life's birth according to what he thinks of at the time of death. If someone is too attached to his wife, naturally he thinks of his wife at the time of death, and in his next life he takes the body of a woman. Similarly, if a woman thinks of her husband at the time of death, naturally she gets the body of a man in the next life. In the Hindu scriptures, therefore, woman's chastity and devotion to man is greatly emphasized. A woman's attachment to her husband may elevate her to the body of a man in her next life, but a man's attachment to a woman will degrade him, and in his next life he will get the body of a woman. We should always remember, as it is stated in *Bhagavad-gītā,* that both the gross and subtle material bodies are dresses; they are the shirt and coat of the living entity. To be either a woman or a man only involves one's bodily dress. The soul in nature is actually the marginal energy of the Supreme Lord. Every living entity, being classified as energy, is supposed to be originally a woman, or one who is enjoyed. In the body of a man there is a greater opportunity to get out of the material clutches; there is less opportunity in the body of a woman. In this verse it is indicated that the body of a man should not be misused through forming an attachment to women and thus becoming too entangled in material enjoyment, which will result in getting the body of a woman in the next life. A woman is generally fond of household prosperity, ornaments, furniture and dresses. She is satisfied when the husband supplies all these things sufficiently. The relationship between man and woman is very complicated, but the substance is that one who aspires to ascend to the transcendental stage of spiritual realization should be very careful in accepting the association of a woman. In the stage of Kṛṣṇa consciousness, however, such restriction of association may be slackened because if a man's and woman's attachment is not to each other but to Kṛṣṇa, then both of them are equally eligible to get out of the material entanglement and reach the abode of Kṛṣṇa. As it is confirmed in *Bhagavad-gītā,* anyone who seriously takes to Kṛṣṇa consciousness — whether in the lowest species of life or a woman or of the less intelligent classes, such as the mercantile or laborer

class — will go back home, back to Godhead, and reach the abode of Kṛṣṇa. A man should not be attached to a woman, nor should a woman be attached to a man. Both man and woman should be attached to the service of the Lord. Then there is the possibility of liberation from material entanglement for both of them.

SB 3.31.42

tām ātmano vijānīyāt
paty-apatya-gṛhātmakam
daivopasāditaṁ mṛtyuṁ
mṛgayor gāyanaṁ yathā

Synonyms:

tām — the Lord's māyā; *ātmanaḥ* — of herself; *vijānīyāt* — she should know; *pati* — husband; *apatya* — children; *gṛha* — house; *ātmakam* — consisting of; *daiva* — by the authority of the Lord; *upasāditam* — brought about; *mṛtyum* — death; *mṛgayoḥ* — of the hunter; *gāyanam* — the singing; *yathā* — as.

Translation:

A woman, therefore, should consider her husband, her house and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.

Purport:

In these instructions of Lord Kapiladeva it is explained that not only is woman the gateway to hell for man, but man is also the gateway to hell for woman. It is a question of attachment. A man becomes attached to a woman because of her service, her beauty and many other assets, and similarly a woman becomes attached to a man for his giving her a nice place to live, ornaments, dress and children. It is a question of attachment for one another. As long as either is

attached to the other for such material enjoyment, the woman is dangerous for the man, and the man is also dangerous for the woman. But if the attachment is transferred to Kṛṣṇa, both of them become Kṛṣṇa conscious, and then marriage is very nice. Śrīla Rūpa Gosvāmī therefore recommends:

anāsaktasya viṣayān
yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

(*Bhakti-rasāmṛta-sindhu* 1.2.255)

Man and woman should live together as householders in relationship with Kṛṣṇa, only for the purpose of discharging duties in the service of Kṛṣṇa. Engage the children, engage the wife, and engage the husband, all in Kṛṣṇa conscious duties, and then all these bodily or material attachments will disappear. Since the medium is Kṛṣṇa, the consciousness is pure and there is no possibility of degradation at any time.

Śrī Caitanya-caritāmṛta Antya-līlā 13: Pastimes with Jagadānanda Paṇḍita and Raghunātha Bhaṭṭa Gosvāmī

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the thirteenth chapter in his *Amṛta-pravāha-bhāṣya*. Thinking Śrī Caitanya Mahāprabhu was uncomfortable sleeping on bark of plantain trees, Jagadānanda made a pillow and quilt for Him. The Lord, however, did not accept them. Then Svarūpa Dāmodara Gosvāmī made another pillow and quilt from finely shredded plantain leaves, and after strongly objecting, the Lord accepted them. With the per-

mission of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita went to Vṛndāvana, where he discussed many devotional subjects with Sanātana Gosvāmī. There was also a discussion about Mukunda Sarasvatī's garment. When Jagadānanda returned to Jagannātha Purī, he presented Śrī Caitanya Mahāprabhu with some gifts from Sanātana Gosvāmī, and the incident of the *pīlu* fruit took place.

Once, Śrī Caitanya Mahāprabhu became ecstatic upon hearing the songs of a *deva-dāsī*. Unaware of who was singing, He ran toward her through thorny bushes, but when Govinda informed the Lord that it was a woman singing, He immediately stopped. By this incident, Śrī Caitanya Mahāprabhu instructed everyone that *sannyāsīs*and Vaiṣṇavas should not hear women singing.

SB 6.18.40

ko 'tikramo 'nuvartantyāḥ
svabhāvam iha yoṣitaḥ
dhiṅ māṁ batābudhaṁ svārthe
yad ahaṁ tv ajitendriyaḥ

SYNONYMS:

KAḤ — what; *atikramaḥ* — offense; *anuvartantyāḥ* — following; *sva-bhāvam* — her nature; *iha* — here; *yoṣitaḥ* — of the woman; *dhik* — condemnation; *mām* — unto me; *bata* — alas; *abudham* — not conversant; *sva-arthe* — in what is good for me; *yat* — because; *aham* — I; *tu* — indeed; *ajita-indriyaḥ* — unable to control my senses.

TRANSLATION:

This woman, my wife, has adopted a means that follows her nature,

and therefore she is not to be blamed. But I am a man. Therefore, all condemnation upon me! I am not at all conversant with what is good for me, since I could not control my senses.

Purport:

The natural instinct of a woman is to enjoy the material world. She induces her husband to enjoy this world by satisfying his tongue, belly and genitals, which are called *jihvā, udara* and *upastha.* A woman is expert in cooking palatable dishes so that she can easily satisfy her husband in eating. When one eats nicely, his belly is satisfied, and as soon as the belly is satisfied the genitals become strong. Especially when a man is accustomed to eating meat and drinking wine and similar passionate things, he certainly becomes sexually inclined. It should be understood that sexual inclinations are meant not for spiritual progress but for gliding down to hell. Thus Kaśyapa Muni considered his situation and lamented. In other words, to be a householder is very risky unless one is trained and the wife is a follower of her husband. A husband should be trained at the very beginning of his life. *Kaumāra ācaret prājño dharmān bhāgavatān iha* (*Bhāg.* 7.6.1). During the time of *brahmacarya,* or student life, a *brahmacārī* should be taught to be expert in *bhāgavata-dharma,* devotional service. Then when he marries, if his wife is faithful to her husband and follows him in such life, the relationship between husband and wife is very desirable. However, a relationship between husband and wife without spiritual consciousness but strictly for sense gratification is not at all good. It is said in *Śrīmad-Bhāgavatam* (12.2.3) that especially in this age, Kali-yuga, *dām-patye 'bhirucir hetuḥ:* the relationship between husband and wife will be based on sexual power. Therefore householder life in this Kali-yuga is extremely dangerous unless both the wife and husband take to Kṛṣṇa consciousness.

SB 6.18.41

śarat-padmotsavaṁ vaktraṁ
vacaś ca śravaṇāmṛtam
hṛdayaṁ kṣura-dhārābhaṁ
strīṇāṁ ko veda ceṣṭitam

Synonyms:

śarat — in the autumn; *padma* — a lotus flower; *utsavam* — blossoming; *vaktram* — face; *vacaḥ* — words; *ca* — and; *śravaṇa* — to the ear; *amṛtam* — giving pleasure; *hṛdayam* — heart; *kṣura-dhārā* — the blade of a razor; *ābham* — like; *strīṇām* — of women; *kaḥ* — who; *veda* — knows; *ceṣṭitam* — the dealings.

Translation:

A woman's face is as attractive and beautiful as a blossoming lotus flower during autumn. Her words are very sweet, and they give pleasure to the ear, but if we study a woman's heart, we can understand it to be extremely sharp, like the blade of a razor. In these circumstances, who could understand the dealings of a woman?

Purport:

Woman is now depicted very well from the materialistic point of view by Kaśyapa Muni. Women are generally known as the fair sex, and especially in youth, at the age of sixteen or seventeen, women are very attractive to men. Therefore a woman's face is compared to a blooming lotus flower in autumn. Just as a lotus is extremely beautiful in autumn, a woman at the threshold of youthful beauty is extremely attractive. In Sanskrit a woman's voice is called *nārī-svara* because women generally sing and their singing is very attractive. At the present moment, cinema artists, especially female singers, are especially welcome. Some of them earn fabulous amounts

of money simply by singing. Therefore, as taught by Śrī Caitanya Mahāprabhu, a woman's singing is dangerous because it can make a *sannyāsī* fall a victim to the woman. *Sannyāsa* means giving up the company of women, but if a *sannyāsī* hears the voice of a woman and sees her beautiful face, he certainly becomes attracted and is sure to fall down. There have been many examples. Even the great sage Viśvāmitra fell a victim to Menakā. Therefore a person desiring to advance in spiritual consciousness must be especially careful not to see a woman's face or hear a woman's voice. To see a woman's face and appreciate its beauty or to hear a woman's voice and appreciate her singing as very nice is a subtle falldown for a *brahmacārī* or *sannyāsī.* Thus the description of a woman's features by Kaśyapa Muni is very instructive.

When a woman's bodily features are attractive, when her face is beautiful and when her voice is sweet, she is naturally a trap for a man. The *śāstras* advise that when such a woman comes to serve a man, she should be considered to be like a dark well covered by grass. In the fields there are many such wells, and a man who does not know about them drops through the grass and falls down. Thus there are many such instructions. Since the attraction of the material world is based on attraction for women, Kaśyapa Muni thought, "Under the circumstances, who can understand the heart of a woman?" Cāṇakya Paṇḍita has also advised, *viśvāso naiva kartavyaḥ strīṣu rāja-kuleṣu ca:* "There are two persons one should not trust — a politician and a woman." These, of course, are authoritative śāstric injunctions, and we should therefore be very careful in our dealings with women.

Sometimes our Kṛṣṇa consciousness movement is criticized for

mingling men and women, but Kṛṣṇa consciousness is meant for anyone. Whether one is a man or woman does not matter. Lord Kṛṣṇa personally says, *striyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatim:* whether one is a woman, *śūdra* or *vaiśya,* not to speak of being a *brāhmaṇa* or *kṣatriya,* everyone is fit to return home, back to Godhead, if he strictly follows the instructions of the spiritual master and *śāstra.* We therefore request all the members of the Kṛṣṇa consciousness movement — both men and women — not to be attracted by bodily features but only to be attracted by Kṛṣṇa. Then everything will be all right. Otherwise there will be danger.

deva-dāsī singer

CC Antya 13.78

eka-dina prabhu yameśvara-ṭoṭā yāite
sei-kāle deva-dāsī lāgilā gāite

Synonyms:

eka-dina — one day; *prabhu* — Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā* — to the temple of Yameśvara-ṭoṭā; *yāite* — when He was going; *sei-kāle* — at that time; *deva-dāsī* — a female singer of the Jagannātha temple; *lāgilā*— began; *gāite* — to sing.

Translation:

One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

CC Antya 13.79

gujjarī-rāgiṇī lañā sumadhura-svare
'gīta-govinda'-pada gāya jaga-mana hare

Synonyms:

gujjarī-rāgiṇī — the gujjarī mode of singing; *lañā* — accompanied

by; *sumadhura-svare* — in a very sweet voice; *gīta-govinda* — the Gīta-govinda, by Jayadeva Gosvāmī; *pada* — verses; *gāya* — sings; *jaga-mana* — the mind of the entire world; *hare* — attracts.

TRANSLATION:

She sang a gujjarī tune in a very sweet voice, and because the subject was Jayadeva Gosvāmī's Gīta-govinda, the song attracted the attention of the entire world.

CC Antya 13.80

dūre gāna śuni' prabhura ha-ila āveśa
strī, puruṣa, ke gāya, — nā jāne viśeṣa

SYNONYMS:

dūre — from a distant place; *gāna* — song; *śuni'* — hearing; *prabhura* — of Śrī Caitanya Mahāprabhu; *ha-ila* — there was; *āveśa* — ecstatic emotion; *strī* — woman; *puruṣa* — man; *ke gāya* — who sings; *nā jāne* — could not understand; *viśeṣa* — particularly.

TRANSLATION:

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

CC Antya 13.81

tāre milibāre prabhu āveśe dhāilā
pathe 'sijera bāḍi' haya, phuṭiyā calilā

SYNONYMS:

tāre — the singer; *milibāre* — to meet; *prabhu* — Śrī Caitanya Mahāprabhu; *āveśe* — in ecstasy; *dhāilā* — ran; *pathe* — on the path; *sijera bāḍi* — thorny hedges; *haya* — were; *phuṭiyā* — pricking; *calilā* — He went on.

TRANSLATION:

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

CC Antya 13.82

aṅge kāṅṭā lāgila, kichu nā jānilā!
āste-vyaste govinda tāṅra pāchete dhāilā

Synonyms:

aṅge — on the body; *kāṅṭā* — thorns; *lāgila* — touched; *kichu* — anything; *nā jānilā* — did not perceive; *āste-vyaste* — very hastily; *govinda* — His personal servant; *tāṅra* — Him; *pāchete* — behind; *dhāilā* — ran.

Translation:

Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

CC Antya 13.83

dhāñā yāyena prabhu, strī āche alpa dūre
strī gāya' bali' govinda prabhure kailā kole

Synonyms:

dhāñā — very hastily; *yāyena* — was going; *prabhu* — Śrī Caitanya Mahāprabhu; *strī* — the woman; *āche* — was; *alpa dūre* — within a short distance; *strī gāya* — a woman is singing; *bali'* — saying; *govinda* — His personal servant; *prabhure* — Śrī Caitanya Mahāprabhu; *kailā kole* — held in his arms.

Translation:

Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, "It is a woman singing!"

CC Antya 13.84

strī-nāma śuni' prabhura bāhya ha-ilā
punarapi sei pathe bāhuḍi' calilā

Synonyms:

strī-nāma — the word "woman"; *śuni'* — hearing; *prabhura* — of Śrī Caitanya Mahāprabhu; *bāhya* — external consciousness; *ha-ilā* — returned; *punarapi* — again; *sei pathe* — on that path; *bāhuḍi' calilā* — He turned back.

Translation:

As soon as He heard the word "woman," the Lord became externally conscious and turned back.

CC Antya 13.85

prabhu kahe, — "govinda, āji rākhilā jīvana
strī-paraśa haile āmāra ha-ita maraṇa

Synonyms:

prabhu kahe — Lord Śrī Caitanya Mahāprabhu said; *govinda* — My dear Govinda; *āji* — today; *rākhilā jīvana* — you saved My life; *strī-paraśa haile* — if I had touched a woman; *āmāra* — My; *ha-ita* — there would have been; *maraṇa* — death.

Translation:

"My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died.

CC Antya 13.86

e-ṛṇa śodhite āmi nārimu tomāra"
govinda kahe, — jagannātha rākhena mui kon chāra'?

Synonyms:

e-ṛṇa — this debt; *śodhite* — to repay; *āmi* — I; *nārimu* — shall not be able; *tomāra* — to you; *govinda kahe* — Govinda replied; *jagan-*

nātha — Lord Jagannātha; *rākhena* — saves; *mui* — I; *kon chāra* — the most insignificant person.

Translation:

"I shall never be able to repay My debt to you."

Purport:

Govinda replied, "Lord Jagannātha has saved You. I am insignificant."

CC Antya 13.87

prabhu kahe, — "govinda, mora saṅge rahibā
yāhāṅ tāhāṅ mora rakṣāya sāvadhāna ha-ibā"

Synonyms:

prabhu kahe — Śrī Caitanya Mahāprabhu said; *govinda* — My dear Govinda; *mora saṅge rahibā* — you should always remain with Me; *yāhāṅ tāhāṅ* — anywhere and everywhere; *mora* — My; *rakṣāya* — for protection; *sāvadhāna ha-ibā* — you should be very careful.

Translation:

Śrī Caitanya Mahāprabhu replied, "My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully."

CC Antya 13.88

eta bali' leuṭi' prabhu gelā nija-sthāne
śuni' mahā-bhaya ha-ila svarūpādi-mane

Synonyms:

eta bali' — saying this; *leuṭi'* — returning; *prabhu* — Śrī Caitanya Mahāprabhu; *gelā* — went; *nija-sthāne* — to His own place; *śuni'* — hearing; *mahā-bhaya* — great fear; *ha-ila* — there was; *svarūpa-ādi-*

mane — in the minds of Svarūpa Dāmodara and other attendants.

Translation:

After saying this, Śrī Caitanya Mahāprabhu returned home. When Svarūpa Dāmodara Gosvāmī and His other attendants heard about the incident, they became very much afraid.

Various other Prabhupāda quotes about kirtan

Room Conversation quotes

Room Conversation with Allen Ginsberg -- May 11, 1969, Columbus, Ohio:

Prabhupāda: That is also kīrtana. Kīrtana means kīrtayati. Glorifying. That is kīrtana. So either you sing musically or you speak devotionally, both of them are kīrtana. Just like Śukadeva Gosvāmī, he continually spoke to Mahārāja Parīkṣit. That is also state, śrī viṣṇu... śravaṇe parīkṣit, abhavad vaiyāsakiḥ kīrtane. Vaiyasaki, the son of Vyāsadeva, Sukadeva Gosvāmī, he became liberated simply by kīrtane. But what is that kīrtana? He never played musical way. He simply explained Śrīmad-Bhāgavatam. So this is also kīrtana. This is called saṅkīrtana. Bahubhir militvā kīrtayati. That is saṅkīrtana.

Room Conversation With John Lennon, Yoko Ono, and George Harrison -- September 11, 1969, London, At Tittenhurst:

Prabhupāda: Sāmagāḥ means the followers of Sāma Veda. Gayānti. They are always in music. Through musical vibration they are approaching the Supreme. Sāmagāḥ. Gāyanti. Gāyanti means singing. So Vedic mantras are sung. This whole Bhagavad-gītā, Śrīmad-Bhāgavatam, can be sung very nicely. And it is Vedic mantra, chanting. Simply by hearing the vibration, people will be benefited. Even they do not understand.

Room Conversation With John Lennon, Yoko Ono, and George Harrison -- September 11, 1969, London, At Tittenhurst:

Yoko Ono: If Hare Kṛṣṇa is such a strong, powerful mantra, is there any reason to chant anything else? For instance, you talked about songs and many different mantras. Is there any point in chanting other songs or mantra?

Prabhupāda: No, no. These mantras are also... But Hare Kṛṣṇa mantra is specially recommended for this age. And the Vedic mantras, they are also chanted, I told you, with musical, tampura, and they sit down and chant. Nārada Muni, he's chanting always. So chanting through musical instruments, mantras, it is not new introduction. It is from time immemorial. And Hare Kṛṣṇa mantra, especially in this age, that is recommended in many Vedic literature, Brahmanda Purāṇa, Kali-santaraṇa Upaniṣad, Agni Purāṇa, like that. And apart from the statement in the Vedic literature, Lord Caitanya Himself, He preached this mantra.

Room Conversation -- December 13, 1970, Indore:

Prabhupāda: There may be musical performance, but here it is by the pure devotees. That is different thing. Now, here don't you see in the Gītā Bhavan? When others perform kīrtana, nobody takes

part. And they cannot continue that kīrtana more than five minutes. But we can continue our kīrtana for five hours without any...

Haṁsadūta: If we stayed there for five hours, everyone would chant. (indistinct conversation with guest)

Prabhupāda: Yes. No, mahā-mantra they can also do, but it will not be effective, because they are not pure. Here is the secret. We have... Our devotees, they are anyābhilāṣitā-śūnyaṁ (Brs. 1.1.11), they have no other business than to satisfy Kṛṣṇa. They perform kīrtana to take something from Kṛṣṇa. Everyone goes to some dharma-saṁsthāna just to take something. But our proposition is to give everything for Kṛṣṇa, and that is far different.

Morning Walk -- April 11, 1974, Bombay:

Prabhupāda: The whole Sāma-veda is music. Gāyanti yana-sāmagāḥ. Sāma-veda is full of music. The musical sounds, sa re ga ma pa da, this is from Sāma-veda. Yes.

Italian Man (1): Is it possible to obtain technical materials of theorems, the way of combining notes to make music for Hare Kṛṣṇa and...

Prabhupāda: These are the symbolic, sa re ga ma, sarad ṛṣi garbha, like that. Different sounds.

Prabhupāda: The whole Sāma Veda is music. Gāyanti yana-sāmagāḥ. Sāma Veda is full of music. The musical sounds, sa re ga ma pa da, this is from Sāma Veda. Yes.

Italian man (1): Ācchā. Sama Veda? Is it possible to obtain technical materials of theorems, the way of combining notes to make (indistinct) for the Hare Kṛṣṇa and (indistinct)...

Prabhupāda: These are the symbolic, sa re ga ma, sarad ṛṣi garbha, like that. Different sounds.

Italian man (1): Yes. (end)

Room Conversation -- April 27, 1976, Auckland, New Zealand:

Prabhupāda: Now, actually, people are surprised: "What this Hare Kṛṣṇa mantra has got power that it is changing so quickly?" And on the other hand, it is to be admitted, unless it has got power, how it is changing? So we have to keep that power. Don't make it an ordinary musical vibration. It is a different thing, spiritual. Although it seems like musical vibration, but it is spiritual, completely. Mantrauśadhi-vaśa. Even, by mantra, the snakes can be charmed. So mantra is not ordinary sound vibration. So we have to keep the mantra in potency, potent, by offenseless chanting, by remaining pure. If you pollute the mantra, then it will lose its effect.

Room Conversation -- November 25, 1976, Vrndavana:

Prabhupāda: Hare Kṛṣṇa, this vibration, you can make in different tune. We are already doing that.

Room Conversation with Life Member, Mr. Malhotra -- December 22, 1976, Poona:

Mr. Malhotra: (break) ...dolak.(?) Some (indistinct) will give... I mean sounds are different, you know, instruments are music.

Prabhupāda: This is called musical science, Jala-taraṅga. Jala, taraṅga means vibration, different vibrations. Still there are, among the musicians, there are artists, they'll put vials and make the dif-

ferent tunes by filling it with water. (SP makes sound dn dn dn dn dn)

Room Conversation -- December 26, 1976, Bombay:

Indian man: He plays very good harmonium.

Indian man (2): All musical instruments.

Prabhupāda: No, we don't want to introduce harmonium.

Indian man: No, I know. That is what he's teaching at the moment. He's doing it out of force.

Prabhupāda: The other musical instrument, if he plays his attention will be diverted in musical instrument, not to chanting. "We have to see melody, whether it is going on nicely." But that is not good. Our concentration should be hearing Hare Kṛṣṇa.

POONA - December 22, 1976 761222_-_Conversation_A_-_Poona

Prabhupāda: This is called musical science, Jala-taraṅga. Jala. Taraṅga means vibration, different vibration. Still there are, among the musicians, there are artists, they'll put vials and make the different tune by filling it with water: dn-dn-dn-dn, dn-dn. (break)

BG Quotes

BG 7.15, Purport:

The ass sings poetry and philosophy sometimes, but this braying sound only disturbs others. This is the position of the foolish fruitive worker who does not know for whom he should work. He does not know that karma (action) is meant for yajña (sacrifice).

BG 10.26, Purport:

The Gandharva planet is filled with entities who sing beautifully, and among them the best singer is Citraratha.

BG 11.21, Translation:

All the hosts of demigods are surrendering before You and entering into You. Some of them, very much afraid, are offering prayers with folded hands. Hosts of great sages and perfected beings, crying "All peace!" are praying to You by singing the Vedic hymns.

SB quotes

SB 1.11.26, Purport:

The essence of everything is the Supreme Lord: He is called the sāram. And those who sing and talk about Him are called the sāraṅgas, or the pure devotees.

SB 1.13.10, Purport:

The pure devotees hear from the authorities and chant, sing and write of the glories of the Lord.

SB 1.6.32, Translation:

And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīṇā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.

SB 1.6.32, Purport:

The seven singing meters, namely ṣa (ṣaḍja), ṛ (ṛṣabha), gā (gāndhāra), ma (madhyama), pa (pañcama), dha (dhaivata) and ni (niṣāda), are also transcendental and specifically meant for transcendental songs. As a pure devotee of the Lord, Śrī Nāradadeva is always fulfilling his obligation to the Lord for His gift of the instrument, and thus he is always engaged in singing His transcendental glories and is therefore infallible in his exalted position. Following in the footsteps of Śrīla Nārada Muni, a self-realized soul in the material world should also properly use the sound meters, namely ṣa, ṛ, gā, mā, etc., in the service of the Lord by constantly singing the glories of the Lord, as confirmed in the Bhagavad-gītā

SB 2.1.36, Purport:

The celestial species of human beings, like the Gandharvas and Vidyādharas, can sing wonderfully and can entice even the minds of the heavenly demigods. Their musical rhythm represents the musical sense of the Lord.

SB 2.4.15, Purport:

Kīrtanam, or glorifying the Lord, can be performed in very many ways, such as remembering, visiting temples to see the Deity, offering prayers in front of the Lord, and hearing recitations of glorification of the Lord as they are mentioned in the Śrīmad-Bhāgavatam or in the Bhagavad-gītā. Kīrtanam can be performed both by singing the glories of the Lord in accompaniment with melodious music and by recitation of scriptures like Śrīmad-Bhāgavatam or Bhagavad-gītā.

SB 3.22.33, Purport:

It is stated here that early in the morning there were musicians who used to sing with musical instruments about the glories of the

Lord, and the Emperor, with his family, personally used to hear about the pastimes of the Supreme Person. This custom is still prevalent in India in some of the royal families and temples. Professional musicians sing with śahnāīs, and the sleeping members of the house gradually get up from their beds in a pleasing atmosphere. During bedtime also the singers sing songs in relationship with the pastimes of the Lord, with śahnāī accompaniment, and the householders gradually fall asleep remembering the glories of the Lord. In every house, in addition to the singing program, there is an arrangement for Bhāgavatam lectures in the evening; family members sit down, hold Hare Kṛṣṇa kīrtana, hear narrations from Śrīmad-Bhāgavatam and Bhagavad-gītā and enjoy music before going to bed. The atmosphere created by this saṅkīrtana movement lives in their hearts, and while sleeping they also dream of the singing and glorification of the Lord. In such a way, perfection of Kṛṣṇa consciousness can be attained.

SB 3.24.7, Translation:

At the time of His descent on earth, demigods in the form of raining clouds sounded musical instruments in the sky. The celestial musicians, the Gandharvas, sang the glories of the Lord, while celestial dancing girls known as Apsarās danced in joyful ecstasy.

SB 4.1.54-55, Translation:

In the heavenly planets, bands began to play, and they showered flowers from the sky. The pacified sages chanted Vedic prayers, the denizens of heaven known as the Gandharvas and Kinnaras sang, the beautiful damsels of the heavenly planets danced, and in this way, at the time of the appearance of Nara-Nārāyaṇa, all signs of good fortune were visible. Just at that time, great demigods like Brahmā also offered their respectful prayers.

SB 8.5.25, Purport:

In our Kṛṣṇa consciousness movement we do not allow any song that has not been approved or sung by bona fide devotees. We cannot allow cinema songs to be sung in the temple. We generally sing two songs. One is śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. This is bona fide. It is always mentioned in the Caitanya-caritāmṛta, and it is accepted by the ācāryas. The other, of course, is the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. We may also sing the songs of Narottama dāsa Ṭhākura, Bhaktivinoda Ṭhākura and Locana dāsa Ṭhākura, but these two songs—"śrī-kṛṣṇa-caitanya" and the Hare Kṛṣṇa mahā-mantra—are sufficient to please the Supreme Personality of Godhead, although we cannot see Him. Seeing the Lord is not as important as appreciating Him from the authentic literature or the authentic statements of authorized persons.

recite each verse of Śrīmad-Bhāgavatam in three or four tunes

CC Antya 13.126

rūpa-gosāñira sabhāya karena bhāgavata-paṭhana
bhāgavata paḍite preme āulāya tāṅra mana

Synonyms:

rūpa-gosāñira sabhāya — in the assembly of Rūpa, Sanātana and other Vaiṣṇavas; *karena* — performs; *bhāgavata-paṭhana* — recitation of Śrīmad-Bhāgavatam; *bhāgavata paḍite* — while reciting Śrīmad-Bhāgavatam; *preme* — in ecstatic love; *āulāya* — becomes overwhelmed; *tāṅra mana* — his mind.

Translation:

When reciting Śrīmad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

CC Antya 13.127

aśru, kampa, gadgada prabhura kṛpāte
netra kaṇṭha rodhe bāṣpa, nā pāre paḍite

Synonyms:

aśru — tears; *kampa* — trembling; *gadgada* — faltering of the voice; *prabhura* — of Śrī Caitanya Mahāprabhu; *kṛpāte* — by the mercy; *netra* — eyes; *kaṇṭha* — neck; *rodhe* — choked up; *bāṣpa* — tears; *nā pāre paḍite* — could not recite.

Translation:

By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love — tears, trembling and faltering of the voice. His eyes filled with tears and his throat became choked, and thus he could not recite Śrīmad-Bhāgavatam.

CC Antya 13.128

pika-svara-kaṇṭha, tāte rāgera vibhāga
eka-śloka paḍite phirāya tina-cāri rāga

SYNONYMS:

pika-svara-kaṇṭha — a very sweet voice like a cuckoo's; *tāte* — above that; *rāgera* — of tunes; *vibhāga* — division; *eka-śloka* — one verse; *paḍite* — reciting; *phirāya* — changes; *tina-cāri rāga* — three or four different tunes.

TRANSLATION:

His voice was as sweet as a cuckoo's, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

KṚṢṆA, The Supreme Personality of Godhead CHAPTER EIGHTEEN Killing the Demon Pralambāsura :

"Vṛndāvana is such a nice place. Flowers are always blooming, and there are even various kinds of decorated deer. Birds are chirping, peacocks are crowing and dancing, and bees are humming. The cuckoos there sing nicely in five kinds of tunes."

CC Ādi 10.158

tāṅra sthāne rūpa-gosāñi śunena bhāgavata
prabhura kṛpāya teṅho kṛṣṇa-preme matta

SYNONYMS:

TĀṄRA sthāne — in his place; *rūpa-gosāñi* — Śrīla Rūpa Gosvāmī; *śunena* — heard; *bhāgavata* — the recitation of Śrīmad-Bhāgavatam; *prabhura kṛpāya* — by the mercy of Lord Caitanya; *teṅho* — he; *kṛṣṇa-preme* — in love of Kṛṣṇa; *matta* — always maddened.

TRANSLATION:

While he stayed with Śrīla Rūpa Gosvāmī, his engagement was

to recite Śrīmad-Bhāgavatam for him to hear. As a result of this Bhāgavatam recitation, he attained perfectional love of Kṛṣṇa, by which he remained always maddened.

PURPORT:

Raghunātha Bhaṭṭācārya, or Raghunātha Bhaṭṭa Gosvāmī, one of the six Gosvāmīs, was the son of Tapana Miśra. Born in approximately 1425 Śakābda (A.D. 1503), he was expert in reciting *Śrīmad-Bhāgavatam,* and in *Antya-līlā,* chapter thirteen, it is stated that he was also expert in cooking; whatever he cooked would be nectarean. Śrī Caitanya Mahāprabhu was greatly pleased to accept the food that he cooked, and Raghunātha Bhaṭṭa used to take the remnants of food left by Śrī Caitanya Mahāprabhu. Raghunātha Bhaṭṭācārya lived for eight months in Jagannātha Purī, after which Lord Caitanya ordered him to go to Vṛndāvana to join Śrī Rūpa Gosvāmī. Śrī Caitanya Mahāprabhu asked Raghunātha Bhaṭṭācārya not to marry but to remain a *brahmacārī,* and He also ordered him to read *Śrīmad-Bhāgavatam* constantly. Thus he went to Vṛndāvana, where he engaged in reciting *Śrīmad-Bhāgavatam* to Śrīla Rūpa Gosvāmī. He was so expert in reciting *Śrīmad-Bhāgavatam* that he would recite each and every verse in three melodious tunes. While Raghunātha Bhaṭṭa Gosvāmī was living with Śrī Caitanya Mahāprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannātha Deity and a garland of *tulasī* said to be as long as fourteen cubits. Under Raghunātha Bhaṭṭa Gosvāmī's order, one of his disciples constructed the Govinda temple. Raghunātha Bhaṭṭa Gosvāmī supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Kṛṣṇa twenty-four hours a day. He never cared to hear blasphemy of a Vaiṣṇava. Even when there were points to be criticized, he used to say that since all the Vaiṣṇavas were engaged in the service of

the Lord, he did not mind their faults. Later Raghunātha Bhaṭṭa Gosvāmī lived by Rādhā-kuṇḍa in a small cottage. In the *Gaura-gaṇoddeśa-dīpikā* (185) it is said that Raghunātha Bhaṭṭa Gosvāmī was formerly the *gopī* named Rāga-mañjarī.

Dance Section

SB 10.33: The Rāsa Dance

This chapter describes Lord Śrī Kṛṣṇa's rāsa dance, which He enjoyed with His beloved girlfriends in the forests along the Yamunā River.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is most expert in the knowledge of transcendental moods. In the company of the gopīs, who were tightly bound to Him by the ropes of affection and totally dedicated to His service, the Lord expanded Himself into numerous forms. The gopīs became intoxicated with their enthusiasm to enjoy the rāsa dance, and thus they began satisfying Kṛṣṇa's senses by singing, dancing and gesturing amorously. The sweet voices of the gopīs filled all the directions.

Even after Lord Kṛṣṇa manifested Himself in numerous forms, each gopī thought He was standing next to her alone. Gradually the gopīs became fatigued from the continuous dancing and singing, and each of them placed her arm on the shoulder of the Kṛṣṇa standing beside her. Some gopīs smelled and kissed Kṛṣṇa's arm, which bore the fragrance of the lotus and was anointed with sandalwood paste. Others put Kṛṣṇa's hand on their bodies, and yet others gave Kṛṣṇa pleasure by embracing Him lovingly.

Lord Kṛṣṇa, being the Supreme Absolute Truth, is the only actual enjoyer and object of enjoyment. Although He is one

without a second, He expands Himself into many forms to increase His personal pastimes. Therefore great scholars say that Kṛṣṇa's rāsa-līlā is like a child's playing with His own reflection. Śrī Kṛṣṇa is self-satisfied and fully endowed with inconceivable, transcendental opulences. When He exhibits such pastimes as the rāsa-līlā,all living beings, from Brahmā down to the blades of grass, become merged in the ocean of astonishment.

When Mahārāja Parīkṣit heard the narration of Kṛṣṇa's conjugal pastimes with the gopīs, which superficially resemble the activities of lusty, wanton persons, he expressed a doubt to the great devotee Śrīla Śukadeva Gosvāmī. Śukadeva dispelled this doubt by stating, "Since Śrī Kṛṣṇa is the absolute enjoyer, such pastimes as these can never be contaminated by any fault. But if anyone other than the Supreme Personality of Godhead tries to enjoy such pastimes, he will suffer the same fate that someone other than Lord Rudra would suffer if he attempted to drink an ocean of poison. Moreover, even one who only thinks of imitating Lord Kṛṣṇa's rāsa-līlā will certainly suffer misfortune."

The Supreme Absolute Truth, Śrī Kṛṣṇa, is present within the hearts of all living entities as their indwelling witness. When out of His mercy He exhibits His intimate pastimes to His devotees, these activities are never besmirched by mundane imperfection. Any living being who hears of the spontaneous loving attraction the gopīs felt for Lord Kṛṣṇa will have his desires for material sense gratification destroyed at the root and will develop his natural propensity for serving the Supreme Lord, the spiritual master, and the Lord's devotees.

SB 10.33.7

pāda-nyāsair bhuja-vidhutibhiḥ sa-smitair bhrū-vilāsair
bhajyan madhyaiś cala-kuca-paṭaiḥ kuṇḍalair gaṇḍa-lolaiḥ
svidyan-mukhyaḥ kavara-rasanāgranthayaḥ kṛṣṇa-vadhvo
gāyantyas taṁ taḍita iva tā megha-cakre virejuḥ

Synonyms:

pāda — of their feet; nyāsaiḥ — by the placement; bhuja — of their hands; vidhutibhiḥ — by the gestures; sa-smitaiḥ — smiling; bhrū — of their eyebrows; vilāsaiḥ — by the playful movements; bhajyan — bending; madhyaiḥ — by their middles; cala — moving; kuca — covering their breasts; paṭaiḥ — by the cloths; kuṇḍalaiḥ — by their earrings; gaṇḍa — on their cheeks; lolaiḥ — rolling; svidyan — perspiring; mukhyaḥ — whose faces; kavara — the braids of their hair; rasanā — and their belts; *āgranthayaḥ* — having tightly tied; kṛṣṇa-vadhvaḥ — the consorts of Lord Kṛṣṇa; gāyantyaḥ — singing; tam — about Him; taḍitaḥ — bolts of lightning; iva — as if; tāḥ — they; megha-cakre — in a range of clouds; virejuḥ — shone.

Translation:

As the gopīs sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Kṛṣṇa's young consorts shone like streaks of lightning in a mass of clouds.

Purport:

Śrīla Śrīdhara Svāmī explains that according to the analogy of lightning flashing in clouds, the perspiration on the lovely faces of the gopīsresembled drops of mist, and their singing resembled thunder. The word *āgranthayaḥ* may also be read agranthayaḥ, meaning "loosened." This would indicate that although the gopīs began the dance with their hair and belts tightly drawn, these gradually slackened and loosened.

Śrīla Viśvanātha Cakravartī points out that the gopīs were expert at exhibiting mudrās (precise hand gestures that express feelings or convey meanings associated with the theme of a performance). Thus sometimes Kṛṣṇa and the gopīs would artistically move their interlocked arms together, and sometimes they would separate arms and exhibit mudrās to act out the meaning of the songs they were singing.

The word pāda-nyāsaiḥ indicates that the gopīs artistically and gracefully placed the steps of their dancing feet in an enchanting way, and the words sa-smitair bhrū-vilāsair indicate that the romantic movements of their eyebrows, smiling with love, were most charming to behold.

Gopīs created sixteen thousand different rāgas

SB 10.33.8

uccair jagur nṛtyamānā
rakta-kaṇṭhyo rati-priyāḥ

kṛṣṇābhimarśa-muditā
yad-gītenedam *āvṛtam*

Synonyms:

uccaiḥ — loudly; jaguḥ — they sang; nṛtyamānāḥ — while dancing; rakta— colored; kaṇṭhyaḥ — their throats; rati — conjugal enjoyment; priyāḥ — dedicated to; kṛṣṇa-abhi-marśa — by the touch of Lord Kṛṣṇa; muditāḥ — joyful; yat — whose; gītena — by the singing; idam — this entire universe; *āvṛtam* — is pervaded.

Translation:

Eager to enjoy conjugal love, their throats colored with various pigments, the gopīs sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe.

Purport:

According to an authoritative book on music called Saṅgīta-sāra, tāvanta eva rāgāḥ sūryāvatyo jīva-jātayaḥ, teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā: "There are as many musical rāgas as there are species of life. Among these rāgas are sixteen thousand principal ones, which were manifested by the gopīs." Thus the gopīs created sixteen thousand different rāgas, or musical modes, and these have subsequently been disseminated throughout the world. The words yad-gītenedam *āvṛtam* also indicate that even today devotees throughout the world sing the praises of Kṛṣṇa, following the example of the gopīs.

Harmony, Call and response

SB 10.33.9

kācit samaṁ mukundena
svara-jātīr amiśritāḥ
unninye pūjitā tena
prīyatā sādhu sādhv iti
tad eva dhruvam unninye
tasyai mānaṁ ca bahv adāt

SYNONYMS:

kācit — a certain gopī; samam — together; mukundena — with Lord Kṛṣṇa; svara-jātīḥ — pure musical tones; amiśritāḥ — not confused with the sounds vibrated by Kṛṣṇa; unninye — she raised; pūjitā — honored; tena — by Him; prīyatā — who was pleased; sādhu sādhu iti — saying, "excellent, excellent"; tat eva — that same (melody); dhruvam — with a particular metrical pattern; unninye — vibrated (another gopī); tasyai — to her; mānam — special respect; ca — and; bahu — much; adāt — He gave.

TRANSLATION:

One gopī, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased and showed great appreciation for her performance, saying "Excellent! Excellent!" Then another gopī repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also.

Daṇḍiyā baton suitable for a dancing master
SB 10.33.10

kācid rāsa-pariśrāntā
pārśva-sthasya gadā-bhṛtaḥ
jagrāha bāhunā skandhaṁ
ślathad-valaya-mallikā

Synonyms:

kācit — a certain gopī; rāsa — by the rāsa dance; pariśrāntā — fatigued; pārśva — at Her side; sthasya — who was standing; gadā-bhṛtaḥ — of Lord Kṛṣṇa, holding a baton; jagrāha — took hold of; bāhunā — with Her arm; skandham — the shoulder; *ślathat* — loosening; valaya — Her bracelets; mallikā — and the flowers (in Her hair).

Translation:

When one gopī grew tired from the rāsa dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair.

Purport:

The previous verse states that Śrī Kṛṣṇa honored the gopīs for their dancing and singing, and in this verse we see how the gopīs responded by dealing intimately and confidently with Him. Here a tired gopī held on to Kṛṣṇa's shoulder with her arm, resting against Him.

Śrīla Jīva Gosvāmī explains that the word gadā in this verse indicates a baton suitable for a dancing master. Lord Kṛṣṇa brought this item of paraphernalia to enhance His enjoyment of the rāsa dance. Śrīla Viśvanātha Cakravartī states that the gopī mentioned here is Śrīmatī Rādhārāṇī, whereas the two gopīs mentioned in the previous verse are, in order, Viśākhā and Lalitā.

SB 10.33.15

karṇotpalālaka-viṭaṅka-kapola-gharma-
vaktra-śriyo valaya-nūpura-ghoṣa-vādyaiḥ
gopyaḥ samaṁ bhagavatā nanṛtuḥ sva-keśa-
srasta-srajo bhramara-gāyaka-rāsa-goṣṭhyām

SYNONYMS:

karṇa — upon their ears; utpala — with the lotus flowers; alaka — by locks of their hair; vitaṅka — decorated; kapola — their cheeks; gharma — with perspiration; vaktra — of their faces; *śriyaḥ* — the beauty; valaya — of their armlets; nūpura — and ankle bells; ghoṣa — of the reverberation; vādyaiḥ — with the musical sound; gopyaḥ — the gopīs; samam — together; bhagavatā — with the Personality of Godhead; nanṛtuḥ — danced; sva — their own; keśa — from the hair; srasta — scattered; srajaḥ— the garlands; bhramara — the bees; gāyaka — singers; rāsa — of the rāsa dance; goṣṭhyām — in the assembly.

TRANSLATION:

Enhancing the beauty of the gopīs' faces were the lotus flowers

behind their ears, the locks of hair decorating their cheeks, and drops of perspiration. The reverberation of their armlets and ankle bells made a loud musical sound, and their chaplets scattered. Thus the gopīs danced with the Supreme Lord in the arena of the rāsa dance as swarms of bees sang in accompaniment.

Professional reciters:

known as Sūtas, Māgadhas and Vandīs played vīṇās and recited poems praising Him

SB 10.90.8-9

upagīyamāno gandharvair
mṛdaṅga-paṇavānakān
vādayadbhir mudā vīṇāṁ
sūta-māgadha-vandibhiḥ

sicyamāno 'cyutas tābhir
hasantībhiḥ sma recakaiḥ
pratiṣiñcan vicikrīḍe
yakṣībhir yakṣa-rāḍ iva

SYNONYMS:

upagīyamānaḥ — being glorified by song; gandharvaiḥ — by Gandharvas; mṛdaṅga-paṇava-*ānakān* — mṛdaṅga, paṇava and ānaka drums; vādayadbhiḥ — who were playing; mudā — joyfully; vīṇām — vīṇas; sūta-māgadha-vandibhiḥ — by Sūta, Māgadha and Vandi reciters; sicyamānaḥ — being squirted with water; acyutaḥ — Lord Kṛṣṇa; tābhiḥ — by

them (His wives); hasantībhiḥ — who were laughing; sma — indeed; recakaiḥ — with syringes; pratiṣiñcan — squirting back at them; vicikrīḍe — He sported; yakṣībhiḥ — with Yakṣī nymphs; yakṣa-rāṭ — the lord of the Yakṣas (Kuvera); iva — like.

TRANSLATION:

As Gandharvas joyfully sang His praises to the accompaniment of mṛdaṅga, paṇava and ānaka drums, and as professional reciters known as Sūtas, Māgadhas and Vandīs played vīṇās and recited poems praising Him, Lord Kṛṣṇa would play with His wives in the water. Laughing, the queens would squirt water on Him with syringes, and He would squirt them back. Thus Kṛṣṇa would sport with His queens in the same way that the lord of the Yakṣas sports with the Yakṣī nymphs.

SB 10.90.12

naṭānāṁ nartakīnāṁ ca
gīta-vādyopajīvinām
krīḍālaṅkāra-vāsāṁsi
kṛṣṇo 'dāt tasya ca striyaḥ

SYNONYMS:

naṭānām — to the male performers; nartakīnām — the female performers; ca — and; gīta — by singing; vādya — and playing musical instruments; upajīvinām — who earned their livelihoods; krīḍā — from His sports; alaṅkāra— the ornaments; vāsāṁsi — and garments; kṛṣṇaḥ — Lord Kṛṣṇa; adāt —

gave; tasya — His; ca — and; striyaḥ— wives.

Translation:

Afterward, Lord Kṛṣṇa and His wives would give the ornaments and clothing they had worn during their water sports to the male and female performers, who earned their livelihood from singing and from playing instrumental music.

SB 1.6.32

deva-dattām imāṁ vīṇāṁ
svara-brahma-vibhūṣitām
mūrcchayitvā hari-kathāṁ
gāyamānaś carāmy aham

Synonyms:

deva — the Supreme Personality of Godhead (Śrī Kṛṣṇa); dattām — gifted by; imām — this; vīṇām — a musical stringed instrument; svara — singing meter; brahma — transcendental; vibhūṣitām — decorated with; mūrcchayitvā — vibrating; hari-kathām — transcendental message; gāyamānaḥ — singing constantly; carāmi — do move; aham — I.

Translation:

And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīṇā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.

Purport:

The musical stringed instrument called the vīṇā, which was

handed to Nārada by Lord Śrī Kṛṣṇa, is described in the Liṅga Purāṇa, and this is confirmed by Śrīla Jīva Gosvāmī. This transcendental instrument is identical with Lord Śrī Kṛṣṇa and Nārada because all of them are of the same transcendental category. Sound vibrated by the instrument cannot be material, and therefore the glories and pastimes which are broadcast by the instrument of Nārada are also transcendental, without a tinge of material inebriety. The seven singing meters, namely ṣa (ṣaḍja), ṛ (ṛṣabha), gā (gāndhāra), ma (madhyama), pa (pañcama), dha (dhaivata) and ni (niṣāda), are also transcendental and specifically meant for transcendental songs. As a pure devotee of the Lord, Śrī Nāradadeva is always fulfilling his obligation to the Lord for His gift of the instrument, and thus he is always engaged in singing His transcendental glories and is therefore infallible in his exalted position. Following in the footsteps of Śrīla Nārada Muni, a self-realized soul in the material world should also properly use the sound meters, namely ṣa, ṛ, gā, ma,etc., in the service of the Lord by constantly singing the glories of the Lord, as confirmed in the Bhagavad-gītā.

Voice of Kṛṣṇa:

as deep as a cloud resounding in the sky

CC Antya 17.40

nadaj-jalada-nisvanaḥ *śravaṇa*-karṣi-sac-chiñjitaḥ
sanarma-rasa-sūcakākṣara-padārtha-bhaṅgy-uktikaḥ
ramādika-varāṅganā-hṛdaya-hāri-vaṁśī-kalaḥ
sa me madana-mohanaḥ sakhi tanoti karṇa-spṛhām

SYNONYMS:

nadat — resounding; jalada — the cloud; nisvanaḥ — whose voice; *śravaṇa* — the ears; karṣi — attracting; sat-*śiñjitaḥ* — the tinkling of whose ornaments; sa-narma — with deep meaning; rasa-sūcaka — joking; akṣara — letters; pada-artha — meanings; bhaṅgi — indications; uktikaḥ — whose talk; ramā-*ādika* — beginning with the goddess of fortune; vara-aṅganā — of beautiful women; hṛdaya-hāri — attracting the hearts; vaṁśī-kalaḥ — the sound of whose flute; saḥ — that; me — My; madana-mohanaḥ — Madana-mohana; sakhi — My dear friend; tanoti — expands; karṇa-spṛhām — the desire of the ears.

TRANSLATION:

Śrī Caitanya Mahāprabhu continued, "'My dear friend, the Supreme Personality of Godhead, Kṛṣṇa, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments He attracts the ears of the gopīs, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.'

PURPORT:

This verse is found in the Govinda-līlāmṛta (8.5).

Voice of Śrī Caitanya

Mahāprabhu

prabhu-kaṇṭha-dhvani — the musical voice of Śrī Caitanya Mahāprabhu — CC Madhya 17.197

CC Madhya 17.197

kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla
prabhu-kaṇṭha-dhvani *śuni' āise* mṛgī-pāla

SYNONYMS:

kaṣṭe-sṛṣṭye — with great difficulty; dhenu — the cows; saba — all; rākhila — kept back; goyāla — the cowherd men; prabhu-kaṇṭha-dhvani — the musical voice of Śrī Caitanya Mahāprabhu; *śuni'* — hearing; *āise* — came; mṛgī-pāla — flocks of deer.

TRANSLATION:

It was only with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

Reverberation of flute playing

with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma

SB 10.46.9-13

vāsitārthe 'bhiyudhyadbhir
nāditaṁ *śuśmibhir* vṛṣaiḥ

dhāvantībhiś ca vāsrābhir
udho-bhāraiḥ sva-vatsakān

itas tato vilaṅghadbhir
go-vatsair maṇḍitaṁ sitaiḥ
go-doha-*śabdābhiravaṁ*
veṇūnāṁ niḥsvanena ca

gāyantībhiś ca karmāṇi
śubhāni bala-kṛṣṇayoḥ
sv-alaṅkṛtābhir gopībhir
gopaiś ca su-virājitam

agny-arkātithi-go-vipra-
pitṛ-devārcanānvitaiḥ
dhūpa-dīpaiś ca mālyaiś ca
gopāvāsair mano-ramam

sarvataḥ puṣpita-vanaṁ
dvijāli-kula-nāditam
haṁsa-kāraṇḍavākīrṇaiḥ
padma-ṣaṇḍaiś ca maṇḍitam

SYNONYMS:

vāsita — of the fertile (cows); arthe — for the sake; abhiyudhyadbhiḥ — who were fighting with one another; nāditam — resounding; *śuśmibhiḥ* — sexually aroused; vṛṣaiḥ — with the bulls; dhāvantībhiḥ — running; ca — and; vāsrābhiḥ — with the cows; udhaḥ — by their udders; bhāraiḥ — burdened; sva — after their own; vatsakān— calves; itaḥ tataḥ — here and there; vilaṅghadbhiḥ — jumping; go-vatsaiḥ — by the

calves; maṇḍitam — adorned; sitaiḥ — white; go-doha — of the milking of the cows; *śabda* — by the sounds; abhiravam — reverberating; veṇūnām — of flutes; niḥsvanena — with the loud vibration; ca — and; gāyantībhiḥ — who were singing; ca — and; karmāṇi — about the deeds; *śubhāni* — auspicious; bala-kṛṣṇayoḥ — of Balarāma and Kṛṣṇa; su — finely; alaṅkṛtābhiḥ — ornamented; gopībhiḥ — with the cowherd women; gopaiḥ — the cowherd men; ca — and; su-virājitam — resplendent; agni — of the sacrificial fire; arka — the sun; atithi — guests; go — the cows; vipra — the brāhmaṇas; pitṛ — forefathers; deva — and demigods; arcana — with worship; anvitaiḥ — filled; dhūpa — with incense; dīpaiḥ — lamps; ca — and; mālyaiḥ — with flower garlands; ca — also; gopa-*āvāsaiḥ* — because of the homes of the cowherds; manaḥ-ramam — very attractive; sarvataḥ — on all sides; puṣpita — flowering; vanam — with the forest; dvija — of birds; ali — and bees; kula — with the swarms; nāditam — resounding; haṁsa — with swans; kāraṇḍava — and a certain species of duck; *ākīrṇaiḥ* — crowded; padma-ṣaṇḍaiḥ — with bowers of lotuses; ca — and; maṇḍitam — beautified.

Translation:

Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened by their udders, chasing after their calves; with the noise of milking and of the white calves jumping here and there; with the loud reverberation of flute-playing; and with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and women, who made the village re-

splendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests, the cows, the brāhmaṇas, the forefathers and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, kāraṇḍava ducks and bowers of lotuses.

Purport:

Although Gokula was merged in grief because of separation from Lord Kṛṣṇa, the Lord expanded His internal potency to cover that particular manifestation of Vraja and allow Uddhava to see the normal bustle and joy of Vraja at sunset.

Dancing, playing instruments and singing

SB 8.21.6-7

toyaiḥ samarhaṇaiḥ sragbhir
divya-gandhānulepanaiḥ
dhūpair dīpaiḥ surabhibhir
lājākṣata-phalāṅkuraiḥ

stavanair jaya-śabdaiś ca
tad-vīrya-mahimāṅkitaiḥ
nṛtya-vāditra-gītaiś ca

śaṅkha-dundubhi-niḥsvanaiḥ

Synonyms:

toyaiḥ — by water required for washing the lotus feet and bathing; samarhaṇaiḥ — by pādya, arghya and other such items for worshiping the Lord; sragbhiḥ — by flower garlands; divya-gandha-anulepanaiḥ — by many kinds of pulp, like sandalwood and aguru, to smear upon the body of Lord Vāmanadeva; dhūpaiḥ — by incense; dīpaiḥ— by lamps; surabhibhiḥ — all of them extremely fragrant; lāja — by fried paddies; akṣata — by unbroken grains; phala — by fruits; aṅkuraiḥ — by roots and sprouts; stavanaiḥ — by offering prayers; jaya-*śabdaiḥ* — by saying "jaya, jaya"; ca — also; tat-vīrya-mahimā-aṅkitaiḥ — which indicated the glorious activities of the Lord; nṛtya-vāditra-gītaiḥ ca — by dancing, playing various musical instruments, and singing songs; *śaṅkha* — of vibrating conchshells; dundubhi — of the beating on kettledrums; niḥsvanaiḥ — by the sound vibrations.

Translation:

They worshiped the Lord by offering fragrant flowers, water, pādya and arghya, sandalwood pulp and aguru pulp, incense, lamps, fused rice, unbroken grains, fruits, roots and sprouts. While so doing, they offered prayers indicating the glorious activities of the Lord and shouted "Jaya! Jaya!" They also danced, played instruments, sang, sounded conchshells and beat kettledrums, in this way worshiping the Lord.

Nṛtya-śikṣām — dancing

practice

CC Ādi 4.125

kasmād vṛnde priya-sakhi hareḥ pāda-mūlāt kuto 'sau
kuṇḍāraṇye kim iha kurute nṛtya-śikṣāṁ guruḥ kaḥ
taṁ tvan-mūrtiḥ prati-taru-latam dig-vidikṣu sphurantī
śailūṣīva bhramati parito nartayantī sva-paścāt

SYNONYMS:

kasmāt — from where; vṛnde — O Vṛndā; priyā-sakhi — O dear friend; hareḥ — of Lord Hari; pāda-mūlāt — from the lotus feet; kutaḥ — where; asau — that one (Lord Kṛṣṇa); kuṇḍa-araṇye — in the forest on the bank of Rādhā-kuṇḍa; kim — what; iha — here; kurute — He does; nṛtya-*śikṣām* — dancing practice; guruḥ — teacher; kaḥ — who; tam — Him; tvat-mūrtiḥ — Your form; prati-taru-latam — on every tree and vine; dik-vidikṣu — in all directions; sphurantī — appearing; *śailūṣī* — expert dancer; iva — like; bhramati — wanders; paritaḥ — all around; nartayantī — causing to dance; sva-paścāt — behind.

TRANSLATION:

"O my beloved friend Vṛndā, where are you coming from?"
"I am coming from the feet of Śrī Hari."
"Where is He?"
"In the forest on the bank of Rādhā-kuṇḍa."
"What is He doing there?"
"He is learning dancing."

"Who is His master?"

"Your image, Rādhā, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT:

This text is from the Govinda-līlāmṛta (8.77) of Kṛṣṇadāsa Kavirāja Gosvāmī.

CC Ādi 4.126

nija-premāsvāde mora haya ye *āhlāda*
tāhā ha'te koṭi-guṇa rādhā-premāsvāda

SYNONYMS:

nija — own; prema — love; *āsvāde* — in tasting; mora — My; haya — there is; ye — whatever; *āhlāda* — pleasure; tāhā ha'te — than that; koṭi-guṇa — ten million times greater; rādhā — of Śrīmatī Rādhārāṇī; prema-*āsvāda* — the tasting of love.

TRANSLATION:

"Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love.

CC Ādi 4.127

āmi yaiche paraspara viruddha-dharmāśraya
rādhā-prema taiche sadā viruddha-dharma-maya

Synonyms:

āmi — I; yaiche — just as; paraspara — mutually; viruddha-dharma — of conflicting characteristics; *āśraya* — the abode; rādhā-prema — the love of Śrīmatī Rādhārāṇī; taiche — just so; sadā — always; viruddha-dharma-maya — consists of conflicting characteristics.

Translation:

“Just as I am the abode of all mutually contradictory characteristics, so Rādhā’s love is always full of similar contradictions.

CC Ādi 4.128

rādhā-premā vibhu — yāra bāḍite nāhi ṭhāñi
tathāpi se kṣaṇe kṣaṇe bāḍaye sadāi

Synonyms:

rādhā-premā — the love of Śrīmatī Rādhārāṇī; vibhu — all-pervading; yāra — of which; bāḍite — to increase; nāhi — there is not; ṭhāñi — space; tathāpi — still; se — that; kṣaṇe kṣaṇe — every second; bāḍaye — increases; sadāi — always.

Translation:

“Rādhā’s love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

CC Ādi 4.129

yāhā va-i guru vastu nāhi suniścita
tathāpi gurura dharma gaurava-varjita

SYNONYMS:

yāhā — which; va-i — besides; guru — great; vastu — thing; nāhi — there is not; suniścita — quite certainly; tathāpi — still; gurura — of greatness; dharma — characteristics; gaurava-varjita — devoid of pride.

TRANSLATION:

"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

CC Ādi 4.130

yāhā haite sunirmala dvitīya nāhi *āra*
tathāpi sarvadā vāmya-vakra-vyavahāra

SYNONYMS:

yāhā haite — than which; su-nirmala — very pure; dvitīya — second; nāhi — there is not; *āra* — another; tathāpi— still; sarvadā — always; vāmya — perverse; vakra — crooked; vyavahāra — behavior.

TRANSLATION:

"Nothing is purer than Her love. But its behavior is always perverse and crooked."

Information about the name Śabda-brahma-sūtra

"Śabda means receiving knowledge from authoritative sources." (NBS 59 purport)

śabda-brahma — transcendental sound — SB 3.12.48

śabda-brahma — the transcendental sound vibration (the Hare Kṛṣṇa mantra) — SB 6.16.51

śabda-brahma — the transcendental sound of the Vedas — SB 11.21.36

śabda-brahma — divine sound — Bs 5.26

śabda-brahma iti — the sounds of the Vedas — SB 3.11.35

it can also mean

śabda-brahma — ritualistic principles of scriptures — Bg 6.44

śabda-brahmaṇi — in the Vedic literature — SB 4.29.45, SB 11.11.18

śabda-brahma — of the Vedic scripture — SB 10.20.43

Sūtra means synopsis, summary, notes & aphorisms:

sūtra — notes — CC Adi 13.17

sūtra — aphorisms — CC Adi 13.29, CC Adi 13.45

sūtra — in summary — CC Adi 14.3

sūtra — synopsis — CC Adi 14.96, CC Adi 15.3, CC Adi 17.3, CC Adi 17.3, CC Adi 17.274, CC Madhya 1.90, CC Madhya 1.91, CC

Madhya 1.248, CC Madhya 1.248

sūtra — sacred thread — CC Madhya 10.108

sūtra — codes — CC Madhya 24.345

sūtra — the aphorisms — CC Madhya 25.53

Saṁhitā means compilation, compendium, collections:

purāṇa-saṁhitām — essential summary of all the Purāṇas — SB 12.6.4

purāṇa-saṁhitām — essential compilation of all the Purāṇas — SB 12.12.64

sahasra-saṁhitā — of one thousand collections — SB 12.6.76-77

saṁhitāḥ — Vedic complementary studies like the Brahma-saṁhitā — SB 8.21.2-3

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saṁhitāḥ — collections — SB 12.6.50, SB 12.6.79, SB 12.6.80

saṁhitāḥ — the collections — SB 12.6.60

saṁhitām — Vedic literature — SB 1.4.3, SB 1.7.6, SB 1.7.8

saṁhitām — the doctrine — SB 3.21.32

saṁhitām — the Vedic instructions contained in Brahma-saṁhitā and other saṁhitās — SB 8.24.55

saṁhitām — the essential compendium — SB 12.4.41

saṁhitām — the anthology — SB 12.4.42

saṁhitām — the scripture — SB 12.6.35

saṁhitām — a collection — SB 12.6.51

śabda-brahma quoted:

Civilization and Transcendence 5: Eternal Truths vs. Everyday Realities

"Śrīla Prabhupāda: Yes, everything is based on the śrutis. as the Vedānta-sūtra says, anāvṛttiḥ śabdāt: simply by chanting the Lord›s names and instructions—His sound vibration—one becomes spiritually realized. Śabda brahman means «spiritual sound vibration,» and as the Vedānta-sūtra instructs us, by chanting this spiritual sound vibration—the instructions and holy name of the Lord—one can become liberated."

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abhidhānaiḥ — and by chanting — SB 11.14.26

abhigṛṇan — clearly chanting — SB 5.17.16

abhigṛṇānaḥ — chanting — SB 5.8.1

abhigṛṇantaḥ — chanting — SB 5.18.1

abhigṛṇāti — chants — SB 5.19.10

abhimantrayet — he should perform purification by chanting — SB 11.27.22

abravīt — chanted — SB 8.18.14

ācamya — performing ācamana (sipping a little water three times after chanting the prescribed mantra) — SB 6.8.4-6

adhīyīta — one should chant or read regularly — SB 7.12.3

agāyat — chanted — SB 4.12.40

agāyata — he began to chant — SB 8.4.3-4

agāyata — chanted — SB 10.9.1-2

agṛṇan sma — chanted — SB 3.13.25

agṛṇata — they chanted My glories — SB 11.13.41

āha — chants — SB 6.2.15

aiche hari-dhvani — such vibration of the chanting of the holy name — CC Madhya 11.96

akṣa-sūtram — chanting beads — SB 11.23.34

akṣān — a garland of beads for chanting — CC Madhya 20.332

ākṣipta — enchanted — SB 10.65.34

ākṣpita — enchanted — SB 10.23.18

alpa saṅkhyā — a reduced amount of chanting — CC Antya 11.26

anugāyatīḥ — continuously chanting — SB 10.35.26

anugīyamānaḥ — His glories being chanted — SB 10.18.1

anugīyamānām — being chanted — SB 5.19.2

anujapati — chants — SB 5.18.29

anukīrtanam — chanting the glories — SB 11.19.20-24

anukīrtanāt — by chanting — SB 3.33.6

anukīrtanāt — than constantly chanting under the direction of the bona fide spiritual master — SB 6.2.46

anukīrtanāt — by chanting My names and qualities — SB 10.23.33

anukīrtanāt — by subsequent chanting — SB 10.29.27

anukīrtanāt — and thereafter from chanting — CC Madhya 16.186, CC Madhya 18.125

anukīrtayanti — they chant — SB 8.4.15

anukīrtayet — may chant or repeat — SB 5.25.11

anupaṭhitaḥ — subsequently chanted — SB 11.2.12

anusaṅkīrtanam — constantly chanting the holy name — SB 8.23.16

anuvarṇitena — being chanted or recited — SB 7.9.12

astra — the weapon of chanting the Hare Kṛṣṇa mantra — CC Madhya 6.103

ātma-niyamaḥ — the daily duties of washing, chanting other mantras and so on, according to one's practice — SB 8.16.28

āvartayati — chants again and again for the purpose of practice — SB 5.18.34

bahu-ṛca-ācāryaḥ — Saubhari Muni, who was expert in chanting mantras — SB 9.6.49

bala — all of you chant — CC Adi 7.159

bala — chant — CC Adi 12.25

bala hari hari — chant "Hari, Hari" — CC Madhya 19.42

bale — chant — CC Adi 13.24, CC Madhya 1.218, CC Madhya 13.190, CC Madhya 25.65, CC Antya 7.70

bale — chanted — CC Madhya 9.61, CC Antya 11.68, CC Antya 14.102

bale — chants — CC Madhya 18.88, CC Madhya 25.67, CC Antya 3.128

bale hari hari — chants "Hari, Hari" — CC Madhya 18.177

bale kṛṣṇa-nāma — chants the Hare Kṛṣṇa mantra — CC Madhya 18.203

bali hari hari — chanting "Hari, Hari" — CC Madhya 15.18

balile — if one chants — CC Adi 8.24

bali' — chanting — CC Adi 17.223, CC Madhya 7.87, CC Madhya 17.45, CC Madhya 17.48-49, CC Antya 3.138

bāṇiyā-sthāne — in the custody of a merchant — CC Madhya 25.205

beḍā-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra all around — CC Madhya 25.251

beḍā-saṅkīrtana — surrounding congregational chanting — CC Antya 10.58

bhojana-kīrtana — eating and chanting — CC Madhya 3.136

bhūri-puṇyavat-arpitaiḥ — which were offered by devotees en-

gaged in the greatest pious activity, worshiping the Supreme Lord by hearing, chanting and so on — SB 10.13.49

bol — chant — CC Antya 10.70, CC Antya 10.70

bol bol — chant, chant — CC Madhya 17.223

brahma-ghoṣeṇa — by chanting the hymns of the Vedas — SB 1.11.18

brahma-ghoṣeṇa — by the chanting of Vedic mantras — SB 4.9.39-40

brahma-ghoṣeṇa — by the sound of chanting of Vedic mantras — SB 9.10.35-38

brahma-vādinām — of you, who are expert in chanting the Vedic mantras — SB 9.1.17

caitanya gāo — chant about Śrī Caitanya Mahāprabhu — CC Madhya 1.29

caitanya-nityānande — when chanting the holy names of Lord Caitanya and Nityānanda — CC Adi 8.31

cāri sampradāya gāya — four groups were chanting — CC Madhya 13.47

chandāṁsi — chanting confidential mantras — SB 11.12.1-2

citta-hara — the enchanter of the mind — CC Madhya 2.68

daiva-tantram — enchantment of providence only — SB 1.9.17

dei — chanting — CC Adi 13.96

dhanya dhanya — began to chant, "Wonderful, wonderful!" — CC Madhya 14.59

dhārayām āsa — chanted — SB 6.16.27

dhīmahi — let us chant — SB 1.5.37

dvija-ali-kula-sannāda-stavakāḥ — the birds, especially the cuckoos, and swarms of bees began to chant in sweet voices, as if praying to the Supreme Personality of Godhead — SB 10.3.1-5

dvija-mantra-vācakaiḥ — with chanting of Vedic hymns by qualified brāhmaṇas — SB 10.7.4

ei mantra paḍe — chants this mantra — CC Madhya 15.11

etaiḥ mantraiḥ — by chanting all these mantras — SB 8.16.38

etena — by this (chanting) — SB 6.2.8

evam-vrataḥ — when one thus engages in the vow to chant and dance — SB 11.2.40, CC Adi 7.94, CC Antya 3.179

evam-vrataḥ — when one thus engages in a vow to chant and dance — CC Madhya 9.262, CC Madhya 23.41, CC Madhya 25.141

gaditam — chanted — SB 10.90.47

gāhi — by chanting — CC Adi 7.95-96

gāhiyā bule — travel while chanting — CC Madhya 18.211

gāi — I chant — CC Madhya 9.35

gāite lāgilā — began to chant — CC Antya 10.58

gāna — chanting — CC Adi 5.222

gāñā — chanting — CC Antya 9.136

gāna kare — chant — CC Madhya 17.148

gāo — chant — CC Adi 7.92

gāoyāya — causes Me to chant — CC Adi 7.95-96

gauḍīyā-saṅkīrtane — congregational chanting by the Gauḍīya Vaiṣṇavas — CC Antya 10.48

gāya — chants — CC Adi 5.171, CC Adi 6.81, CC Adi 7.22, CC Adi 7.88, CC Adi 10.83, CC Adi 17.99, CC Adi 17.208, CC Madhya 1.52, CC Madhya 16.168, CC Madhya 17.111, CC Madhya 17.157, CC Madhya 20.341, CC Madhya 21.12, CC Madhya 25.278, CC Antya 2.18, CC Antya 16.151

gāya — chant — CC Adi 6.51, CC Adi 9.49, CC Adi 17.194, CC Madhya 4.56, CC Madhya 11.225, CC Madhya 13.75, CC Madhya 13.75, CC Madhya 13.177, CC Madhya 14.97, CC Madhya 17.162, CC Madhya 25.21, CC Antya 3.267, CC Antya 10.66

gāya — and chant — CC Madhya 7.89

gāya — chanted — CC Madhya 19.39, CC Madhya 25.165, CC Antya 10.78

gāyan — chanting — CC Madhya 21.13

gāyana — from chanting or distributing — SB 7.9.43

gāyana — chanting — CC Madhya 14.98

gāyantaḥ — by chanting and hearing — SB 8.3.20-21

gāyantaḥ — are chanting — SB 10.15.6

gāyantaḥ — chanting — SB 11.31.2-3

gāyanti — chant — SB 1.8.36, SB 1.11.20, SB 5.6.13, SB 5.19.21, SB 11.26.29

gāyanti — chant in glorification — SB 2.6.38

gāyantyaḥ — chanting — SB 10.39.37

gāyat — chanting (about which) — SB 11.1.11-12

gāyata — chant — CC Madhya 23.21

gāyati — chants — SB 3.19.37, SB 5.19.2, SB 10.69.45, SB 11.2.40, CC Adi 7.94, CC Madhya 9.262, CC Madhya 23.41, CC Madhya 25.141, CC Antya 3.179

ghoṣeṇa — chanting — SB 4.21.5

ghoṣeṇa — with chanting — SB 10.50.37-38

gīta — the chanting — SB 4.29.54

gīta — chanting — CC Adi 13.35, CC Adi 13.38, CC Adi 17.205, CC Madhya 8.4, CC Madhya 9.235

gītam — chanted — SB 10.83.17

gītāni — are chanted — SB 11.2.39

gīyatām — let it be chanted — CC Antya 12.1, CC Antya 12.1

gīyate — His names are variously chanted — SB 11.5.23

grahaṇa-ādibhiḥ — beginning with chanting — SB 6.3.22

grahaṇa kare — chants — CC Antya 3.140

gṛhṇan — chanting — SB 6.2.45, SB 10.34.17

gṛhyamāṇaiḥ — in spite of chanting — SB 2.3.24

gṛhyamāṇaiḥ — in spite of taking the chanting — CC Adi 8.25

gṛṇadbhiḥ — who were chanting — SB 10.15.2

gṛṇāmi — I shall chant or describe — SB 7.9.12

gṛṇan — chanting — SB 1.1.14, SB 4.12.21, SB 6.2.49, SB 6.2.49, SB 10.14.60, SB 12.3.44, SB 12.12.47, CC Antya 3.56, CC Antya 3.64, CC Antya 3.64, CC Antya 3.187, CC Antya 3.187

gṛṇan — chanting or reciting (the holy name of the Lord and His activities) — SB 10.2.37

gṛṇan — clearly chanting — SB 11.31.28

gṛṇantaḥ ca — always chanting — SB 4.24.70

gṛṇanti — chant and spread — SB 10.31.9, CC Madhya 14.13

gṛṇanti — chant — CC Madhya 11.192, CC Madhya 19.72, CC Antya 16.27

gṛṇataḥ — one who chants — SB 1.18.19

gṛṇataḥ — to one who is chanting — SB 12.12.62

gṛṇatām — and chanting — SB 6.3.32

gṛṇīta — may chant — SB 6.11.24

guṇa-anuvāda — of the chanting of the qualities — SB 12.12.54

guṇa-anuvādaḥ — constant chanting of the glories — SB 6.2.12

guṇa-gaṇa-kathanaḥ — He, the chanting of whose attributes — SB 5.3.11

guṇa gā'na — chanting of the transcendental qualities — CC Adi 5.121

guṇa-kīrtanāt me — by chanting and glorifying My transcendental qualities — SB 5.5.10-13

guṇa-śloka paḍe — chanted verses about the transcendental qualities — CC Madhya 17.209

hare — He enchants — CC Madhya 8.145

hare — enchants — CC Madhya 14.170, CC Madhya 14.183, CC Antya 15.56, CC Antya 19.96

hare mana — it enchants the minds — CC Madhya 21.106

hāri — enchanting — SB 10.61.4, SB 11.6.18

hari bale — chanted Hare Kṛṣṇa — CC Adi 12.21

hari bale — chant the holy name of Hari — CC Antya 1.63

hari bali' — chanting the holy name — CC Adi 3.62

hari bali' — chanting the holy name of Hari — CC Madhya 12.149

hari-bola bali' — chanting "Haribol" — CC Madhya 14.45

hari-bola bali' — by chanting "Haribol" — CC Madhya 14.46

hari-bola hari-bola — chant the holy name of Hari — CC Madhya 13.87

hari-bola hari-bola — chant Hari, chant Hari — CC Antya 11.68

hari-dhvani — chanting Hare Kṛṣṇa — CC Adi 8.76

hari-dhvani — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 12.26

hari dhvani — chanting of the holy name of Hari — CC Antya 6.119

hari-dhvani kare — chanted the transcendental sound Hari — CC Antya 10.64

hari-dhvani kare — chanted the holy name Hari — CC Antya 10.70

hari-dhvani kari — loudly chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.164

hari-dhvani kari' — loudly chanting the name of Hari — CC Madhya 25.176

hari-dhvani kari' — chanting the holy name of Hari — CC Antya 9.146

hari-dhvani śuni' — after hearing the chanting of the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.66

hari hari bale — began to chant the holy names Hari, Hari — CC Madhya 17.160

hari hari bali' — chanting Hari, Hari — CC Madhya 6.38

hari hari bali' — chanting the holy names Hari, Hari — CC Madhya 13.51

hari hari bali' — chanting "Hari, Hari" — CC Antya 6.87

hari-kīrtana-kolāhala — the tumultuous sound of congregational chanting — CC Antya 11.72

hari-kīrtanam — chanting of the holy name of the Supreme Personality of Godhead — SB 6.1.30

hari-kīrtanāt — simply by chanting the Hare Kṛṣṇa mahā-mantra — SB 12.3.52, CC Madhya 20.345

hari' — enchanting — CC Antya 15.80

hrām hrīm hrūm — the seeds of the mantra, chanted for a successful result — SB 5.18.18

īpsitam — enchanting — SB 11.23.16

īritaiḥ — chanted — SB 8.8.14

jaḍībhūtaḥ — enchanted — SB 6.18.29

jagāda — he chanted — SB 6.2.8

jagat mātāya — enchants the whole world — CC Antya 19.93

jagat-mohana — enchanting the universe — CC Adi 4.95

jagat mohana — enchantment of the whole world — CC Adi 5.218-219

jaguḥ — chanted — SB 4.15.7, SB 7.10.68, SB 10.5.5

jaguḥ — chanted Vedic mantras — SB 8.8.12

jaguḥ — they chanted — SB 10.11.33

jajāpa — chanted within the mouth — SB 3.14.32

jajāpa — he chanted — SB 8.3.1

jajāpa — He chanted quietly — SB 10.70.6

jala-kṛtya kare — bathed and was chanting the Gāyatrī mantra within the water — CC Madhya 17.31

jalpinaḥ — chanting — CC Madhya 17.1

japa — chanting or reciting mantras — SB 7.9.46

japa — private chanting of mantras — SB 10.47.24

japa — while chanting mantras to oneself — SB 11.17.24

japa — chant — CC Adi 7.72

japa — chanting — CC Adi 16.96, CC Madhya 6.258, CC Madhya 21.119

japa — chanting softly — CC Madhya 22.123

japa japa — please repeatedly chant — MM mantra 31

japa-yajñaḥ — chanting — Bg 10.25

japa-yajñena — by chanting mantras — SB 4.30.3

japaḥ — chanting — SB 7.14.25

japaḥ — chanting the holy names of the Lord — SB 11.17.34-35, SB 11.19.33-35

japaḥ ca — the chanting mantra in this connection — SB 4.8.53

japan — silently chanting or murmuring the proper mantras — SB 11.17.26

japantaḥ — chanting — SB 4.24.79

japantaḥ — chanting or murmuring — SB 6.5.26

japantaḥ ca — chanting also — SB 4.24.15

japantam — quietly chanting — SB 10.69.25

japantyaḥ — chanting — SB 10.22.4

japata — while chanting — SB 4.24.69

japati — chants — MM mantra 40

jape — chants — CC Adi 7.83, CC Antya 16.72

japena — chants — CC Antya 13.93, CC Antya 13.99

japet — he should chant — SB 11.17.25

japet — he should chant quietly — SB 11.27.42

japite — chanting — CC Adi 7.81, CC Adi 7.81

japtam — whatever mantras one chants — SB 11.3.27-28

japtam — chanting the holy names of the Lord — SB 11.19.20-24

japtavyam — always to be chanted — SB 4.24.31

japtvā — chanting to oneself — SB 12.11.26

japyaiḥ — and chanting of various mantras — SB 12.3.48

japyam — chanted — SB 1.19.38

jaya iti — vibrated the chant “let there be victory” — SB 7.10.68

juṣṭā — taken or chanted — NoI: verse 7

kaha — chant — CC Madhya 7.147, CC Madhya 8.20, CC Madhya 9.59, CC Madhya 9.59

kaha — go on chanting — CC Madhya 17.159

kaha kṛṣṇa — please chant Hare Kṛṣṇa — CC Madhya 17.29

kaha kṛṣṇa-nāma — kindly chant the Hare Kṛṣṇa mantra — CC Madhya 7.101

kaha kṛṣṇa-nāma — my dear friend, chant Kṛṣṇa’s holy name — CC Antya 2.21

kahāiluṅ — I induced to chant — CC Antya 16.69

kahe — chants — CC Madhya 12.64, CC Antya 1.30

kahe — chant — CC Madhya 17.221

kahe — began to chant — CC Antya 14.69

kahe aviśrāma — was chanting incessantly — CC Antya 9.56

kahe kṛṣṇa-nāma-saṅkīrtana — chants the holy name of Kṛṣṇa — CC Antya 14.59

kahi' — chanting — CC Madhya 12.112

kaila — chanted — CC Madhya 4.66

kaila kīrtana — chanted — CC Antya 11.91-93

kaila saṅkīrtana — performed saṅkīrtana, or congregational chanting — CC Madhya 3.118

kāma-hataḥ — being enchanted by lust — SB 6.3.33

kara hari-dhvani — chant the holy name of the Lord — CC Antya 11.98

kara kṛṣṇa-saṅkīrtana — chant the holy name of the Lord — CC Antya 7.137

kara saṅkīrtana — chant the Hare Kṛṣṇa mahā-mantra — CC Antya 11.26

karaye kīrtana — are chanting — CC Antya 3.71

kare — chants — CC Adi 17.201-202

kare — chant — CC Madhya 4.80

kare gāna — chants — CC Antya 4.31

kare hari-dhvani — chanting the holy name of Hari — CC Madhya 12.111

kare nāma uccāraṇa — chants the name of Kṛṣṇa — CC Antya

5.155

karena kīrtana — performed congregational chanting — CC Madhya 12.218

karena kīrtana — used to chant — CC Antya 3.176

karena kīrtana — perform congregational chanting — CC Antya 10.46

karena kīrtana — and perform congregational chanting — CC Antya 11.60

karite uccāraṇa — chanting — CC Antya 11.56

kariye grahaṇe — I chant — CC Antya 7.83

kari' — chanting — CC Antya 16.7

kathā-upanītayā — cultivated through hearing and chanting topics about You — SB 10.14.5

kathana-śrutābhyām — by the two processes of hearing and chanting — SB 5.12.16

kathanīya — worth chanting of — SB 3.32.18

kathayanti — they chant — SB 3.25.23

keha gāya — someone chants — CC Madhya 7.81

ki kara kīrtane — what kind of chanting are you performing — CC Madhya 1.270

kirāṭāḥ — the merchants — SB 12.3.35

kīrtana — and chanting (about whom) — SB 10.41.16

kīrtana — chanting — SB 10.90.50, CC Adi 8.16, CC Adi 13.32, CC Adi 17.35, CC Adi 17.211, CC Adi 17.224, CC Madhya 1.269, CC Madhya 4.125, CC Madhya 13.46, CC Madhya 13.71, CC Madhya 16.28, CC Madhya 22.121, CC Madhya

24.261, CC Antya 1.72, CC Antya 3.116, CC Antya 3.241, CC Antya 3.241, CC Antya 3.252-253, CC Antya 10.47, CC Antya 10.104

kīrtana — chanting of the holy name — CC Adi 3.102, CC Adi 17.178-179

kīrtana — the chanting of the holy names — CC Adi 4.40

kīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 17.60, CC Adi 17.88, CC Antya 3.168

kīrtana — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.127, CC Adi 17.128, CC Adi 17.133

kīrtana — saṅkīrtana, chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.130

kīrtana — congregational chanting — CC Adi 17.139, CC Adi 17.182, CC Adi 17.189, CC Adi 17.192, CC Adi 17.204, CC Madhya 1.147, CC Madhya 11.213, CC Madhya 11.215, CC Madhya 11.224, CC Madhya 12.137, CC Antya 11.67

kīrtana — the congregational chanting — CC Adi 17.191

kīrtana — congregational chanting of the holy name — CC Madhya 1.126

kīrtana — of chanting — CC Madhya 1.247, CC Madhya 19.152

kīrtana — the chanting — CC Madhya 3.135

kīrtana-ādibhiḥ — by chanting, hearing and so on — SB 6.2.38

kīrtana-ānande — in the blissful situation of chanting — CC Madhya 13.49

kīrtana ārambhila — began congregational chanting of the holy name — CC Antya 6.101

kīrtana ārambhilā — began the congregational chanting — CC

Antya 7.72

kīrtana-āṭope — by the force of congregational chanting — CC Antya 10.64

kīrtana karite — while performing chanting — CC Madhya 3.162

kīrtana karite — chanting and chanting — CC Antya 3.130, CC Antya 3.244

kīrtana karite — chanting — CC Antya 14.101

kīrtana kariyā — chanting the holy name — CC Adi 3.75

kīrtana kariyā — performing congregational chanting — CC Antya 11.62

kīrtana-nartana — chanting and dancing — CC Madhya 9.243, CC Madhya 9.283, CC Madhya 18.36, CC Antya 8.98

kīrtana nartana — chanting and dancing — CC Antya 11.70

kīrtana samāpana — ending the chanting — CC Antya 10.80

kīrtana-smaraṇe — in chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of Kṛṣṇa — CC Antya 6.310

kīrtana śunāya — sings and chants — CC Madhya 25.4

kīrtana śuni' — after hearing the chanting — CC Adi 17.36

kīrtana-vilāsa — the pastimes of chanting the Hare Kṛṣṇa mantra — CC Madhya 25.241

kīrtana-vilāsa — enjoyment of performance of congregational chanting — CC Antya 11.11

kīrtanaḥ — chanting — SB 1.2.17

kīrtanaḥ — and chanting (about whom) — SB 11.2.13

kīrtanaiḥ — by chanting — CC Adi 17.4

kīrtanam — chanting — SB 2.1.11, SB 7.5.23-24, SB 7.11.8-12, SB 10.38.4, SB 11.3.27-28, MM mantra 46

kīrtanāt — from chanting the holy name — SB 6.13.8-9

kīrtanāt — chanting — SB 10.70.43

kīrtanāt — by chanting — SB 12.3.51, CC Madhya 20.344

kīrtanāt — and chanting — NBS 37

kīrtane — in the performance of congregational chanting — CC Madhya 15.46

kīrtane — while chanting — CC Antya 1.75

kīrtanīyā — chanters — CC Madhya 14.101

kīrtanīyā — the chanters — CC Antya 10.77

kīrtanīyaḥ — to be chanted — CC Adi 17.31, CC Antya 6.239, CC Antya 20.21

kīrtanya — worth chanting — SB 3.15.48

kīrtanya — should be chanted — SB 3.20.6

kīrtaya — please chant — SB 3.5.16

kīrtaya — chant the praise — MM mantra 20

kīrtayan — by chanting — SB 1.9.23

kīrtayan — chanting — SB 10.16.61, CC Madhya 23.37

kīrtayantaḥ — chanting — Bg 9.14, SB 11.6.24

kīrtayataḥ — of one who chants — SB 8.12.46

kīrtayet — one should chant — SB 4.12.48

kīrtayet — chants — SB 7.10.14, SB 10.74.54, SB 11.31.27

kīrtayet — chants or repeats — SB 7.10.46

kīrtayet — narrates and chants — SB 8.24.60

kīrtayiṣyati — will continuously chant — SB 9.5.21

kīrtyā — by chanting — CC Adi 7.94, CC Madhya 9.262, CC Madhya 23.41, CC Madhya 25.141, CC Antya 3.179

kīrtya — by chanting — SB 11.2.40

kīrtyamānam — being chanted — SB 4.29.84

kīrtyamāne — being chanted — SB 4.7.47

koṭi-nāma-grahaṇa — chanting ten million names — CC Antya 3.124

kṛṣṇa bali' — chanting the holy name of Kṛṣṇa — CC Madhya 9.62, CC Madhya 17.44, CC Madhya 18.209

kṛṣṇa bali' — chanting Kṛṣṇa — CC Antya 2.11

kṛṣṇa-guṇa gāna — chanting of the holy attributes of Kṛṣṇa — CC Adi 5.121

kṛṣṇa kaha — chant Hare Kṛṣṇa — CC Madhya 17.31

kṛṣṇa kaha — just chant "Kṛṣṇa" — CC Madhya 18.206, CC Madhya 18.206

kṛṣṇa kaha — chant Kṛṣṇa — CC Antya 9.11

kṛṣṇa kahāñā — inducing to chant the holy name "Kṛṣṇa" — CC Antya 1.33

kṛṣṇa kahāñā — inducing to chant Kṛṣṇa — CC Antya 20.104

kṛṣṇa kahe — chant Kṛṣṇa — CC Madhya 12.85

kṛṣṇa kahe — chant the holy name of Kṛṣṇa — CC Madhya 18.206

kṛṣṇa kahi' — chanting the holy name of Kṛṣṇa — CC Madhya 16.166, CC Madhya 17.40

kṛṣṇa-kīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 13.10, CC Antya 2.158

kṛṣṇa-kīrtana — for chanting of the holy name of Kṛṣṇa — CC Madhya 4.10

kṛṣṇa-kīrtana kariyā — performing congregational chanting — CC Antya 12.14

kṛṣṇa kṛṣṇa — chanting the name of Kṛṣṇa — CC Madhya 6.220

kṛṣṇa kṛṣṇa kaha — chant "Kṛṣṇa, Kṛṣṇa" — CC Madhya 17.40

kṛṣṇa kṛṣṇa kahe — chanted the holy name of Kṛṣṇa — CC Madhya 16.120

kṛṣṇa kṛṣṇa kahi' — while chanting "Kṛṣṇa, Kṛṣṇa" — CC Madhya 12.112

kṛṣṇa kṛṣṇa kahi' — chanting the holy name of Kṛṣṇa — CC Madhya 17.29

kṛṣṇa-mantra — the chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 7.73

kṛṣṇa-nāma — of chanting the name of Lord Kṛṣṇa — CC Adi 3.78

kṛṣṇa-nāma — chanting of the holy name of Kṛṣṇa — CC Adi 17.217

kṛṣṇa-nāma — chanting of the Hare Kṛṣṇa mantra — CC Madhya 17.48-49

kṛṣṇa-nāma — chanting the holy name of Lord Kṛṣṇa — CC Madhya 19.129

kṛṣṇa-nāma gāñā — chanting the Hare Kṛṣṇa mantra — CC Madhya 24.276

kṛṣṇa-nāma gāya — chant the holy name of Kṛṣṇa — CC Madhya

17.224

kṛṣṇa-nāma kahe — chant the Hare Kṛṣṇa mahā-mantra — CC Madhya 9.89

kṛṣṇa-nāma la-ite — chanting the holy name of Kṛṣṇa — CC Antya 18.116

kṛṣṇa-nāma-laha — chant the name of Kṛṣṇa — CC Antya 7.104

kṛṣṇa-nāma laite — to chant the holy name of Lord Kṛṣṇa — CC Antya 3.252-253

kṛṣṇa-nāma laite — to chant the Hare Kṛṣṇa mahā-mantra — CC Antya 3.256

kṛṣṇa-nāma lañā — chanting the holy name of Kṛṣṇa — CC Madhya 17.25

kṛṣṇa-nāma laya — chants the Hare Kṛṣṇa mahā-mantra — CC Madhya 15.296

kṛṣṇa-nāma laya — chants the holy name of Kṛṣṇa — CC Antya 20.26

kṛṣṇa-nāma-saṅkete — with chanting of the holy name of Kṛṣṇa — CC Antya 16.6

kṛṣṇa-nāma-saṅkīrtana — chanting of the holy name of Lord Kṛṣṇa — CC Madhya 15.104, CC Madhya 20.339

kṛṣṇa-nāma-saṅkīrtana — the chanting of the holy name of Kṛṣṇa — CC Madhya 25.154

kṛṣṇa-nāma-saṅkīrtana — chanting of the holy name of Kṛṣṇa — CC Madhya 25.198

kṛṣṇa-nāma-saṅkīrtana — chanting the holy name of Lord Kṛṣṇa — CC Antya 7.11

kṛṣṇa-nāma-saṅkīrtana — the chanting of the holy name of Lord

Kṛṣṇa — CC Antya 8.19

kṛṣṇa-nāma-saṅkīrtane — chanting of the holy name of Lord Kṛṣṇa — CC Madhya 8.13

kṛṣṇa-nāma śuni' — hearing the chanting of the holy name of Kṛṣṇa — CC Madhya 19.70

kṛṣṇa-nāma upadeśi' — instructing about chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 3.252-253

kṛṣṇa-nāma vinā — without chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 9.90

kṛṣṇa-nāme — by chanting the holy name of Lord Kṛṣṇa — CC Adi 8.26

kṛṣṇa-nāme — by chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 20.343

kṛṣṇa-nāmera — chanting the name of Kṛṣṇa — CC Adi 8.28

kṛṣṇa-saṅkīrtana — congregational chanting of the name of Kṛṣṇa — CC Adi 3.46

kṛṣṇa-saṅkīrtana — chanting of the holy name of the Lord — CC Madhya 3.190, CC Madhya 16.164

kṛṣṇa-saṅkīrtana — congregational chanting of the mahā-mantra — CC Madhya 3.207

kṛṣṇa-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Madhya 9.60

kṛṣṇa-saṅkīrtana — chanting the holy name of Lord Kṛṣṇa — CC Madhya 16.40

kṛṣṇa-saṅkīrtana — chanting of the holy name of Kṛṣṇa — CC Madhya 17.109, CC Madhya 18.219, CC Antya 3.259

kṛṣṇa-saṅkīrtana — the chanting of the holy name of Kṛṣṇa — CC

Madhya 25.46

kṛṣṇa-saṅkīrtana — chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 6.286

kṛṣṇa-saṅkīrtane — in chanting the holy name of Lord Kṛṣṇa — CC Madhya 1.110

kṛṣṇa-saṅkīrtane — chanting the holy name of Kṛṣṇa — CC Antya 3.268

kṛṣṇa-varṇam — chanting the two syllables kṛṣ and ṇa — CC Madhya 6.103

kṛta-nyāsaḥ — having sanctified his own body (by touching various parts and chanting appropriate mantras while meditating on the corresponding forms of the Supreme Lord) — SB 11.27.20

kṛta-svastyayanam — engaging them in chanting auspicious Vedic hymns — SB 10.7.5

kuhake — the enchanter — CC Adi 8.79

la-i — chant — CC Adi 7.77

la-iba — one should chant — CC Adi 17.30

la-ile — if chanting — CC Antya 20.20

la-ite — to chant — CC Madhya 9.34, CC Antya 7.107

labe — chant — CC Adi 17.26

laha kṛṣṇa-nāma — chanting the holy name of Kṛṣṇa — CC Antya 4.49

laha kṛṣṇa-nāma — chant the Hare Kṛṣṇa mantra — CC Antya 13.121

laibā — you should chant — CC Madhya 7.127

laite — simply by chanting — CC Adi 8.31

laite — used to chant — CC Madhya 9.24

laite — continuously chanting — CC Madhya 25.200

lañā — chanting — CC Antya 3.263

lao — you chant — CC Madhya 9.24

lao — chant — CC Madhya 15.277, CC Madhya 15.285

laoyāila — He induced to chant — CC Madhya 9.15

laya — chants — CC Adi 17.247, CC Madhya 9.19, CC Madhya 9.22, CC Madhya 18.121-122, CC Antya 7.48

laya — can chant — CC Madhya 15.276

laya kṛṣṇa-nāma — chanted the holy name of Kṛṣṇa — CC Madhya 16.180

laya kṛṣṇa-nāma — was chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 9.56

laya sei nāma — they are also chanting the same holy name — CC Antya 3.54

layena — chanted — CC Adi 10.43

layena — chants — CC Madhya 12.85

la'be — you should chant — CC Antya 6.237

madana-mohana — the enchanter of Madana (Cupid) — CC Madhya 2.56

madana-mohana — enchanting Cupid — CC Antya 14.18

madana-mohanaḥ — the enchanter of the mind of Cupid — CC Madhya 17.216

madana-mohanaḥ — Lord Kṛṣṇa, the enchanter of Cupid — CC Antya 15.63

madana-mohanaḥ — Lord Kṛṣṇa, who enchants even Cupid — CC Antya 19.91

madana-mohitaḥ — enchanted by Cupid — CC Madhya 17.216

madhura kīrtana — such melodious performance of congregational chanting — CC Madhya 11.95

madira-īkṣaṇā — with enchanting eyes — SB 4.28.34

mahā-mādaka — highly enchanting — CC Antya 16.113

mahā-saṅkīrtana — great congregational chanting — CC Madhya 11.235, CC Antya 11.48

mahā-saṅkīrtana — the great congregational chanting — CC Madhya 13.205

mahā-ucca-saṅkīrtane — by a great and loud performance of chanting — CC Madhya 12.140

manaḥ-haram — enchanting — SB 10.29.3

manaḥ-harām — enchanting — SB 10.86.6

manaḥ-ramaḥ — enchanting — SB 11.6.2-4

mantra — magical chants — SB 11.28.39

mantra — chanting of the holy name — CC Antya 13.99

mantra-auṣadha-ādibhiḥ — by mystic chanting or the influence of drugs and herbs — SB 8.21.22

mantra-hīnam — with no chanting of the Vedic hymns — Bg 17.13

mantra-kṛtām — of those who chant the mantra mentioned above — SB 5.23.9

mantra paḍi' — chanting hymns — CC Antya 18.61

mantra-vidaḥ — the great chanter of the Vedic hymns — SB 2.4.17

mantra-vidaḥ — completely expert in chanting the Vedic hymns — SB 10.7.17

mantra-vit — knowing how to chant the Vedic hymns — SB 6.1.56-57

mantraḥ — transcendental chant — Bg 9.16

mantraḥ — chanting of the Vedic hymns — SB 9.6.35-36

mantraḥ — chanting of mantras — SB 11.13.4

mantraiḥ — by chanting — SB 8.8.27

mantraiḥ — by chanting particular mantras — SB 9.15.8

mantraiḥ — with chants — SB 10.53.12

mantram — chant — MM mantra 16

mantram — mystic chant — MM mantra 31, MM mantra 31

mantram — the mystic chant — MM mantra 31, MM mantra 31, MM mantra 31, MM mantra 31, MM mantra 31, MM mantra 31

mantrataḥ — by chanting the required mantra — SB 9.14.44-45

mathnā — enchanting — SB 4.2.25

māyā-mugdha — enchanted by the illusory energy — CC Madhya 20.122

mohana — enchanting — CC Madhya 13.3, CC Antya 15.56

mohana-ākhyasya — mood known as mohana, or enchanting — CC Antya 14.16

mohanaḥ — the enchanter — CC Madhya 17.214

mohayitvā — enchanting — SB 8.12.1-2

mohe — enchants — CC Antya 17.35

mohinī — enchanting — SB 3.6.39

mohinī — the enchantress — CC Adi 4.95

mohitāḥ — enchanted — SB 4.29.1, SB 10.29.8

mohitaḥ — enchanted — SB 8.12.38

mugdha — thus being enchanted — SB 10.8.22

mugdha-antarābhiḥ — by those whose hearts are enchanted — CC Madhya 1.84

mūla-vidyayā — with chanting of the same dvādaśākṣara-mantra — SB 8.16.40

mumuhe — he became enchanted — SB 9.20.8-9

nāma — in chanting of the holy name — CC Madhya 22.117

nāma — the chanting of the holy name — CC Madhya 24.193

nāma — chanting of the holy name — CC Antya 3.129, CC Antya 3.266

nāma- saṅkīrtane — chanting of the holy name — CC Madhya 11.185

nāma-ābhāsa haite — from a glimpse of the awakening of offense-less chanting of the holy name — CC Antya 3.186

nāma-ābhāsa mātre — simply by a glimpse of the chanting of the holy name — CC Antya 3.195

nāma-ābhāse — by a reflection of the pure chanting of the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.199

nāma-ābhāse — almost chanting the holy name of the Lord with-

out offenses — CC Antya 3.53

nāma-ābhāse — by the glimpse of awakening of pure chanting of the holy name — CC Antya 3.192

nāma-ābhāse — simply by the awakening of a glimpse of the pure chanting of the holy name — CC Antya 3.194

nāma-ābhāse — simply by the awakening of offenseless chanting of the holy name — CC Antya 3.198

nāma-ābhāsei — simply by the dim reflection of chanting the holy name — CC Madhya 1.194

nāma abhigṛṇan — chanting the holy name of the Lord — SB 5.24.20

nāma-aparādha — offenses in chanting the holy name — CC Madhya 24.336

nāma-āviṣṭa — absorbed in chanting the holy name — CC Antya 3.246

nāma-bale — by the strength of this chanting — CC Adi 10.75

nāma-dheya — whose holy name is worth chanting — SB 2.7.15

nāma-gāne — in chanting the holy names — CC Madhya 23.18-19, CC Madhya 23.32

nāma-grahaṇa — by the chanting of the name — SB 10.6.27-29

nāma-grahaṇam — chanting the holy name — SB 6.2.14

nāma-grahaṇam — the chanting of the holy name — SB 6.2.33

nāma-grahaṇe — in chanting the name — CC Antya 20.36

nāma haite — simply by chanting the holy name — CC Madhya 15.107

nāma haite — by chanting the Hare Kṛṣṇa mantra — CC Antya

3.177

nāma haite — by chanting the holy name — CC Antya 3.177

nāma-kīrtana — chanting the holy name — CC Madhya 22.128

nāma la-ite — after chanting purely the name of the Lord — CC Madhya 25.199

nāma laile — if one chants the holy name — CC Antya 4.71

nāma lao — chant the Hare Kṛṣṇa mantra — CC Antya 3.137

nāma laya — chants the Hare Kṛṣṇa mahā-mantra — CC Madhya 4.34

nāma laya — chants the holy name — CC Antya 7.108

nāma-māhātmya — of the glories of chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 5.86

nāma-mahimā — the glories of chanting the holy name — CC Antya 1.122

nāma pūrṇa haile — as soon as the regular chanting is fulfilled — CC Antya 3.121

nāma-samāpana — finishing of the chanting of the holy name — CC Antya 3.248

nāma-saṅkīrtana — congregational chanting of the holy name — CC Adi 1.96, CC Adi 3.50

nāma-saṅkīrtana — chanting of the holy name — CC Adi 3.19, CC Antya 3.100, CC Antya 3.114-115, CC Antya 3.243, CC Antya 4.101, CC Antya 17.20

nāma-saṅkīrtana — and congregational chanting of the holy name — CC Adi 4.39

nāma-saṅkīrtana — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 13.66, CC Madhya 6.37

nāma-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 16.15, CC Madhya 25.63, CC Madhya 25.165, CC Antya 6.253

nāma-saṅkīrtana — chanting the Hare Kṛṣṇa mantra — CC Madhya 3.139

nāma-saṅkīrtana — chanting of the holy name of the Lord — CC Madhya 6.241, CC Madhya 18.81, CC Antya 3.121, CC Antya 3.225, CC Antya 4.71, CC Antya 6.218, CC Antya 6.223, CC Antya 20.8

nāma-saṅkīrtana — chanting Kṛṣṇa's name — CC Madhya 7.95

nāma-saṅkīrtana — chanting the holy name of the Lord — CC Madhya 16.70, CC Madhya 18.78, CC Antya 6.226

nāma-saṅkīrtana — chanting of the holy names — CC Antya 3.242

nāma-saṅkīrtana — congregational chanting — CC Antya 11.49

nāma-saṅkīrtana — chanting of the holy names of the Lord — CC Antya 20.11

nāma-saṅkīrtana — chanting the mahā-mantra — CC Antya 20.35

nāma saṅkīrtana — chanting of the holy name — CC Madhya 11.194

nāma saṅkīrtana — chanting on beads — CC Madhya 15.7

nāma-saṅkīrtana kare — performs chanting of the holy name — CC Madhya 18.80

nāma-saṅkīrtana karena — was chanting the holy name of the Lord — CC Antya 3.229

nāma-saṅkīrtana kari' — chanting the Hare Kṛṣṇa mantra — CC Antya 19.57

nāma-saṅkīrtanam — the congregational chanting of the holy name — SB 12.13.23

nāma-saṅkīrtanam — chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 22.132

nāma-saṅkīrtanāt — from chanting the holy name — SB 3.29.18

nāma-saṅkīrtane — in congregational chanting — CC Madhya 4.209

nāma-saṅkīrtane — because of chanting the holy name of the Lord — CC Madhya 19.130

nāma upadeśa kari' — instructing about the process of chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 3.138

nāma-vyāharaṇam — chanting of the holy name — SB 6.2.9-10

nāmabhiḥ — with the chanting of the holy names — CC Adi 13.19

nāmadheya — to chant His name is also auspicious — SB 8.17.8

nāme — for chanting the holy names — CC Antya 20.19

nāmera — of chanting the holy name of the Lord — CC Antya 3.178

nāmera mahimā — the glories of chanting the holy name — CC Antya 11.99

nāmera phale — by the result of chanting the holy name — CC Antya 3.178

nāmera phale — as a result of chanting the holy name — CC Antya 7.108

nartana-gāna — in chanting and dancing — CC Madhya 17.212

nartana-gāyana — dancing and chanting — CC Adi 7.68

nartana-kīrtana — dancing and chanting — CC Madhya 3.161

nartana-kīrtana — chanting and dancing — CC Madhya 14.63, CC Madhya 14.242, CC Madhya 14.245

niyamena — by regularly chanting the holy name of the Lord — SB 6.1.13-14

nṛtya-gāna — dancing and chanting — CC Madhya 8.12, CC Madhya 17.149

nṛtya-gīta — chanting and dancing — CC Madhya 1.47, CC Madhya 1.251, CC Madhya 7.5, CC Madhya 10.80, CC Madhya 11.230, CC Madhya 14.95

nṛtya-gīta — dancing and chanting — CC Madhya 4.15, CC Madhya 4.155, CC Madhya 5.4, CC Madhya 5.6, CC Madhya 7.77, CC Madhya 7.114, CC Madhya 9.70, CC Madhya 9.347

nṛtya-gīta — in dancing and chanting — CC Madhya 8.260

nṛtya-gīta kailā — danced and chanted — CC Madhya 18.63

nṛtya-gīta kailā — chanted and danced — CC Madhya 25.232

nṛtya-gīta kare — performs chanting and dancing — CC Madhya 15.5

nṛtya-gīta kari — chanting and dancing — CC Madhya 18.40

nṛtya-gīta kari' — after performing dancing and chanting — CC Madhya 4.113

nṛtya-gīta-raṅge — in the matter of chanting and dancing — CC Madhya 1.23

nṛtya-gīta-raṅge — chanting and dancing with great pleasure — CC Madhya 15.4

nṛtya-kīrtana — dancing and chanting — CC Antya 9.6, CC Antya 11.12

nyasta-aṅgam — having touched the Deity's various limbs with

the chanting of appropriate mantras — SB 11.27.24

oṁ — the sign of chanting the transcendental glory of the Lord — SB 1.5.37

om iti — chanting om to signify their agreement — SB 10.89.60-61

om iti — chanting om to signify agreement — SB 11.4.15

paḍena — chants — CC Adi 12.24

paḍiyā — by chanting — CC Adi 12.23

paḍi' — chanting — CC Madhya 12.146

pāñcadaśyam — produced by chanting the fifteen hymns known as Sāmidhenī mantras — SB 6.4.27-28

prabhura kīrtanīyā — a chanter of songs for Śrī Caitanya Mahāprabhu — CC Antya 2.102

prajalpakāḥ — taking to the chanting — CC Adi 17.1

prapaṭhan — chanting — SB 4.8.53

prathayan — chanting — SB 4.23.39

prema-saṅkīrtana — chanting in the ecstasy of love of Godhead — CC Madhya 11.97

pulaka-aśru-nṛtya-gīta — trembling of the body, tears in the eyes, dancing and chanting — CC Madhya 25.139

puṇya-śravaṇa-kīrtanaḥ — He is simply worshiped by hearing and chanting, by which one becomes purified — SB 9.3.34

puṇya-śravaṇa-kīrtanaḥ — hearing and chanting about whom is the most pious activity — SB 10.15.41

rakṣā — by chanting protective mantras — SB 10.13.23

rāma-japī — chanters of the name of Lord Rāma — CC Madhya 1.112

rāma-nāma-grahaṇa — chanting the holy name of Lord Rāmacandra — CC Madhya 9.26

ramaṇam — enchanting — SB 10.21.5

ruśatīḥ — strong by chanting of a mantra — SB 9.9.23-24

sabe gāya — everyone chanted — CC Antya 11.99

samagrahīt — perfectly chanted — SB 6.2.13

sammohayan — completely enchanting — SB 10.48.28

sammumuhuḥ — all of them became enchanted — SB 8.9.18

saṁstūyamānaḥ — being glorified with the chanting of prayers — SB 10.67.28

samudājahāra — chanted — SB 5.14.45

sandadhe — chanted the hymns — SB 1.7.20

sandhyā-ādi vandana — regular chanting of the mantras — CC Madhya 24.332

saṅkhyā-kīrtana — the fixed amount of chanting — CC Antya 11.19

saṅkhyā-kīrtana — fixed amount of chanting — CC Antya 11.23

saṅkhyā-nāma-saṅkīrtana — numerical chanting of the holy name — CC Antya 3.240

saṅkhyā saṅkīrtana — chanting the fixed number of rounds — CC Antya 11.17

saṅkīrtana — chanting — SB 5.8.29, CC Adi 7.95-96, CC Madhya 11.98, CC Antya 3.69

saṅkīrtana — of congregational chanting — CC Adi 3.77

saṅkīrtana — the congregational chanting of the holy name — CC Adi 4.102

saṅkīrtana — chanting the Hare Kṛṣṇa mantra — CC Adi 5.162, CC Adi 17.79

saṅkīrtana — chanting of the holy name of the Lord — CC Adi 7.68, CC Adi 17.123, CC Adi 17.173

saṅkīrtana — chanting of the holy name in assembly — CC Adi 7.92

saṅkīrtana — congregational chanting — CC Adi 10.10, CC Adi 17.209, CC Madhya 3.112, CC Madhya 11.214, CC Madhya 20.341

saṅkīrtana — congregational chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.34

saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 17.121, CC Adi 17.221, CC Antya 14.100

saṅkīrtana — performance of congregational chanting — CC Madhya 1.94

saṅkīrtana — congregational chanting of the Hare Kṛṣṇa mantra — CC Madhya 6.103

saṅkīrtana — chanting of Hare Kṛṣṇa — CC Madhya 17.34

saṅkīrtana — and chanting the holy name of the Lord congregationally — CC Madhya 20.364

saṅkīrtana — chanting congregationally — CC Madhya 22.123

saṅkīṛtana — by the loud chanting — SB 11.28.40

saṅkīrtana-ādyaiḥ — by congregational chanting, etc — CC Adi 3.81

saṅkīrtana haite — from the process of chanting the holy name

— CC Antya 20.13

saṅkīrtana-kolāhale — tumultuous roaring of congregational chanting — CC Antya 10.62

saṅkīrtana-pravartaka — the initiator of congregational chanting — CC Adi 3.77

saṅkīrtana-prāyaiḥ — consisting chiefly of congregational chanting — SB 11.5.32, CC Adi 3.52, CC Madhya 11.100, CC Madhya 20.342, CC Antya 20.10

saṅkīrtana-raṅge — in the matter of congregational chanting — CC Madhya 3.201

saṅkīrtana-yajñe — in the performance of congregational chanting — CC Madhya 11.99

saṅkīrtana-yajñe — performing the yajña of chanting the Hare Kṛṣṇa mantra — CC Antya 20.9

saṅkīrtanam — the congregational chanting — SB 6.3.24

saṅkīrtanam — the congregational chanting of the holy name — SB 6.3.31

saṅkīrtane — chanting of the holy name — CC Antya 18.74

saṅkīrtanena — by the congregational chanting of the holy names of the Supreme Lord — SB 11.5.36

saṅkīrtanena — simply by performing the saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mantra — CC Madhya 20.347

saṅkīrtayan — by chanting, repeating — SB 9.5.27

saṅkīrtitam — chanted — SB 6.2.18

saṅkīrtya — simply by chanting — CC Madhya 20.346

saṅkīrtyamānaḥ — being properly chanted about — SB 12.12.48

saṅkīrtyamānam — chanted by — SB 1.5.28

śaśaṁsuḥ — they chanted His praises — SB 10.44.42

sat-mukharitām — chanted by the pure devotees — SB 10.14.3

śaucam — cleanliness (bathing regularly at least twice a day, morning and evening, and remembering to chant the holy name of God) — SB 7.11.8-12

saumaṅgalya-giraḥ — whose chanting of mantras and hymns purified the environment by their vibration — SB 10.5.5

siddha-mantrā — perfected in chanting mantras — CC Antya 17.35

siddha-mantra-japa — chanting of a perfect mantra — CC Antya 16.143

smaraṇera kāle — at the time of remembering (when He was chanting Hare Kṛṣṇa) — CC Antya 6.290

śravaṇa-ādi — consisting of chanting, hearing and so on — CC Madhya 23.29

śravaṇa-ādi-kriyā — the process of hearing, chanting and so forth — CC Madhya 22.106

śravaṇa-ādīni — the activities of bhakti-yoga, beginning with hearing and chanting — SB 10.6.3

śravaṇa-ādye — in hearing, chanting and so on — CC Madhya 23.11

śravaṇa-ādyera — of hearing, chanting and so forth — CC Madhya 24.62

śravaṇa-kīrtana — O You, hearing and chanting the glories of whom — SB 11.6.42

śravaṇa-kīrtana — the process of chanting and hearing — CC

Madhya 9.258

śravaṇa-kīrtana — hearing and chanting — CC Madhya 9.261, CC Madhya 22.156-157, CC Antya 4.65

śravaṇa-kīrtana — hearing, chanting and so on — CC Madhya 23.10

śravaṇa-priyam — only enchanting to hear about — SB 11.21.31

śravaṇam — hearing and chanting — SB 3.7.14

śreṇyaḥ — merchants — SB 6.14.19

śrī-kṛṣṇa-saṅkīrtanam — for the congregational chanting of the holy name of Kṛṣṇa — CC Antya 20.12

śrī-manuḥ uvāca — Svāyambhuva Manu chanted — SB 8.1.9

śrīvāsa-kīrtane — at the time of congregational chanting headed by Śrīvāsa Paṇḍita — CC Antya 2.34-35

śṛṇuyāt — personally chants and hears — SB 4.24.78

stutibhiḥ — by chanting auspicious mantras — SB 8.16.57

su-kīrtana — in discussing or chanting nicely — NoI: verse 8

su-paṭhan — properly chanting — SB 12.13.18

sūktena — by chanting the Vedic mantra known as Puruṣa-sūkta — SB 8.16.51-52

śunāñā — by chanting — CC Madhya 3.15

svādhyāyaḥ — chanting the Vedas — SB 11.12.1-2

svasti-ayanam — the auspicious chants — SB 10.24.32-33

svasti-vācana-pūrvakam — by chanting the Vedic hymns to perform the purificatory process — SB 10.8.10

tāṅra mukhe — from the mouth of such chanters — CC Madhya

17.48-49

tat-viṣayā — on the person who chants the holy name — SB 6.2.9-10

tattva-vinyāsaḥ — establishing the expansions and potencies of the Lord within the various limbs of the Deity by chanting the respective mantras — SB 11.27.16-17

tīrtha-kīrteḥ — of the Lord, whose glories are chanted in the places of pilgrimage — SB 3.1.45

triḥ-āvṛttyā — by thrice chanting — CC Madhya 9.33

tuṣṭuvuḥ — chanted Vedic prayers — SB 4.1.54-55

ucca saṅkīrtana — loud chanting of the Hare Kṛṣṇa mantra — CC Antya 3.72, CC Antya 3.76

ucca saṅkīrtana — loud congregational chanting — CC Antya 7.75

ucca-saṅkīrtana — loud chanting — CC Antya 17.9

uccakaiḥ — by loud chanting of the mantras — SB 6.9.2

uccārimu — I shall chant — CC Antya 11.34

udāharanti — they chant — SB 5.20.32

udāharati — chants — SB 5.18.7, SB 5.18.17, SB 5.18.24

udāharet — should chant — SB 6.8.11

udāhṛtaḥ — chanted — SB 6.2.19

udāhṛtaiḥ — chanted — SB 6.2.11

udaya kaile — when there is actually awakening of offenseless chanting — CC Antya 3.185

udgāyati — chants very loudly — SB 7.4.39, SB 7.7.34

udgītam — loud chanting — SB 10.47.63

udīrayet — should chant — SB 6.19.10

udīrayet — one should chant — SB 8.16.26

uktibhiḥ — by chanting different mantras — SB 4.21.34

upagāyadbhiḥ — and accustomed to chant — SB 9.4.24

upagāyati — chants loudly — SB 2.3.20

upagīta — being chanted — SB 10.15.42

upagīyamāna — being chanted — SB 5.16.15, SB 10.15.10-12, SB 10.78.13-15

upāsti — worship (by chanting the Gāyatrī mantra) — SB 11.27.11

urugāya-vādaḥ — the chanting of the holy name of the Supreme Lord — SB 6.3.26

utkīrtana — loud chanting — CC Adi 2.2

utkīrtana-mayaiḥ — consisting of loud chanting of the holy name — CC Adi 3.58

uttamaḥ-śloke — whose glories are chanted by the exalted mantras of the Vedas — SB 10.23.43-44

vācā — by chanting the mantra — SB 9.1.15

vācayām āsa — he had chanted — SB 10.53.10

vācayitvā — requested to be chanted — SB 10.7.13-15

vakti — chants — SB 6.3.29

vaṇijaḥ — merchants — SB 10.87.33

vaṇik — a merchant — SB 5.14.1, SB 7.6.10

vaṇik — a merchant (who wants to get material profit from his

business) — SB 7.10.4

vaṇik — the merchants — SB 10.20.49

vaṇik — of a merchant — SB 11.17.47

vaṇik-pathaiḥ — by the merchants — SB 10.42.13

vaṇikpathaḥ — the merchant Tulādhāra — SB 11.12.3-6

vibhramaiḥ — by their enchantments — SB 10.39.24

vibhramam — enchantment — SB 10.55.9

vimohitāḥ — enchanted — SB 10.59.34

viśva-mohaḥ — the enchanter of the whole universe — CC Madhya 17.216

vyāharantam — taught or chanted — SB 8.1.17

vyājahāra — he has chanted — SB 6.2.7

yena — by the chanting of which — SB 6.3.23

'hari' bale — chant the holy name of the Lord — CC Adi 14.22

Mantra

abhedya-mantrāḥ — whose determination to carry out the orders of the spiritual master is unbreakable — SB 6.7.24

abhimantrayet — he should perform purification by chanting — SB 11.27.22

ācārya-nimantraṇe — by the invitation of Advaita Ācārya — CC Madhya 3.80

ācāryera nimantraṇa — the invitation of Advaita Ācārya — CC Madhya 15.13

amantra-yajñaḥ — performance of sacrifices simply by offering obeisances (without mantras) — SB 7.11.24

amantrayan — deliberated on how to stop the continuous disturbances in Mahāvana — SB 10.11.21

animantraṇa — without being invited — CC Antya 8.39

anumantraiḥ — by joking words — SB 4.27.3

anyera nimantraṇa — for others' invitations — CC Antya 10.154-155

bhikṣā-nimantraṇa — the invitation to dine — CC Antya 10.158

dui nimantraṇe — these two invitations — CC Antya 6.270

dvija-deva-mantram — the means of deliverance suitable for the brāhmaṇas and demigods — SB 8.6.15

dvija-mantra-vācakaiḥ — with chanting of Vedic hymns by qualified brāhmaṇas — SB 10.7.4

ei mantra paḍe — chants this mantra — CC Madhya 15.11

ei nimantraṇe — by this invitation — CC Antya 6.275

etaiḥ mantraiḥ — by chanting all these mantras — SB 8.16.38

etam mantram — this mantra — SB 8.16.26

gaura-gopāla mantra — the Gaura-gopāla mantra — CC Antya 2.31

ihāra nimantraṇe — by his invitation — CC Antya 10.150

iṣṭa-mantra — worshipable mantra — CC Antya 2.24-25

kaila nimantraṇa — invited the Lord — CC Madhya 9.91

kaila nimantraṇa — gave an invitation — CC Madhya 16.56, CC Madhya 16.286

kaila nimantraṇa — invited to dine — CC Antya 7.60

kaila nimantraṇa — invited — CC Antya 8.57-58

kailā nimantraṇa — made an invitation for dinner — CC Antya 2.101

kailā nimantraṇa — invited — CC Antya 8.10, CC Antya 10.148

kailā nimantraṇa — made invitations — CC Antya 12.62

kaila prabhura nimantraṇa — invited Śrī Caitanya Mahāprabhu — CC Antya 7.170

kāma-gāyatrī-mantra-rūpa — the hymn known as Kāma-gāyatrī — CC Madhya 21.125

kare nimantraṇa — make invitation — CC Madhya 17.60

kare nimantraṇa — offer invitations — CC Madhya 18.130

kare nimantraṇa — they would invite — CC Antya 8.90-91

kare nimantraṇa — invite — CC Antya 10.134, CC Antya 10.140-141, CC Antya 10.154-155

karena mahāprabhura nimantraṇa — invite Śrī Caitanya Mahāprabhu to lunch — CC Antya 12.66

karena nimantraṇa — gave invitations — CC Madhya 16.58

karena nimantraṇa — he invites — CC Antya 8.88

karena nimantraṇa — he makes invitations — CC Antya 13.106

kari nimantraṇa — I invite — CC Antya 6.274

karila nimantraṇa — invited Śrī Caitanya Mahāprabhu — CC Madhya 25.14

kari' nimantraṇa — inviting Him — CC Madhya 9.176

kṛṣṇa-mantra — the hymn of Kṛṣṇa (Hare Kṛṣṇa) — CC Adi 7.72

kṛṣṇa-mantra — the chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 7.73

ku-mantraṇā — plot — CC Madhya 9.52

kumantra-pākena — by the intricacy of ill advice — SB 3.3.13

mahā-mantra — topmost hymn — CC Adi 17.212

mantra — advice — SB 3.1.10

mantra — hymns — SB 3.13.39, SB 4.8.58, SB 5.3.2, CC Adi 7.74, CC Adi 12.24

mantra — Vedic hymns — SB 4.6.9, SB 10.23.10-11, SB 10.23.48-49, SB 12.6.40-41

mantra — of Vedic hymns — SB 4.29.45

mantra — by reciting mantras — SB 5.19.26

mantra — intimate discussions — SB 10.39.29

mantra — of messages — SB 10.61.4

mantra — of counsel — SB 10.70.46

mantra — messages — SB 11.6.18

mantra — magical chants — SB 11.28.39

mantra — hymn — CC Adi 7.72, CC Adi 7.81

mantra — the hymn — CC Adi 7.81, CC Adi 12.23

mantra — initiation — CC Madhya 4.111, CC Madhya 16.78

mantra — the mantra — CC Madhya 20.202

mantra — mantra — CC Antya 4.37

mantra — chanting of the holy name — CC Antya 13.99

mantra — this hymn — CC Antya 16.71

mantra-adhikārī — qualification for receiving mantra initiation — CC Madhya 24.331

mantra-ādi śikhite — to be initiated — CC Antya 7.150

mantra-auṣadha-ādibhiḥ — by mystic chanting or the influence of drugs and herbs — SB 8.21.22

mantra-auṣadhi — hymns and herbs — CC Adi 17.201-202

mantra-dīkṣā — initiation in the mantra — CC Antya 1.162

mantra-dṛk — who could foresee the Vedic mantras — SB 8.23.29

mantra-dṛśaḥ — who know the science of mantra — SB 9.4.10

mantra-dṛśam — a seer of mantras — SB 9.16.35

mantra-guru — the initiating spiritual master — CC Adi 1.35

mantra-hīnam — with no chanting of the Vedic hymns — Bg 17.13

mantra-hṛdayaiḥ — by application of confidential mantras — SB 11.11.43-45

mantra-jalam — water sanctified by mantras — SB 9.6.27

mantra-jñaḥ — well aware of all Vedic mantras — SB 9.4.12

mantra-jñaiḥ — by expert knowers of mantras — SB 10.53.14

mantra-kṛt — minister — SB 3.1.2

mantra-kṛtām — of those who chant the mantra mentioned above — SB 5.23.9

mantra-mālā — Mantramālā — SB 5.20.15

mantra-mūrtaye — who is nondifferent from the mantra — SB 4.8.58

mantra-mūrtiḥ — the form of the mantra — SB 6.8.8-10

mantra-mūrtim — form representation of transcendental sound — SB 1.5.38

mantra paḍi' — chanting hymns — CC Antya 18.61

mantra pāñā — getting the hymn — CC Antya 16.71

mantra-siddhi-ādi — the perfection of the mantra and so on — CC Madhya 24.331

mantra-tattva-liṅgāya — who is understood in truth by different mantras — SB 5.18.35

mantra-upaniṣadam — Upaniṣad in the form of a mantra by which one can achieve the highest goal of life — SB 6.15.27

mantra-upaniṣadam — the Vedic mantra (uttered by Svāyambhuva Manu) — SB 8.1.17

mantra-varṇābhiḥ — in the form of a mantra — SB 5.24.30

mantra-vidaḥ — the great chanter of the Vedic hymns — SB 2.4.17

mantra-vidaḥ — completely expert in chanting the Vedic hymns — SB 10.7.17

mantra-vidaḥ — experts in reciting the Vedic hymns — CC Madhya 22.20

mantra-vit — knowing how to chant the Vedic hymns — SB 6.1.56-57

mantrābhyām — with the two mantras (oṁ namo bhagavate vāsudevāya and oṁ namo nārāyaṇāya) — SB 6.8.4-6

mantradrumaḥ — known as Mantradruma — SB 8.5.8

mantraḥ — transcendental chant — Bg 9.16

mantraḥ — the Vedic hymns — SB 4.7.45

mantraḥ — the Hare Kṛṣṇa mantra — SB 6.2.19

mantraḥ — chanting of the Vedic hymns — SB 9.6.35-36

mantraḥ — whose advice — SB 10.60.57

mantraḥ — chanting of mantras — SB 11.13.4

mantraḥ — prudent political counsel — SB 11.16.24

mantraḥ — mantra — CC Madhya 15.110

mantrāḥ — specific hymns to offer to a particular demigod — SB 2.6.26

mantrāḥ — the incantations — SB 10.74.20-21

mantraiḥ — by various mantras — SB 6.12.34

mantraiḥ — by deliberation — SB 8.5.17-18

mantraiḥ — by chanting — SB 8.8.27

mantraiḥ — by chanting particular mantras — SB 9.15.8

mantraiḥ — with chants — SB 10.53.12

mantraiḥ — and by mantras — SB 11.15.34

mantraiḥ — with mantras — SB 11.27.10, SB 11.27.30-31

mantraiḥ — with the specific mantras naming each demigod — SB 11.27.38-41

mantraiḥ — with the mantras — SB 12.6.50

mantram — hymn — SB 5.18.29

mantram — mantra — SB 6.8.11, Bs 5.24

mantram — the mantra — SB 6.19.10

mantram — the hymn — SB 10.22.4

7.56, CC Adi 17.269, CC Madhya 3.83, CC Madhya 3.97, CC Madhya 6.114, CC Madhya 7.51, CC Madhya 7.121, CC Madhya 8.8, CC Madhya 8.48, CC Madhya 9.18, CC Madhya 9.82, CC Madhya 9.179, CC Madhya 9.283, CC Madhya 11.203, CC Madhya 12.70, CC Madhya 14.69, CC Madhya 14.69, CC Madhya 15.12, CC Madhya 15.14, CC Madhya 15.199, CC Madhya 16.55, CC Madhya 16.100, CC Madhya 17.58, CC Madhya 17.103, CC Madhya 18.129, CC Madhya 18.133, CC Madhya 19.247, CC Madhya 19.248, CC Madhya 20.68, CC Madhya 25.15, CC Antya 2.86, CC Antya 6.271, CC Antya 6.271, CC Antya 6.273, CC Antya 6.276, CC Antya 6.277, CC Antya 6.279, CC Antya 7.121, CC Antya 7.138, CC Antya 7.141, CC Antya 8.98, CC Antya 10.140-141

nimantraṇa — invited — CC Adi 7.54

nimantraṇa — the invitation — CC Madhya 8.49, CC Antya 7.139, CC Antya 11.85

nimantraṇa — the invitations — CC Madhya 18.131

nimantraṇa — invitations — CC Madhya 18.148, CC Madhya 19.110, CC Madhya 19.112

nimantraṇa — the price of an invitation — CC Antya 10.156

nimantraṇa-ākhyāna — the story of the invitation — CC Antya 10.142

nimantraṇa dite — to offer invitations — CC Madhya 18.132

nimantraṇa kailā — invited — CC Madhya 9.350, CC Madhya 19.65

nimantraṇa kailā — invited the Lord to take prasādam — CC Madhya 25.235

nimantraṇa kaila — invited Lord Caitanya Mahāprabhu — CC Madhya 14.66

nimantraṇa kaila — invited to take lunch — CC Madhya 19.59

nimantraṇa kaila — gave an invitation — CC Antya 10.145

nimantraṇa kare — invites — CC Antya 8.89

nimantraṇa māna' — please accept the invitation — CC Antya 8.83

nimantraṇa nite — to accept the invitation — CC Madhya 18.132

nimantraṇe — invitation — CC Madhya 6.110, CC Madhya 17.102, CC Madhya 20.79

nimantraṇe — by the invitation — CC Madhya 14.92

nimantraṇe — for invitations — CC Madhya 15.187

nimantraṇe — for invitation — CC Antya 8.40

nimantraṇe yāya — Śrī Caitanya Mahāprabhu accepts His invitations — CC Antya 10.152

nimantraṇera dine — on the day of invitation — CC Antya 7.153-154

nimantraṇera dine — on the day on which Lord Caitanya was invited by others — CC Antya 8.90-91

nimantraṇera jañjāla — the disturbance of invitations — CC Madhya 18.141

nimantraya — invite — CC Madhya 17.102

nṛsiṁhera mantra — prayers to Nṛsiṁhadeva — CC Madhya 12.146

nyamantrayetām — they both invited — SB 10.86.25

pāñā nimantraṇa — getting an invitation — CC Adi 5.162

prabhura nimantraṇa — invitation to Lord Śrī Caitanya Mahāpra-

bhu — CC Antya 6.269

prabhura nimantraṇe — to invite Śrī Caitanya Mahāprabhu — CC Antya 8.87

prabhure nimantraṇa kari' — inviting the Lord — CC Madhya 17.89

sannyāsi-nimantraṇa — invitation to the sannyāsīs — CC Madhya 3.101

sarva-mantra-vicāraṇa — consideration of the different types of mantras — CC Madhya 24.330

siddha-mantrā — perfected in chanting mantras — CC Antya 17.35

siddha-mantra-japa — chanting of a perfect mantra — CC Antya 16.143

sva-mantrataḥ — by the Deity's own mantra — SB 11.3.52-53

triṁśat-aṣṭa-uttara-mantra-vargaḥ — in the category of thirty-eight important Vedic mantras — SB 8.7.29

upamantrayan — appeasing — SB 9.18.35

vipra-avamantrā — the insulter of brāhmaṇas — SB 12.6.63

trans mantra

abhivadanti — the Ṛg Veda mantras praise — SB 5.23.1

ācamya — performing ācamana (sipping a little water three times after chanting the prescribed mantra) — SB 6.8.4-6

āgamaḥ — recitation of the Vedic mantras — SB 10.20.40

amantra-yajñaḥ — performance of sacrifices simply by offering obeisances (without mantras) — SB 7.11.24

apāṇi-pāda-śruti — the śruti-mantra beginning apāni-pādaḥ — CC Madhya 6.150

astra — of the arrows released by mantras — SB 6.10.26

astra — the weapon of chanting the Hare Kṛṣṇa mantra — CC Madhya 6.103

astra-anvitaiḥ — with hymns (mantras) — SB 4.5.23

atharva-vit — who was expert in the mantras of the Atharva Veda — SB 10.53.12

ātma-niyamaḥ — the daily duties of washing, chanting other mantras and so on, according to one's practice — SB 8.16.28

avasāne — at the end (of reading Vedic mantras) — SB 7.12.3

bahu-ṛca-ācāryaḥ — Saubhari Muni, who was expert in chanting mantras — SB 9.6.49

bahu-ṛcaḥ — quite expert in utilizing Vedic mantras — SB 9.6.45-46

bahu-ṛcaiḥ — by the śruti-mantras known as Bahvṛca-śruti, which are evidence from the Vedas — SB 8.19.38

bāla-gopāla-mantre — with the mantra of Bāla-gopāla, child Kṛṣṇa — CC Antya 7.148

bale kṛṣṇa-nāma — chants the Hare Kṛṣṇa mantra — CC Madhya 18.203

beḍā-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra all around — CC Madhya 25.251

bīja-nyāsam — the process of mantra-nyāsa — SB 10.6.21

brahma — mantras beginning with om (such as oṁ tad viṣṇoḥ

paramaṁ padaṁ sadā paśyanti sūrayaḥ) — SB 6.5.26

brahma — the Gāyatrī mantra — SB 7.12.2

brahma — Vedic mantras — SB 10.39.41

brahma — the Vedic mantra (Gāyatrī) — SB 10.69.25

brahma — the mantra of the Vedas (namely Gāyatrī) — SB 10.70.6

brahma-akṣaram — the praṇava-mantra (om) — SB 5.8.1

brahma-ghoṣeṇa — by the chanting of Vedic mantras — SB 4.9.39-40

brahma-ghoṣeṇa — by the sound of chanting of Vedic mantras — SB 9.10.35-38

brahma-vādinām — of you, who are expert in chanting the Vedic mantras — SB 9.1.17

brahma-vikriyā — this opposite action of the Vedic mantras — SB 9.1.17

chandāṁsi — the Gāyatrī mantra and others — SB 3.13.35

chandāṁsi — the mantras — SB 4.13.27

chandāṁsi — mantras in the Vedas, like the Hare Kṛṣṇa mahā-mantra and the Gāyatrī mantra — SB 7.12.3

chandāṁsi — Vedic mantras — SB 8.7.28, SB 10.80.42, SB 8.5.39

chandāṁsi — chanting confidential mantras — SB 11.12.1-2

chandāṁsi — mantras — SB 12.6.66

chandāṁsi adhyāpayiṣyan — desiring to teach him Vedic mantras during the months beginning with Śrāvaṇa or during the period of Cāturmāsya — SB 5.9.5

chandobhyaḥ — the Vedic mantras — SB 6.7.33

dhīmahi — we meditate (the end of the Gāyatrī mantra) — CC Madhya 25.147

dvādaśa-akṣara-vidyayā — with the mantra of twelve syllables — SB 8.16.39

ei mantra paḍe — chants this mantra — CC Madhya 15.11

ei mantre — by this mantra — CC Madhya 20.339

etaiḥ mantraiḥ — by chanting all these mantras — SB 8.16.38

etam mantram — this mantra — SB 8.16.26

gaṇam — the collected mantras — SB 12.6.64-65

gatiḥ — the means (the Gāyatrī mantra) — Bs 5.27

gaura-gopāla mantra — the Gaura-gopāla mantra — CC Antya 2.31

gāyatrīte — in the Gāyatrī mantra — CC Madhya 25.94

gāyatryā — and by the Gāyatrī mantra — SB 11.27.22

hari-dhvani — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 12.26

hari-dhvani kari — loudly chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.164

hari-dhvani kari' — vibrating the holy name of the Hare Kṛṣṇa mantra — CC Madhya 9.337

hari-dhvani śuni' — after hearing the chanting of the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.66

hari hari — the Hare Kṛṣṇa mahā-mantra — CC Antya 3.138

hari-kīrtanāt — simply by chanting the Hare Kṛṣṇa mahā-mantra

— SB 12.3.52, CC Madhya 20.345

hrām hrīm hrūm — the seeds of the mantra, chanted for a successful result — SB 5.18.18

hṛdā — by the “heart” mantra — SB 11.27.22

iḍaḥ-patim — the master of all mantras, Lord Viṣṇu — SB 6.5.27-28

iṣṭa-mantra — worshipable mantra — CC Antya 2.24-25

jaguḥ — chanted Vedic mantras — SB 8.8.12

jala-kṛtya kare — bathed and was chanting the Gāyatrī mantra within the water — CC Madhya 17.31

japa — chanting or reciting mantras — SB 7.9.46

japa — private chanting of mantras — SB 10.47.24

japa — while chanting mantras to oneself — SB 11.17.24

japa-yajñena — by chanting mantras — SB 4.30.3

japaḥ — pronunciation of mantras — CC Madhya 19.75

japaḥ ca — the chanting mantra in this connection — SB 4.8.53

japan — silently chanting or murmuring the proper mantras — SB 11.17.26

japtam — whatever mantras one chants — SB 11.3.27-28

japyaiḥ — and chanting of various mantras — SB 12.3.48

jāpyam — mantra he had learned from great devotees — SB 8.3.1

jñāna — of the knowledge of mantras — SB 10.84.51

kaha kṛṣṇa-nāma — kindly chant the Hare Kṛṣṇa mantra — CC Madhya 7.101

kara-nyāsam — the ritual known as kara-nyāsa, which assigns the syllables of the mantra to the fingers — SB 6.8.7

kara saṅkīrtana — chant the Hare Kṛṣṇa mahā-mantra — CC Antya 11.26

kīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 17.60, CC Adi 17.88, CC Antya 3.168

kīrtana — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.127, CC Adi 17.128, CC Adi 17.133

kīrtana — saṅkīrtana, chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.130

kīrtana-smaraṇe — in chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of Kṛṣṇa — CC Antya 6.310

kīrtana-vilāsa — the pastimes of chanting the Hare Kṛṣṇa mantra — CC Madhya 25.241

kṛṣṇa-kīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 13.10, CC Antya 2.158

kṛṣṇa-mantra — the chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 7.73

kṛṣṇa-mantre — in the holy mantra Hare Kṛṣṇa — CC Madhya 19.5

kṛṣṇa-nāma — the Hare Kṛṣṇa mahā-mantra — CC Madhya 15.276, CC Madhya 15.285, CC Madhya 25.200

kṛṣṇa-nāma — chanting of the Hare Kṛṣṇa mantra — CC Madhya 17.48-49

kṛṣṇa-nāma — the Hare Kṛṣṇa mantra — CC Madhya 23.32

kṛṣṇa-nāma gāñā — chanting the Hare Kṛṣṇa mantra — CC Madhya 24.276

kṛṣṇa-nāma kahe — chant the Hare Kṛṣṇa mahā-mantra — CC Madhya 9.89

kṛṣṇa-nāma laite — to chant the Hare Kṛṣṇa mahā-mantra — CC Antya 3.256

kṛṣṇa-nāma laya — chants the Hare Kṛṣṇa mahā-mantra — CC Madhya 15.296

kṛṣṇa-nāma upadeśi' — instructing about chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 3.252-253

kṛṣṇa-nāma vinā — without chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 9.90

kṛṣṇa-nāme — by chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 20.343

kṛṣṇa-saṅkīrtana — congregational chanting of the mahā-mantra — CC Madhya 3.207

kṛṣṇa-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Madhya 9.60

kṛṣṇa-saṅkīrtana — chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 6.286

kṛta-nyāsaḥ — having sanctified his own body (by touching various parts and chanting appropriate mantras while meditating on the corresponding forms of the Supreme Lord) — SB 11.27.20

kṣraum — the bīja, or seed, of mantras offering prayers to Lord Nṛsiṁha — SB 5.18.8

laha kṛṣṇa-nāma — chant the Hare Kṛṣṇa mantra — CC Antya 13.121

laya kṛṣṇa-nāma — was chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 9.56

madhyāhna kari' — after finishing His madhyāhna activities (tak-

ing a bath and murmuring mantras) — CC Madhya 25.15

mahā-vākya — principal mantra — CC Adi 7.130

mahā-vākye — in place of the principal mantra — CC Adi 7.130

maṅgalam — auspicious mantras — SB 10.53.10

mantra — by reciting mantras — SB 5.19.26

mantra — the mantra — CC Madhya 20.202

mantra — mantra — CC Antya 4.37

mantra-adhikārī — qualification for receiving mantra initiation — CC Madhya 24.331

mantra-dīkṣā — initiation in the mantra — CC Antya 1.162

mantra-dṛk — who could foresee the Vedic mantras — SB 8.23.29

mantra-dṛśaḥ — who know the science of mantra — SB 9.4.10

mantra-dṛśam — a seer of mantras — SB 9.16.35

mantra-hṛdayaiḥ — by application of confidential mantras — SB 11.11.43-45

mantra-jalam — water sanctified by mantras — SB 9.6.27

mantra-jñaḥ — well aware of all Vedic mantras — SB 9.4.12

mantra-jñaiḥ — by expert knowers of mantras — SB 10.53.14

mantra-kṛtām — of those who chant the mantra mentioned above — SB 5.23.9

mantra-mālā — Mantramālā — SB 5.20.15

mantra-mūrtaye — who is nondifferent from the mantra — SB 4.8.58

mantra-mūrtiḥ — the form of the mantra — SB 6.8.8-10

Nārāyaṇa — SB 6.5.27-28

mantrāṇām — of mantras — SB 11.16.12

mantrasya — (the purification) of a mantra — SB 11.21.15

mantrataḥ — in pronouncing the Vedic mantras improperly — SB 8.23.16

mantrataḥ — by chanting the required mantra — SB 9.14.44-45

mantreṇa — by this hymn, or mantra — SB 4.8.54

mantreṇa — mantra — SB 6.19.7

mantrera — of the mantra — CC Adi 17.212

manu-rūpaiḥ — in the form of mantras — Bs 5.5

manunā — with the mantra — Bs 5.3

mūla-mantram — the basic mantra for the Deity — SB 11.27.42

mūla-mantreṇa — with the appropriate basic mantra for worshiping the particular Deity — SB 11.3.50-51

mūla-mantreṇa — with the primary mantras naming each deity — SB 11.27.38-41

mūla-vidyayā — with chanting of the same dvādaśākṣara-mantra — SB 8.16.40

nāma-ābhāse — even by a slight appreciation of the Hare Kṛṣṇa mantra — CC Madhya 25.30

nāma-ābhāse — by a reflection of the pure chanting of the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.199

nāma-amṛte — in the nectar of the Hare Kṛṣṇa mantra — CC Adi 13.13

nāma haite — by chanting the Hare Kṛṣṇa mantra — CC Antya

3.177

nāma lao — chant the Hare Kṛṣṇa mantra — CC Antya 3.137

nāma laya — chants the Hare Kṛṣṇa mahā-mantra — CC Madhya 4.34

nāma-māhātmya — of the glories of chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 5.86

nāma-saṅkīrtana — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 13.66, CC Madhya 6.37

nāma-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 16.15, CC Madhya 25.63, CC Madhya 25.165, CC Antya 6.253

nāma-saṅkīrtana — chanting the Hare Kṛṣṇa mantra — CC Madhya 3.139

nāma-saṅkīrtana — chanting the mahā-mantra — CC Antya 20.35

nāma-saṅkīrtana kari' — chanting the Hare Kṛṣṇa mantra — CC Antya 19.57

nāma-saṅkīrtanam — chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 22.132

nāma upadeśa kari' — instructing about the process of chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 3.138

nyasta-aṅgam — having touched the Deity's various limbs with the chanting of appropriate mantras — SB 11.27.24

nyasya — after placing the letters of the mantra — SB 10.6.21

om — the Vedic mantra praṇava — SB 7.15.31

om — affirmation by the mantra om — SB 10.2.14

pada-krama — the special sequential arrangement of mantras — SB 12.13.1

padāni — the three-line Gāyatrī mantra — SB 11.16.12

pāñcadaśyam — produced by chanting the fifteen hymns known as Sāmidhenī mantras — SB 6.4.27-28

pavitraiḥ — by the all-auspicious mantras — SB 3.13.25

praṇavam — the Vedic mantra oṁkāra — SB 7.15.42

praṇavam — the oṁkāra mantra — SB 8.4.17-24

puruṣa-sūktena — with the Vedic mantra known as Puruṣa-sūkta — SB 10.1.20

rakṣā — by chanting protective mantras — SB 10.13.23

rāśīḥ — the accumulation (of mantras) — SB 12.6.50

ṛcaḥ — the mantras of the Ṛg Veda — SB 12.12.63

ṛk — Vedic mantras — CC Madhya 25.99

ṛṣayaḥ — the sages (who compiled the Vedic mantras) — SB 10.87.15

ruśatīḥ — strong by chanting of a mantra — SB 9.9.23-24

śabda-brahma — the transcendental sound vibration (the Hare Kṛṣṇa mantra) — SB 6.16.51

ṣaḍbhiḥ — by the six (purification of place, time, substance, the doer, the mantras and the work) — SB 11.21.15

sāma-gaḥ — engaged as the reciter of the Sāma Veda mantras — SB 9.7.22

saṁjīvanyā — by the Saṁjīvanī mantra — SB 8.11.47

sāmnām — the mantras of the Sāma Veda — SB 12.6.52-53

sāmnām — of the sāma-mantras — SB 12.6.76-77

sandhyā-ādi vandana — regular chanting of the mantras — CC

Madhya 24.332

saṅkīrtana — chanting the Hare Kṛṣṇa mantra — CC Adi 5.162, CC Adi 17.79

saṅkīrtana — congregational chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.34

saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 17.121, CC Adi 17.221, CC Antya 14.100

saṅkīrtana — congregational chanting of the Hare Kṛṣṇa mantra — CC Madhya 6.103

saṅkīrtana-yajñe — performing the yajña of chanting the Hare Kṛṣṇa mantra — CC Antya 20.9

saṅkīrtanena — simply by performing the saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mantra — CC Madhya 20.347

śānti — bringing peace by propagating the Hare Kṛṣṇa mahā-mantra — CC Madhya 6.104

sarva-mantra-vicāraṇa — consideration of the different types of mantras — CC Madhya 24.330

sarva-vāk-mayaḥ — consisting of all Vedic mantras — SB 9.14.48

śastra-astra-pūgaiḥ — by the bunches of weapons and mantras — SB 6.10.27

ṣaṭ-aṅga-ṣaṭ-padī — of the eighteen-syllable mantra with sixfold divisions — Bs 5.3

saumaṅgalya-giraḥ — whose chanting of mantras and hymns purified the environment by their vibration — SB 10.5.5

sāvitrīm — the Gāyatrī mantra — SB 5.9.5, SB 8.18.14

sei ṛk — those same Vedic mantras — CC Madhya 25.99

siddha-mantrā — perfected in chanting mantras — CC Antya

17.35

siddha-mantra-japa — chanting of a perfect mantra — CC Antya 16.143

śikhayā — by the "crown" mantra — SB 11.27.22

śīrṣṇā — by the "head" mantra — SB 11.27.22

śrī-nāma-maṅgala — the auspicious Hare Kṛṣṇa mahā-mantra — CC Adi 10.75

śruti — Vedic mantras — CC Madhya 6.151

śrutiḥ — Vedic mantras — CC Madhya 19.141

stutibhiḥ — by chanting auspicious mantras — SB 8.16.57

sūkta-vākyaiḥ — with Vedic mantras — SB 8.8.14

sūktena — by chanting the Vedic mantra known as Puruṣa-sūkta — SB 8.16.51-52

sva-mantrataḥ — by the Deity's own mantra — SB 11.3.52-53

svadhā — by offering the mantra svadhā — SB 11.17.50

svāhā — by offering the mantra svāhā — SB 11.17.50

svanaḥ — whose sounds (Vedic mantras) — SB 5.18.26

svasti-ayanam — Vedic mantras (by the brāhmaṇas) — SB 10.5.1-2

tāsām — of all the Vedic mantras — CC Madhya 6.142

tat — for those mantras — SB 12.6.64-65

tat-abhimantritam — consecrated by the mantra of Bhadra Kālī — SB 5.9.16

tat tvam asi — the Vedic mantra tat tvam asi ("you are the same") — CC Adi 7.129

tattva-vinyāsaḥ — establishing the expansions and potencies of the Lord within the various limbs of the Deity by chanting the respective mantras — SB 11.27.16-17

trayī-mayaḥ — which is worshiped by the Gāyatrī mantra (om bhūr bhuvaḥ svaḥ tat savitur, etc) — SB 5.21.12

tri-padām — the Gāyatrī mantra — SB 11.17.25

triṁśat-aṣṭa-uttara-mantra-vargaḥ — in the category of thirty-eight important Vedic mantras — SB 8.7.29

ucca saṅkīrtana — loud chanting of the Hare Kṛṣṇa mantra — CC Antya 3.72, CC Antya 3.76

uccakaiḥ — by loud chanting of the mantras — SB 6.9.2

uktibhiḥ — by chanting different mantras — SB 4.21.34

upadraṣṭre — unto the upadraṣṭā, the priest acting as overseer to hear and check the mantras — SB 9.16.21-22

upahavaiḥ — by mantras of invocation — SB 4.19.28

upāsti — worship (by chanting the Gāyatrī mantra) — SB 11.27.11

uttamaḥ-śloke — whose glories are chanted by the exalted mantras of the Vedas — SB 10.23.43-44

vācā — by chanting the mantra — SB 9.1.15

vācaḥ — Vedic rituals and mantras — SB 11.14.5-7

vareṇyam — the supreme worshipable, who is worshiped by the Gāyatrī mantra — SB 8.5.26

varma — defensive armor made of a mantra — SB 6.8.1-2, SB 6.8.3

vaṣaṭ-kāram — the mantra beginning with the word vaṣaṭ — SB 9.1.15

vidyā-yogena — by mantra and ingredients — SB 4.14.35

vidyayā — with the mantra — SB 6.8.7

vidyayā — by the spiritual mantra — SB 6.16.29

vidyayā — mantra — SB 6.16.50

vidyayā — by the mantras — SB 10.40.5

yajuḥ-gaṇam — the collection of Yajur mantras — SB 12.6.52-53

yajuḥ-gaṇān — yajur-mantras — SB 12.6.64-65

yajuḥ-kāmaḥ — desiring to have the yajur-mantras — SB 12.6.72

yajūṁṣi — yajur- mantras — SB 12.6.73

yajūṁsi — these yajur-mantras — SB 12.6.64-65

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musical notes

avādayan — accompanied musically — SB 10.18.10

bājanā bājāya — accompanied by a musical band — CC Madhya 8.14

bheryaḥ — a kind of musical instrument — SB 10.5.5

cāraṇa — the residents of the planets where people are by nature great musicians and singers — SB 6.3.19

ḍamaru — a kind of musical instrument — CC Adi 17.99

divya-gīta — transcendental music — CC Madhya 14.224

dundubhayaḥ — a kind of musical instrument — SB 10.5.5

gāna — musical song — CC Madhya 21.128

gandharva — the celestial musicians — SB 3.20.38

gandharva — heavenly musicians — SB 11.2.23

gandharva-apsarasaḥ — the heavenly musicians and dancing girls — SB 11.6.2-4

gāndharvam — musical art — SB 3.12.38

gāndharvam — musical sounds — SB 4.24.23

gītā-ayanaiḥ — accompanied with music — SB 4.4.5

gīta-saṁstuti-vāditraiḥ — with songs, praise and instrumental music — SB 3.22.28

gīta-vāditra — songs and vibrations of drums and other musical instruments — SB 9.10.35-38

gītam — the music — SB 10.29.4

kīrtanīyā — musicians — CC Madhya 10.149

mūrcchitena — and melodious music — SB 2.7.33

nānā-vādya — all kinds of musical parties — CC Madhya 14.110

nānā-vādya — varieties of musical parties — CC Madhya 14.129

nāṭya-saṅgīta-vāditraiḥ — by dancing, by singing and by a musical display — SB 9.23.7-10

nṛtya-gīta-hāsa — dancing, music and laughing — CC Madhya 2.56

nṛtya-vāditra-gītaiḥ ca — by dancing, playing various musical instruments, and singing songs — SB 8.21.6-7

pañcama — the fifth musical note — CC Madhya 17.199

prabhu-kaṇṭha-dhvani — the musical voice of Śrī Caitanya Mahāprabhu — CC Madhya 17.197

saha-tumburuḥ — along with his tumburu (musical instrument) — SB 1.13.38

saṅgīte — in music — CC Madhya 10.116

śravaṇam — the ear (for hearing some sweet music) — SB 7.9.40

śrī-gandharvāḥ ūcuḥ — the inhabitants of Gandharvaloka (who are usually engaged as musicians of the heavenly planets) said — SB 7.8.50

stobham — as musical entertainment — SB 6.2.14

su-vādya — glorious musical sounds of drums and other instruments — SB 10.12.35

sura-gāyakaiḥ — by celestial musicians — SB 3.22.33

svara — musical rhythm — SB 2.1.36

svara — of musical tones — SB 10.34.23

svara — of musical sound — SB 10.35.14-15

svara-jātīḥ — pure musical tones — SB 10.33.9

svarāḥ — music — SB 3.12.47

tūrya — musical instruments — SB 10.42.33

tūrya — of musical instruments — SB 10.53.32

tūryāṇi — musical instruments — SB 10.44.31

tūryeṣu — the musical instruments — SB 10.42.36, SB 10.44.29

tūryeṣu — as the musical instruments — SB 10.43.31

vādakau — both playing musical instruments — SB 10.18.13

vāditra — of these vibrations of musical sound — SB 8.18.7

vāditra — and instrumental music — SB 10.71.24

vāditra — musical performance — SB 11.8.18

vāditra — musical instruments — SB 11.11.34-41

vāditra — and players of musical instruments — SB 12.8.22

vāditra-gīta — different varieties of music and singing — SB 10.7.4

vāditram — the art of playing musical instruments — SB 4.15.19

vāditrāṇām — of the musical instruments — SB 8.8.26

vāditrāṇi — musical instruments — SB 3.24.7, SB 10.5.13

vāditrāṇi — music — SB 10.75.9

vādya — with musical accompaniment — SB 10.16.27

vādya — with instrumental music — SB 10.35.20-21

vādya — by the music — SB 10.42.37

vādya — instrumental music — SB 10.58.49

vādya — and playing musical instruments — SB 10.90.12

vādya — music — CC Adi 13.106

vādya — musical sounds — CC Adi 17.173, CC Madhya 4.56

vādya — musical performance — CC Adi 17.205

vādya — of musical instruments — CC Madhya 13.14

vādya — musical vibration — CC Antya 10.47

vādya-ādira — of musical instruments — CC Madhya 13.50

vādya-dharāḥ ca — those who played on musical drums — SB 10.12.34

vādya-nṛtya — music and dance — CC Adi 13.96

vādya-vādakāḥ — instrumental musicians — SB 10.53.42-43

vādyaiḥ — with the musical sound — SB 10.33.15

vādyam — instrumental music — SB 12.8.24

vādyāni — music — SB 10.15.39

vādyena — with the playing of musical instruments — SB 10.62.2

vīṇām — a musical stringed instrument — SB 1.6.32

vīṇām — a musical instrument — SB 4.8.38

Raga & ragani

gujjarī-rāgiṇī — the gujjarī mode of singing — CC Antya 13.79

aṅga-rāga — body ointment — SB 10.48.8

antaka-uragāt — from the great serpent of time, which brings death — SB 8.2.33

anurāga — feelingly — SB 1.9.11

anurāga — attachment — SB 3.2.14, SB 3.3.7, SB 4.26.23, CC Adi 7.143, CC Madhya 11.50, CC Antya 20.19

anurāga — with great affection — SB 3.8.6

anurāga — attraction — SB 3.15.25

anurāga — in great ecstasy — SB 5.3.6

anurāga — of attachment — SB 5.7.12, SB 5.25.5, CC Antya 2.168

anurāga — out of love — SB 5.8.25

anurāga — lustful — SB 5.24.16

anurāga — affectionate — SB 10.30.2, SB 10.39.16

anurāga — with loving affection — SB 10.39.29

anurāga — by affection — SB 10.49.27

anurāga — affection — SB 10.51.23-26, CC Madhya 8.103, CC Antya 20.49

anurāga — loving attraction — SB 10.59.44, SB 10.61.5

anurāga — love — CC Adi 4.170

anurāga — attachments — CC Adi 4.175

anurāga — further attachment — CC Madhya 19.178

anurāga — subattachment — CC Madhya 23.42

anurāga — of sentiments of attractions — MM mantra 42

anurāga-anta — up to the end of subecstatic love — CC Madhya 24.33

anurāga-āveśita-cittaḥ — the brāhmaṇa who was absorbed in love for his son — SB 5.9.6

anurāga-hāsa — with kind smiling — SB 3.4.10

anurāga-kalayā — loving — SB 3.16.11

anurāga paryanta — up to subecstatic love — CC Madhya 24.33

anurāga-sīmā — up to the limit of subordinate spontaneous love — CC Madhya 23.55

anurāgaḥ — affection — SB 4.21.50

anurāgaḥ — loving affection — SB 10.26.13

anurāgaḥ — steady attraction — SB 10.60.46

anurāgaḥ — attachment — SB 11.2.40, CC Adi 7.94, CC Madhya 9.262, CC Madhya 23.41, CC Madhya 25.141, CC Antya 3.179, CC Antya 20.16

anurāgaḥ — the love — CC Adi 4.131

anurāgaḥ — fondness — NBS 16

anurāgam — popularity — SB 5.4.5

anurāgam — the loving attraction — SB 10.46.29

anurāgam — the great affection — SB 10.49.5-6

anurāgam — loving attraction — NBS 49

anurāgāt — out of love — MM mantra 41

anurāgataḥ — by feeling — SB 4.7.11

anurāgāya — for loving attraction — SB 10.23.32

anurāge — attraction — CC Madhya 2.48, CC Madhya 9.149

anurāge — with transcendental feeling — CC Madhya 21.119

anurāgeṇa — with love — SB 6.18.27-28

anurāgeṇa — with affection — SB 10.47.65

anurāgera — of real affection — CC Antya 10.6

anurāgī — affectionate — CC Madhya 12.31

anurāgī — a deeply attached devotee — CC Antya 4.62

anurāgi — attached — NoI: verse 8

apeta-rāgam — without affection — SB 4.26.25

apsaraḥ-kinnara-uragaiḥ — and by the Apsarās, Kinnaras and Uragas — SB 10.4.10-11

āra raghu — and another Raghunātha — CC Adi 10.148

āra raghunātha — and Raghunātha — CC Adi 12.63

arāga-dveṣataḥ — without love or hatred — Bg 18.23

bāhya vairāgya — external renunciation — CC Madhya 16.243

bhaṭṭa-raghunātha — Raghunātha Bhaṭṭa Gosvāmī — CC Adi 1.36

bhaṭṭa-raghunātha — Bhaṭṭa Raghunātha — CC Antya 1.3-4

bhaṭṭa raghunātha — Raghunātha Bhaṭṭa Gosvāmī — CC Adi 9.4

candra-āditya-uparāge — at the time of the eclipse of either the moon or the sun — SB 7.14.20-23

candraguptam — Prince Candragupta — SB 12.1.12

citra-sragbhiḥ — with varieties of flower garlands — SB 9.11.31-34

citraguḥ vegavān vṛṣaḥ — Citragu, Vegavān and Vṛṣa — SB 10.61.13

dāsa-raghunātha — Śrīla Raghunātha dāsa Gosvāmī — CC Adi 1.36

dāsa-raghunātha — Raghunātha dāsa Gosvāmī — CC Adi 9.4, CC Madhya 18.49

dāsa-raghunātha — Dāsa Raghunātha — CC Antya 1.3-4

dharma-jñāna-vairāgya — of religion, pure knowledge and renunciation — SB 5.20.40

dūrāgatān — having accompanied Him for a long distance — SB 1.10.33

durāgrahāṇām — undesirable eagerness — SB 3.5.44

ei rāga-mārge — in this spontaneous love — CC Madhya 11.112

ei raghunātha-dāsa — this Raghunātha dāsa Gosvāmī — CC Antya 6.326

ei raghunāthe — this Raghunātha dāsa — CC Antya 6.202

eka vairāgī — a person in the renounced order — CC Antya 6.249

gāḍha anurāga — deep affection — CC Madhya 11.149

gāḍha-anurāgera — of one who has deep attachment — CC Antya 4.62

gandharva-apsarasaḥ, yakṣāḥ, rakṣaḥ-bhūta-gaṇa-uragāḥ, paśavaḥ, pitaraḥ, siddhāḥ, vidyādhrāḥ, cāraṇāḥ — all inhabitants of different planets — SB 2.6.13-16

garagara — disturbed — CC Madhya 17.223

garagara — faltering — CC Madhya 17.228-229

garagara — filled — CC Antya 16.103

gauhyaka-gāndharva-paiśāca-uraga-rākṣasīḥ — (weapons) of the Guhyakas, Gandharvas, witches, celestial serpents and Rākṣasas (man-eaters) — SB 10.55.23

ghoṣa-praghoṣa-ruciram — producing a sound with Their ankle bells that was very, very sweet to hear — SB 10.8.22

gujjarī-rāgiṇī — the gujjarī mode of singing — CC Antya 13.79

guṇa-rāgi — which is somewhat attached to the qualities, name, fame and paraphernalia — SB 6.1.19

indragopaiḥ — because of the indragopa insects — SB 10.20.11

itara-rāga-vismāraṇam — which causes forgetfulness of all other attachment — CC Antya 16.117

jāta-anurāgāḥ — experiencing a great longing or attraction — SB 10.13.33

jāta-vairāgyaḥ — detachment is born — SB 3.27.27

jāta-virāgaḥ — having developed distaste — SB 3.25.26

jāta-virāgāya — to him who has developed detachment — SB 3.32.42

jñāna-vairāgya — of real knowledge and detachment — SB 6.17.31

jñāna-virāga-bhakti-sahitam — together with knowledge, renunciation and devotion — SB 12.13.18

kaiche vairāgya — how do they practice renunciation — CC Madhya 19.125

kathana-anurāga — attracted to discussions — CC Madhya 24.88

khaṭvāṅgaḥ dhundhuhā raghuḥ — Khaṭvāṅga, Dhundhuhā and Raghu — SB 12.3.9-13

kṛṣṇa-anurāga — attraction for Kṛṣṇa — CC Madhya 8.169

mahā-uragāḥ — the residents of the planets where great serpents reside — SB 7.8.37-39

mahā-uragāḥ — big, big serpents — SB 8.2.21

mahā-uragāḥ — big serpents — SB 8.10.47

mahā-uragāḥ — and great serpents — SB 10.74.13-15

mahā-uragaiḥ — by the great serpents who live on the lower planets — SB 7.3.37-38

mahā-uragaiḥ — the inhabitants of the serpent loka — SB 8.2.5

mahā-uragaiḥ — and celestial serpents — SB 10.78.13-15

mahā-uragam — a great snake — SB 7.8.25

mahā-uragān — the great serpents — SB 12.6.17

markaṭa-vairāgya — monkey renunciation — CC Madhya 16.238

markaṭa vairāgya — a renounced life like that of a monkey — CC Antya 2.120

markaṭavairāgya — monkey renunciation — CC Antya 6.14

nava-anurāgam — new attachment — CC Antya 1.136

nava-rāga — of new attraction — CC Madhya 8.195

niragaman — they went out — SB 10.75.16

niragan — they came out (of the fortress) — SB 10.59.12

nirāgasi — unto one who is faultless — SB 1.19.1

niragāt — was situated — SB 1.15.43

niragāt — came out — SB 3.13.18, SB 10.71.23

niragāt — He came out — SB 3.18.6

niragāt — went out — SB 4.13.18

niragāt — came out of the water — SB 5.18.39

niragāt — He went out — SB 10.70.16

padma-rāga — with rubies — SB 3.23.19

padma-rāgaḥ — the ruby — SB 11.16.30

padmarāga — bedecked with rubies — SB 7.4.9-12

padmarāgaḥ — another gem, named Padmarāga — SB 8.8.6

palāila raghunātha — Raghunātha dāsa has gone away — CC Antya 6.177

paṅka-aṅga-rāga-rucirau — whose beautiful transcendental bodies were covered with muddy cow dung and urine — SB 10.8.23

parāga — dust — SB 2.7.4

parāga — of the dust — SB 10.33.34

parāga-sevā — to the service of the flavorful dust — SB 3.7.14

pataga-uragaiḥ — by the Patagas (birds) and Uragas (snakes) — SB 6.7.2-8

prāg-jyotiṣa-puram — to the city of Prāgjyotiṣa-pura, Bhauma's capital (still existing today as Tejpur in Assam) —SB 10.59.2-3

pragāḍha — intense — CC Madhya 4.186

pragalbha — bold — SB 10.41.27

pragalbha — impudent — CC Madhya 5.58

pragalbhā — impudent — CC Madhya 14.149

pragalbhā — the impudent — CC Madhya 14.151

pragalbhayā — effective and strong — SB 11.14.18

prāgalbhya — and bravery — SB 10.43.21-22

prāgalbhya — impudence — CC Madhya 14.135

prāgalbhyam — ingenuity — SB 1.16.26-30

prāgalbhyam — boldness — SB 10.42.22

prāgalbhyayā — the impudence — CC Adi 4.117, CC Madhya 8.190

prāgāt — he went — SB 1.9.1

prāgāt — he went off — SB 10.18.25

prāgāt — went — SB 10.48.12, SB 10.53.20-21

prāgāt — went out — SB 10.53.39

prāgāt — came forward — SB 10.63.30

prāgāt — departed — SB 12.9.7

pragāyan — singing — SB 11.26.25

pragāyantaḥ — singing along with — SB 10.12.7-11

pragāyanti — sing loudly — SB 12.11.47-48

pragāyantyaḥ — singing forth — SB 10.32.1

pragāyantyaḥ — singing loudly — SB 10.35.1

pragāyataḥ — thus singing — SB 1.6.33

pragāyatām — describing — SB 1.5.26

praghoṣa — by the resounding — SB 10.71.14

praghoṣaḥ gātravān siṁhaḥ — Praghoṣa, Gātravān and Siṁha — SB 10.61.15

pragīyamāṇam — unto those who were thus addressing — SB 1.16.13-15

prāgjyotiṣa-patim — the master of the city Prāgjyotiṣa — SB 12.12.39

pragrahiṇam — who was managing the reins of the horses — SB 10.1.34

pragṛhīta — accomplished with — SB 3.5.16

pragṛhīta — taking in hand — SB 4.7.14

pragṛhīta — having taken up — SB 4.17.13

pragṛhīta-aṅghri-padmam — his lotus feet having been taken shelter of — SB 4.6.5

pragṛhīta-pucchaiḥ — the ends of their tails having been caught by Kṛṣṇa and Balarāma — SB 10.8.24

pragṛhya — taking hold of the trunk — SB 2.7.16

pragṛhya — taking up — SB 6.12.1, SB 7.8.14, SB 7.8.27

pragṛhya — taking in hand — SB 7.9.29

pragṛhya — taking in his hand — SB 8.11.30

pragṛhya — completely controlling — SB 8.17.2-3

pragṛhya — holding in hand — SB 9.1.23-24

pragṛhya — taking — SB 9.16.16, SB 10.53.1

pragṛhya — seizing — SB 10.37.4, SB 10.68.6

pragṛhya — taking hold of — SB 10.42.7, SB 10.48.6, SB 10.72.43, SB 10.83.10

pragṛhya — grabbing him — SB 10.43.8

pragṛhya — grabbing — SB 10.44.37

pragṛhya — holding on — SB 10.53.50

pragṛhya — holding — SB 10.83.28

pragṛhyatām — please take — SB 10.22.10

pragṛhyatām — please take back — SB 10.22.19

pragṛṇatām — who were offering praise — SB 11.4.12

pragṛṇatsu — while praying for — SB 4.22.1

pragṛṇīta — described — SB 1.5.10

pragṛṇīta — describe — SB 12.12.51

pūrva-rāga — pūrva-rāga — CC Madhya 23.63

pūrva-rāga — feelings before union — CC Madhya 23.64

pūrva-rāga — previous attachment — CC Antya 1.140

putra-anurāgeṇa — because of affection for the son — SB 9.7.15

rāga — attachment — Bg 2.56, Bg 2.64, Bg 3.34, Bg 4.10, Bg 18.51-53, SB 1.9.26, SB 5.14.27, SB 7.13.34, CC Adi 7.143, CC Madhya 19.178, CC Madhya 23.42

rāga — and attachment — Bg 7.11, Bg 17.5-6

rāga — of attachment — SB 5.11.16

rāga — attachment for material things — SB 5.18.14

rāga — whose luster — SB 5.25.7

rāga — of reddish color — SB 10.21.17

rāga — attachments — SB 10.31.14

rāga — from the cosmetic decorations — SB 12.2.21

rāga — love — CC Adi 4.33

rāga — of love — CC Madhya 8.173

rāga — attraction — CC Madhya 8.194

rāga — spontaneous love — CC Madhya 23.54

rāga — spontaneous devotion — CC Madhya 24.288

rāga-ādayaḥ — material attachment and so on — SB 10.14.36

rāga-andhaḥ — blinded by personal desire — SB 11.25.26

rāga-anuga — of spontaneous attachment — CC Madhya 8.221

rāga-anugā — devotional service following in the wake of spontaneous love — CC Madhya 22.154

rāga-anugataḥ — according to his attachment — SB 10.1.43

rāga-ātmakam — born of desire or lust — Bg 14.7

rāga-ātmikām — devotional service consisting of spontaneous love — CC Madhya 22.154

rāga-bhakta — devotees following spontaneous love — CC Madhya 24.286

rāga-bhakti — spontaneous devotional service — CC Madhya 24.84

rāga-bhaktye — by the discharge of spontaneous devotional service — CC Madhya 24.85

rāga-daśā-anta — up to the point of spontaneous attachment — CC Madhya 24.32

rāga-hīna — who are without spontaneous attachment to Kṛṣṇa — CC Madhya 22.109

rāga-mārga — the path of spontaneous attraction — CC Adi 4.15-16

rāga-mārge — on the path of spontaneous love — CC Adi 4.33, CC Adi 4.265, CC Madhya 8.223, CC Antya 7.24

rāga-mārge — by the path of spontaneous ecstatic love — CC Madhya 21.119

rāga-mārge — on the path of spontaneous loving service — CC Madhya 22.161, CC Madhya 24.292

rāga-mayī — consisting of attachment — CC Madhya 22.152

rāga-udayaḥ — the evoking of ecstatic feelings — CC Adi 17.281, CC Madhya 9.150

rāga-uddeśa — someone's attraction or obstruction — CC Madhya 2.86

rāgaḥ — attachment — SB 6.17.22, SB 7.15.43-44, SB 11.21.29-30, CC Madhya 22.150

rāgam — color — SB 4.26.25

rāgānugā-bhakti — spontaneous devotional service — CC Madhya 22.108

rāgānugā-bhakti — spontaneous devotional service to Kṛṣṇa — CC Madhya 22.164

rāgānugā-bhaktira — of spontaneous devotional service — CC Madhya 22.148

rāgānuga-mārge — on the path of spontaneous love of Kṛṣṇa — CC Antya 5.51

rāgānugā-nāme — named rāgānugā or following after spontaneous devotional service — CC Madhya 22.149

rāgānugāra — of spontaneous love — CC Madhya 22.153

rāgātmikā — spontaneous love — CC Madhya 22.152

rāgātmikā-bhakti — spontaneous devotional service — CC Madhya 22.149

rāgātmikā-uditā — called rāgātmikā, or spontaneous devotional service — CC Madhya 22.150

rāge — in love — CC Adi 4.31

rāge — by the reddish color — CC Madhya 8.173

rāgeṇa — with the coloring cosmetics — SB 10.42.5

rāgera — of spontaneous love — CC Madhya 22.151

rāgera — of tunes — CC Antya 13.128

rāghava — Rāghava Paṇḍita — CC Adi 10.26, CC Madhya 12.157, CC Antya 4.108-110, CC Antya 6.76, CC Antya 6.112, CC Antya 6.114, CC Antya 6.120, CC Antya 6.152, CC Antya 10.55, CC Antya 10.139

rāghava — descendant of King Raghu — CC Madhya 7.96

rāghava — O descendant of Raghu — CC Madhya 9.13

rāghava — Rāghava — CC Madhya 13.42, CC Antya 7.73-74

rāghava-bhavane — in the house of Rāghava — CC Antya 2.34-35

rāghava dāmodara — Rāghava and Dāmodara — CC Antya 7.68

rāghava-mandire — at the temple of Rāghava Paṇḍita — CC Antya 6.101

rāghava paṇḍita — Rāghava Paṇḍita — CC Adi 10.24, CC Madhya 11.89, CC Madhya 13.37, CC Madhya 16.16-17

rāghava paṇḍita — the great scholar named Rāghava Paṇḍita — CC Antya 6.71

rāghava-paṇḍita — Rāghava Paṇḍita — CC Madhya 10.84, CC Madhya 16.204, CC Antya 6.148, CC Antya 10.13

rāghava-paṇḍita cale — Rāghava Paṇḍita was going — CC Antya 12.12

rāghava-paṇḍita-dvārā — through Rāghava Paṇḍita — CC Antya 6.127

rāghava-paṇḍita sane — with Rāghava Paṇḍita — CC Madhya 14.81

rāghava paṇḍite — unto Rāghava Paṇḍita — CC Madhya 15.68

rāghava-paṇḍitera — of Rāghava Paṇḍita — CC Antya 20.117

rāghava-pāśa dilā — delivered to Rāghava Paṇḍita — CC Antya 6.152

rāghava-sahite — with Rāghava Paṇḍita — CC Antya 6.145

rāghava-ṭhākurera — of Rāghava Paṇḍita — CC Antya 6.111

rāghavaḥ — as Lord Rāmacandra — SB 7.1.45

rāghave — Rāghava Paṇḍita — CC Antya 6.76

rāghavera — of Rāghava Paṇḍita — CC Antya 6.122, CC Antya 10.129, CC Antya 10.159

rāghavera ājñā — the order of Rāghava Paṇḍita — CC Antya 10.34

rāghavera ghare — in the house of Rāghava — CC Antya 2.80

rāghavera ghare — at the house of Rāghava Paṇḍita — CC Antya 6.115

rāghavera jhāli — the bags of Rāghava Paṇḍita — CC Adi 10.27

rāghavera jhāli — the bags of Rāghava — CC Antya 10.39

rāghavera jhāli — the bags given by Rāghava — CC Antya 10.128

rāghavera mane — in the mind of Rāghava Paṇḍita — CC Antya 6.108

rāghavere — Rāghava Paṇḍita — CC Madhya 15.92

raghu — Raghu — SB 2.7.43-45, CC Madhya 13.73, CC Madhya 17.90

raghu — Raghunātha dāsa — CC Antya 6.273, CC Antya 6.282

raghu-miśra — Raghu Miśra — CC Adi 12.86

raghu-nātha dekhi' — after seeing Lord Rāmacandra, the descendant of Mahārāja Raghu — CC Madhya 9.18

raghu-nāthe — unto Lord Raghunātha (Lord Rāmacandra) — CC Antya 4.27

raghu-pateḥ — of Lord Rāmacandra — SB 9.11.20

raghu-patiḥ — Lord Rāmacandra — SB 9.10.16

raghu-patim — unto Lord Rāmacandra — SB 9.11.21

raghu-varyāya — the best of the descendants of Raghu — SB 10.40.20

raghuḥ tasmāt — from him Raghu was born — SB 9.10.1

raghunandana — Raghunandana — CC Madhya 10.90, CC Madhya 15.114, CC Madhya 15.116, CC Madhya 15.128-129

raghunandana — my son Raghunandana — CC Madhya 15.115

raghunandana haite — because of Raghunandana — CC Madhya 15.116

raghunandanera kārya — the duty of Raghunandana — CC Madhya 15.131

raghunātha — Śrīla Raghunātha dāsa Gosvāmī — CC Adi 1.110, CC Adi 2.121, CC Adi 3.114, CC Adi 4.277, CC Adi

5.235, CC Adi 6.120, CC Adi 7.171, CC Adi 8.85, CC Adi 9.55, CC Adi 11.61, CC Adi 12.96, CC Adi 14.97, CC Adi 15.34, CC Adi 16.111, CC Madhya 1.287, CC Madhya 3.219, CC Madhya 4.213, CC Madhya 5.161, CC Madhya 6.286, CC Madhya 7.155, CC Madhya 8.313, CC Madhya 9.365, CC Madhya 10.190, CC Madhya 11.243, CC Madhya 12.222, CC Madhya 13.209, CC Madhya 14.257, CC Madhya 15.302, CC Madhya 16.290, CC Madhya 17.234, CC Madhya 18.229, CC Madhya 19.257, CC Madhya 20.406, CC Madhya 21.149, CC Madhya 22.169, CC Madhya 23.127, CC Madhya 24.355, CC Antya 1.223, CC Antya 2.172, CC Antya 3.272, CC Antya 4.239, CC Antya 5.164, CC Antya 6.329, CC Antya 7.173, CC Antya 8.103, CC Antya 9.153, CC Antya 10.162, CC Antya 11.108, CC Antya 12.155, CC Antya 13.139, CC Antya 14.123, CC Antya 15.99, CC Antya 17.73, CC Antya 18.121, CC Antya 19.112, CC Antya 20.153

raghunātha — Raghunātha dāsa Gosvāmī — CC Adi 8.80, CC Adi 8.84, CC Adi 10.103, CC Antya 6.24, CC Antya 6.300, CC Antya 6.306, CC Antya 6.318, CC Antya 11.9, CC Antya 14.10

raghunātha — Raghunātha, the son of Tapana Miśra — CC Adi 10.155

raghunātha — Śrī Raghunātha dāsa Gosvāmī — CC Adi 10.164

raghunātha — Lord Rāmacandra — CC Madhya 9.205, CC Madhya 15.145, CC Madhya 20.298

raghunātha — Raghunātha dāsa — CC Madhya 16.223, CC Madhya 16.231, CC Antya 6.13, CC Antya 6.34, CC Antya 6.42, CC Antya 6.45, CC Antya 6.46, CC Antya 6.51, CC Antya 6.99, CC Antya 6.127, CC Antya 6.144, CC Antya 6.158, CC Antya 6.163, CC Antya 6.179, CC Antya 6.189, CC Antya 6.190, CC Antya 6.194, CC Antya 6.211, CC Antya 6.212, CC Antya 6.221, CC Antya 6.228, CC Antya 6.230, CC Antya 6.240, CC Antya 6.250, CC Antya 6.269, CC Antya 6.271, CC Antya

6.272, CC Antya 6.281, CC Antya 6.298, CC Antya 6.301, CC Antya 6.317, CC Antya 9.71

raghunātha — Raghunātha — CC Madhya 25.179

raghunātha — Rāmacandra — CC Antya 3.81

raghunātha — of Lord Rāmacandra — CC Antya 4.30

raghunātha — Raghunātha Bhaṭṭa Gosvāmī — CC Antya 11.9

raghunātha — Raghunātha Bhaṭṭa — CC Antya 12.143, CC Antya 12.148, CC Antya 13.100, CC Antya 13.101

raghunātha — My dear Raghunātha — CC Antya 13.120

raghunātha-āge — before Lord Rāmacandra — CC Madhya 9.65

raghunātha-anvitam — with Raghunātha dāsa Gosvāmī — CC Antya 3.1

raghunātha-bhaṭṭa — Raghunātha Bhaṭṭa — CC Antya 13.107

raghunātha-bhaṭṭa-gosāñi — Raghunātha Bhaṭṭa Gosvāmī — CC Madhya 18.49

raghunātha bhaṭṭācārya — Raghunātha Bhaṭṭācārya — CC Adi 10.152-154

raghunātha-bhaṭṭācārya — Raghunātha Bhaṭṭa — CC Antya 13.89

raghunātha-bhaṭṭācāryera — of Raghunātha Bhaṭṭa — CC Antya 20.122

raghunātha-bhaṭṭera — Raghunātha Bhaṭṭa — CC Antya 13.94

raghunātha-dāsa — Raghunātha dāsa Gosvāmī — CC Adi 10.91, CC Antya 4.236, CC Antya 14.7, CC Antya 14.72, CC Antya 14.119, CC Antya 16.86, CC Antya 17.71, CC Antya 19.75, CC Antya 20.112

raghunātha-dāsa — Raghunātha dāsa — CC Adi 10.124-126, CC

Madhya 1.283, CC Madhya 16.216, CC Antya 3.169, CC Antya 6.184, CC Antya 6.209, CC Antya 6.245, CC Antya 6.268

raghunātha dāsa — Raghunātha dāsa — CC Madhya 16.222

raghunātha-dāsa-mukhe — from the mouth of Raghunātha dāsa Gosvāmī — CC Antya 3.269

raghunātha-dāsam — Raghunātha dāsa Gosvāmī — CC Antya 6.1

raghunātha-dāsera — of Raghunātha dāsa Gosvāmī — CC Antya 14.83, CC Antya 16.8

raghunātha dekhi' — seeing the temple of Lord Rāmacandra — CC Madhya 9.225

raghunātha-jīva — of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Śrīla Jīva Gosvāmī — CC Madhya 25.281

raghunātha kahe — Raghunātha dāsa said — CC Antya 6.149, CC Antya 6.168

raghunātha-mahā-āśaya — the shelter of Raghunātha dāsa Gosvāmī — CC Adi 5.202

raghunātha-mahimā — the glories of Raghunātha dāsa — CC Antya 6.262

raghunātha-milana — meeting with Raghunātha dāsa Gosvāmī — CC Antya 6.12

raghunātha nivedaya — Raghunātha dāsa inquires — CC Antya 6.231

raghunātha purī — Raghunātha Purī — CC Adi 11.42

raghunātha-upāsaka — worshiper of Lord Rāmacandra — CC Antya 13.92

raghunātha vaidya — Raghunātha Vaidya — CC Adi 10.124-126

raghunātha vaidya — the physician Raghunātha — CC Adi 11.22

raghunātha-vivaraṇe — the description of Raghunātha dāsa — CC Antya 6.257

raghunāthaḥ — Raghunātha dāsa — CC Antya 6.263

raghunāthe — Lord Rāmacandra — CC Madhya 9.198

raghunāthe — Raghunātha dāsa — CC Antya 6.21, CC Antya 6.22, CC Antya 6.138, CC Antya 6.205

raghunāthe — unto Raghunātha dāsa — CC Antya 6.31, CC Antya 6.49, CC Antya 6.118, CC Antya 6.210

raghunāthe — upon Raghunātha — CC Antya 6.206

raghunāthe — with Raghunātha dāsa — CC Antya 6.267

raghunāthe — to Raghunātha dāsa — CC Antya 6.293

raghunāthe — unto Raghunātha Bhaṭṭa — CC Antya 13.136-137

raghunāthe chāḍāila — released Raghunātha dāsa — CC Antya 6.31

raghunāthe dilā — delivered to Raghunātha dāsa — CC Antya 6.94

raghunāthe kahe — he said to Raghunātha dāsa — CC Antya 6.165

raghunāthe kahe — He said to Raghunātha dāsa — CC Antya 6.208

raghunāthe lañā — taking Raghunātha dāsa — CC Antya 6.166

raghunāthera — of Śrīla Raghunātha Gosvāmī — CC Madhya 2.94

raghunāthera — of Lord Rāmacandra — CC Antya 4.31, CC Antya 4.40, CC Antya 13.99

raghunāthera — of Lord Raghunātha — CC Antya 4.42

raghunāthera — of Raghunātha dāsa — CC Antya 6.35, CC Antya 6.161, CC Antya 6.201, CC Antya 6.204, CC Antya 6.244, CC Antya 6.266, CC Antya 6.308, CC Antya 6.309, CC Antya 6.309, CC Antya 6.325

raghunāthera — of Raghunātha Bhaṭṭa — CC Antya 13.95

raghunāthera — of Raghunātha dāsa Gosvāmī — CC Antya 16.151

raghunāthera bhāgye — by the great fortune of Raghunātha dāsa — CC Antya 6.88

raghunāthera caraṇa — the lotus feet of Lord Raghunātha — CC Madhya 15.146, CC Antya 4.38, CC Antya 4.41

raghunāthera kaṇṭhe — in the throat of Raghunātha dāsa Gosvāmī — CC Madhya 2.84

raghunāthera milana — the meeting of Raghunātha dāsa — CC Antya 6.328

raghunāthera pāya — unto the lotus feet of Lord Raghunātha — CC Madhya 15.149

raghunāthera pitā — the father of Raghunātha dāsa — CC Antya 6.248

raghunāthera upare — unto Raghunātha dāsa — CC Antya 6.122

raghunāthere — to Raghunātha dāsa — CC Antya 6.233

raghunāthere bāndhila — he arrested Raghunātha dāsa — CC Antya 6.20

raghupateḥ — of Lord Śrī Rāmacandra — SB 9.10.20

raghupati upādhyāya — a brāhmaṇa named Raghupati Upādhyāya — CC Madhya 19.92

raghupati upādhyāya — Raghupati Upādhyāya — CC Madhya

19.97

rāgī — very much attached — Bg 18.27

rūpa-raghunātha — Rūpa and Raghunātha — CC Madhya 2.93

rūpa-sanātana-raghunātha-īśvara — to the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī — CC Antya 11.4

sa-anurāga — affectionate — SB 4.16.9, SB 10.58.3

sa-anurāga-avalokanam — one who is looking toward the devotees with great affection — SB 4.8.51

sa-anurāgam — with great affection — SB 5.4.4

sa-rāgaḥ — with sound — SB 1.13.22

saha-gaṇa-raghunātha-anvitam — with Raghunātha dāsa Gosvāmī and his associates — CC Antya 2.1

sampragamyaḥ — extending over — Bs 5.34

sāragham — the honey — SB 10.15.43

saraghāyām — in the womb of his wife Saraghā — SB 5.15.14-15

sragbhiḥ — with wreaths — SB 3.23.14-15

sragbhiḥ — with garlands — SB 4.21.1, SB 9.11.28, SB 10.42.33

sragbhiḥ — by flower garlands — SB 8.21.6-7

sragbhiḥ — and flower garlands — SB 11.3.52-53

sragvī — decorated with garlands of flowers — SB 7.13.41

sragvī — wearing a flower garland — SB 8.8.32

sragvī — decorated with a flower garland — CC Adi 5.214, CC Madhya 8.140

sragvī — garlanded with flowers — CC Madhya 8.81

sragvi-alaṅkṛtaḥ — being decorated with a garland — SB 9.10.49

śrī-raghunandana — Raghunandana — CC Adi 10.78-79, CC Madhya 13.46

śrī-raghunandana — Śrī Raghunandana — CC Adi 10.119, CC Madhya 11.92, CC Madhya 15.112, CC Madhya 15.113, CC Madhya 16.18

śrī-raghunandana — Lord Śrī Rāmacandra — CC Madhya 9.214

śrī-raghunātha — Śrī Raghunātha — CC Adi 12.86

śrī-raghunātha — Raghunātha dāsa Gosvāmī — CC Antya 20.144-146

śrī-raghunātha-caraṇa — the lotus feet of Lord Rāmacandra — CC Madhya 15.150

śrī-raghunātha-dāsa — Śrī Raghunātha dāsa Gosvāmī — Ādi 17.336, CC Antya 20.96-98, CC Adi 17.335-336

śuṣka-vairāgya — dry renunciation — CC Madhya 23.105, CC Antya 8.65

svarūpa-rūpa-raghunāthadāsa — Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī — CC Adi 13.124

svarūpera raghu — the Raghunātha of Svarūpa Dāmodara — CC Antya 6.203

tina-cāri rāga — three or four different tunes — CC Antya 13.128

tina raghunātha — three Raghunāthas — CC Antya 6.203

turaga — horses — SB 1.9.34

turaga — the horse — SB 9.8.19

turaga-medhaṣāṭ — he will be known as Turaga-medhaṣāṭ (a per-

former of many horse sacrifices) — SB 9.22.37

turagān — horses — SB 8.18.32

uparāga — the eclipse — CC Adi 13.100

uparāga-chale — on the event of the lunar eclipse — CC Adi 13.100

uparāgaḥ — an eclipse — SB 10.82.1

uparāgaḥ — the influence — SB 11.23.56

uparāgaiḥ — and eclipses — SB 10.84.32-33

uparāgam — an eclipse — SB 5.24.3

uraga — snakes — SB 2.6.43-45, SB 2.7.24, SB 5.25.7

uraga — of the snakes — SB 10.16.7

uraga — celestial serpents — SB 10.76.6

uraga — of all the serpents — SB 12.6.18

uraga-indra — on Śeṣa — SB 4.7.42

uraga-indra — of lordly serpents — SB 10.87.23

uraga-indra — of serpents — CC Madhya 8.224, CC Madhya 9.123

uraga-rāja — of the great serpent Vāsuki — SB 6.12.3

uragāḥ — serpents — SB 4.10.10

uragāḥ — denizens of Nāgaloka — SB 4.24.12

uragaḥ — the serpent — SB 4.29.6

uragaḥ — a snake — SB 10.55.18, SB 10.59.7

uragaiḥ — the inhabitants of Nāgaloka — SB 4.1.22

uragaiḥ — by the serpents (sarpa-gaṇa) — SB 9.7.2

uragam — snake — SB 1.18.30, SB 1.18.39

uragam — unto the snake — SB 2.7.28

uragam — a snake — SB 10.6.8, SB 10.37.4, SB 10.37.5, SB 10.44.36

uragān — serpents — Bg 11.15

uragān — the great serpents — SB 7.4.5-7

vairāgī — of the renounced order — CC Madhya 4.103

vairāgī — a person in the renounced order of life — CC Antya 2.117

vairāgī — a person in the renounced order — CC Antya 2.124, CC Antya 6.223

vairāgī — mendicant — CC Antya 3.105

vairāgī ha-ilā — became mendicants — CC Madhya 18.210

vairāgī hañā — being in the renounced order — CC Antya 6.224, CC Antya 6.225, CC Antya 8.16

vairāgīra — of a person in the renounced order — CC Antya 6.222, CC Antya 6.226

vairāgya — detachment — SB 1.2.12, SB 1.9.26, SB 3.5.42, SB 5.5.28, SB 11.19.13

vairāgya — renunciation — SB 3.13.39, SB 3.24.32, SB 3.25.18, SB 4.23.18, SB 5.4.1, CC Antya 1.201, CC Antya 6.220, CC Antya 6.254, CC Antya 6.325

vairāgya — with renunciation — SB 3.25.27

vairāgya — and renunciation — SB 3.25.43, SB 12.3.14

vairāgya — by detachment — SB 3.31.48, SB 11.9.11

vairāgya — renunciation or nonattachment — SB 5.19.9

vairāgya — and detachment — SB 11.18.40-41

vairāgya — concerning renunciation of material things — SB 12.13.11-12

vairāgya — renouncement — CC Adi 10.22

vairāgya — of renunciation — CC Madhya 6.75, CC Antya 6.263

vairāgya — detachment from everything that does not help develop Kṛṣṇa consciousness — CC Madhya 6.254

vairāgya — of the renounced order — CC Madhya 7.30

vairāgya — regulative principles of the renounced order of life — CC Madhya 7.32

vairāgya — complete renunciation — CC Antya 6.15

vairagya — detachment — SB 11.19.8

vairāgya-ādi — the path of renunciation and so on — CC Madhya 22.145

vairāgya-dharma — from the life of a mendicant — CC Antya 3.105

vairāgya-lakṣmīm — the fortune of renunciation — CC Madhya 24.348

vairāgya-pradhāna — mostly in the renounced order of life — CC Antya 2.88

vairāgya-sāram — the entire purport of renunciation — SB 3.5.46

vairāgya-śikṣaṇa — teaching about the order of renunciation — CC Antya 2.168

vairāgya-śikṣaṇa — instruction on the renounced order of life — CC Antya 4.80

vairāgyaḥ — detachment — SB 11.9.30

vairāgyam — renunciation — Bg 13.8-12, SB 7.13.35, SB 12.12.5

vairāgyam — detachment — Bg 18.51-53, SB 1.2.7, SB 3.7.39, SB 3.32.23, SB 4.29.36-37, SB 10.89.14-17, SB 11.19.25, SB 11.19.27

vairāgyam — the cultivation of renunciation — SB 11.20.31

vairāgyam — dry renunciation — CC Madhya 22.146

vairāgyataḥ — by detachment — SB 11.20.32-33

vairāgye — by the renunciation — CC Madhya 20.82

vairāgyeṇa — by detachment — Bg 6.35, SB 3.32.34-36

vairāgyeṇa — with renunciation — SB 3.27.22

vairāgyeṇa — by renunciation — SB 3.33.24-25

vairāgyera — of the renunciation — CC Antya 6.311

vairāgyera nāhi bhāsa — there is no trace of renunciation — CC Antya 8.16

vidhi-rāga-mārge — in the process of devotional service under regulative principles or in spontaneous love — CC Madhya 24.352

vidyādhara-mahā-uragāḥ — the Vidyādharas and the great serpents — SB 11.31.2-3

virāga — detachment — SB 4.22.26

virāga — and detachment — SB 12.12.55

virāga — separation — CC Madhya 8.194

virāgaḥ — detachment — SB 3.3.22, SB 7.13.36, SB 11.18.12

virāgaḥ — detached — SB 3.29.3

virāgaḥ — renunciation — SB 6.5.40

virāgāḥ — not interested in material life — SB 3.15.47

virāgāḥ — detached — SB 3.32.10

virāgāya — for detachment — SB 3.23.56

vīta-rāgāḥ — in the renounced order of life — Bg 8.11

yukta-vairāgya — of proper renunciation — CC Madhya 23.105

Svara

pika-svara-kaṇṭha — a very sweet voice like a cuckoo's — CC Antya 13.128

su-svara-akṣara — by her sweet voice — SB 5.2.6

su-svaram — in a very sweet voice — SB 6.14.53

su-svaram — it was very sweet to hear — SB 9.10.25

su-svaram — loudly — SB 10.32.1, SB 10.39.31, SB 10.44.44

susvaram — loudly — SB 4.28.47

svara — singing meter — SB 1.6.32

svara — musical rhythm — SB 2.1.36

svara — with the sweet sounds — SB 4.6.29

svara — of musical tones — SB 10.34.23

svara — of musical sound — SB 10.35.14-15

svara — tone of voice — SB 10.55.33

svara — vowels — SB 11.21.38-40, SB 12.6.43

svara — sounds — MM mantra 18

svara-bhaṅga — faltering of the voice — CC Madhya 15.279

svara-bhaṅga — faltering voice — CC Madhya 25.68

svara-bhaṅge — with faltering of the voice — CC Madhya 15.164

svara-bheda — choking of the voice — CC Madhya 2.72

svara-brahmaṇi — in spiritual sound — SB 6.5.22

svara-jātīḥ — pure musical tones — SB 10.33.9

svaraḥ — vowels — SB 3.12.47

svaraḥ — the different intonations — SB 11.12.17

svarāḥ — music — SB 3.12.47

svaraiḥ — by their voices — SB 10.72.22

svaram — voice — SB 6.14.47

svaram — a sound — SB 10.79.6

svaram — the fifteen vibrations produced with anusvāra — SB 11.14.34

svaram — the sacred sound oṁkāra — SB 12.11.11-12

svarasaḥ — Svarasa — SB 5.20.10

uccaiḥ-svara — loud voice — CC Madhya 13.120

vaṁśī-svara-ādi — such as the vibration of the flute — CC Madhya 23.50

hymns

adhvaryuḥ — a person who recites hymns from the Yajur Veda and performs ritualistic ceremonies — SB 9.7.22

anuvākaiḥ — by Vedic hymns — SB 3.13.33

aṣṭādaśa-akṣara-mantre — by the hymn composed of eighteen letters — CC Adi 5.221

astra-anvitaiḥ — with hymns (mantras) — SB 4.5.23

brahma — Gāyatrī hymns — SB 3.14.32

brahma-ghoṣa — with the sounds of the Vedic hymns — SB 4.4.6

brahma-ghoṣeṇa — by chanting the hymns of the Vedas — SB 1.11.18

brahma-mayena — just consistent with the words of the Vedic hymns — SB 4.9.4

brāhmam astram — hymns of the brāhma (nuclear) weapon — SB 1.7.27

chandaḥ — Vedic hymns — SB 3.5.41

chandaḥ-mayaḥ — personified Vedic hymns — SB 2.7.11

chandaḥ-mayam — in the form of the Vedic hymns — SB 4.18.14

chandāṁsi — the Vedic hymns — Bg 15.1, SB 1.4.28-29, SB 2.1.31, SB 8.20.25-29, SB 12.8.7-11

chandāṁsi — Vedic hymns — SB 10.45.48

chandasām — of the Vedic hymns, such as Gāyatrī — SB 2.6.1

chandobhiḥ — by Vedic hymns — Bg 13.5

chandobhiḥ — by the Vedic hymns — SB 10.28.17

dvija-mantra-vācakaiḥ — with chanting of Vedic hymns by qualified brāhmaṇas — SB 10.7.4

gāyatrī — the Gāyatrī hymns — Bg 10.35

gāyatrī — the principal Vedic hymn — SB 3.12.45

kāma-gāyatrī — hymns of desire — CC Madhya 8.138

kāma-gāyatrī-mantra-rūpa — the hymn known as Kāma-gāyatrī — CC Madhya 21.125

kṛṣṇa-mantra — the hymn of Kṛṣṇa (Hare Kṛṣṇa) — CC Adi 7.72

kṛta-svastyayanam — engaging them in chanting auspicious Vedic hymns — SB 10.7.5

mahā-mantra — topmost hymn — CC Adi 17.212

mahā-mantrera — of the supreme hymn — CC Adi 7.83

mantra — hymns — SB 3.13.39, SB 4.8.58, SB 5.3.2, CC Adi 7.74, CC Adi 12.24

mantra — Vedic hymns — SB 4.6.9, SB 10.23.10-11, SB 10.23.48-49, SB 12.6.40-41

mantra — of Vedic hymns — SB 4.29.45

mantra — hymn — CC Adi 7.72, CC Adi 7.81

mantra — the hymn — CC Adi 7.81, CC Adi 12.23

mantra — this hymn — CC Antya 16.71

mantra-auṣadhi — hymns and herbs — CC Adi 17.201-202

mantra-hīnam — with no chanting of the Vedic hymns — Bg 17.13

mantra paḍi’ — chanting hymns — CC Antya 18.61

mantra pāñā — getting the hymn — CC Antya 16.71

mantra-vidaḥ — the great chanter of the Vedic hymns — SB 2.4.17

mantra-vidaḥ — completely expert in chanting the Vedic hymns — SB 10.7.17

mantra-vidaḥ — experts in reciting the Vedic hymns — CC Madhya 22.20

mantra-vit — knowing how to chant the Vedic hymns — SB 6.1.56-57

mantraḥ — the Vedic hymns — SB 4.7.45

mantraḥ — chanting of the Vedic hymns — SB 9.6.35-36

mantrāḥ — specific hymns to offer to a particular demigod — SB 2.6.26

mantram — hymn — SB 5.18.29

mantram — the hymn — SB 10.22.4

mantrāṇām — of the Vedic hymns — SB 5.7.6

mantreṇa — by this hymn, or mantra — SB 4.8.54

pāñcadaśyam — produced by chanting the fifteen hymns known as Sāmidhenī mantras — SB 6.4.27-28

puṇya-ślokasya — of one whose glories are sung by Vedic hymns — SB 1.14.1

puṣkalābhiḥ — Vedic hymns — Bg 11.21

ṛṣi-kulyām — like a series of Vedic hymns — SB 3.16.13

sahasra-śīrṣā-ādi kari' — by the Vedic hymns beginning with sahasra-śīrṣā (Ṛg Veda-saṁhitā 10901) — CC Madhya 20.292

sāma-ṛk-yajurbhiḥ — with the hymns of the Sāma, Ṛg and Yajur Vedas — SB 12.11.47-48

saṁstavaiḥ — with beautiful hymns — SB 11.13.41

sandadhe — chanted the hymns — SB 1.7.20

śāstram — Vedic hymns not pronounced before — SB 3.12.37

saumaṅgalya-giraḥ — whose chanting of mantras and hymns purified the environment by their vibration — SB 10.5.5

ṣoḍaśa-ṛcā — with the hymn Puruṣa-sūkta, consisting of sixteen lines of verse — SB 11.27.38-41

śruti-gaṇa — the authorities of Vedic hymns — CC Madhya 9.133

śruti-hāri-gītāḥ — whose songs defeat the Vedic hymns and are pleasing to the ear — CC Antya 1.159

śrutiḥ — the Vedic hymns — CC Madhya 6.142

stomam — hymns — SB 3.21.34

stotreṇa — by the hymn — Bs 5.28

stutibhiḥ — with beautiful hymns — SB 11.19.20-24

stuvanti — are singing hymns — Bg 11.21

sūktaiḥ — by Vedic hymns — SB 10.7.11, Bs 5.36

sūkte — Vedic hymns — SB 9.4.4-5

sūktena — the Vedic hymn — SB 11.27.30-31

sūryarcā — by the Vedic hymns worshiping the expansion of Nārāyaṇa within the sun — SB 5.7.13

svāhā — hymns to perform sacrifices — SB 2.7.38

svasti-ayanam — auspicious hymns — SB 10.7.13-15

svasti-vācana-pūrvakam — by chanting the Vedic hymns to perform the purificatory process — SB 10.8.10

tuṣṭuvuḥ — glorified with hymns — SB 10.71.29

upadeśa-mantre — by instruction and hymns — CC Madhya 22.14-15

uttama-śloka — the Personality of Godhead, of whom the Vedic hymns sing — SB 1.18.4

uttama-śloke — who is praised with transcendental hymns — SB 10.23.20-21

vāk-tantyām — in the network of Vedic hymns — SB 1.13.42

veda-mantre — by the power of Vedic hymns — CC Adi 17.161

veda-vāṇī — hymns of the Vedas — CC Madhya 21.106

vidyayā trayyā — by offering selected Vedic hymns of praise, worship and obeisances — SB 11.11.43-45

vyāhṛtayaḥ — the celebrated hymns bhūḥ, bhuvaḥ and svaḥ — SB 3.12.44

yajurbhiḥ — Vedic hymns — SB 4.7.41

yajuṣā — with hymns of the Yajur Veda — SB 4.4.32

song

amṛta-veṇu-gīta — and sweet songs of Your flute — CC Madhya 24.56

amṛta-veṇu-gīta — of the sweet songs of the flute — CC Antya 17.31

anugāyadbhiḥ — vibrating songs sung by them — SB 10.10.2-3

avyakta-pada — who sing unclear songs — SB 5.13.16

bhṛṅgī-gītam — the humming songs of the bumblebees — CC Antya 1.160

cāru-gīta — by the melodious song of Kṛṣṇa's flute — CC Madhya 24.178

ei dhuyā-gāne — in the repetition of this song — CC Madhya 1.56

gāna — songs — CC Madhya 9.81, CC Antya 17.62

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abhirāmāt — from the pleasing vibrations from such glorification — SB 10.1.4

aiche hari-dhvani — such vibration of the chanting of the holy name — CC Madhya 11.96

amiśritāḥ — not confused with the sounds vibrated by Kṛṣṇa

— SB 10.33.9

anugāyadbhiḥ — vibrating songs sung by them — SB 10.10.2-3

anusāgaram — following the vibrations of the sea waves — SB 10.3.7-8

āpūrya — vibrating — SB 10.11.31-32

avādyanta — vibrated — SB 4.1.54-55

avādyanta — vibrated in celebration of Vasudeva's son — SB 10.5.13

bāje — vibrate — CC Madhya 4.56

bājilā — vibrated — CC Antya 14.79

bhūṣaṇa-śiñjita — the vibration of ornaments — CC Antya 17.38

cukūja — vibrated — SB 10.21.2

dhvani — vibration — CC Adi 13.93, CC Madhya 12.111, CC Madhya 17.35, CC Madhya 21.142, CC Antya 17.28

dhvani — the vibration — CC Adi 17.193

dhvani-rūpe — the form of sound vibration — CC Madhya 21.140

dhvanim — the vibration — SB 10.59.6

gāna — the vibration — CC Antya 17.10

ghoṣa-vān — manifesting sound vibration — SB 11.21.38-40

ghoṣaḥ — vibration — Bg 1.19

ghoṣeṇa — by vibration — SB 5.9.15

ghoṣita — filled with vibrations — SB 10.71.14

girā — with the vibrating — SB 8.8.24

girām — of vibrations — Bg 10.25

giram — a vibration of words — SB 10.1.21

giram — vibration — SB 11.11.20

gīrbhiḥ — by such sound vibrations or songs — SB 8.5.25

gīta-vāditra — songs and vibrations of drums and other musical instruments — SB 9.10.35-38

gṛṇan — loudly vibrating — SB 11.27.44

hāhā-kāra — vibration of disappointment — CC Madhya 10.40

hari-bola — the vibration of "Haribol" — CC Madhya 17.45

hari-bola-dhvani — the transcendental sound vibration "Haribol" — CC Madhya 17.189

hari-dhvani — the sound vibration of Hari — CC Adi 7.159

hari-dhvani — the transcendental vibration of Hari — CC Adi 13.98

hari-dhvani — vibration of the holy name, "Hari Hari" — CC Adi 17.223

hari-dhvani — vibrating the transcendental sound — CC Madhya 11.216

hari-dhvani kari' — vibrating the holy name of the Hare Kṛṣṇa mantra — CC Madhya 9.337

hari-dhvani kari' — vibrating the holy name of Hari — CC Madhya 19.42

hari hari — the vibration "Hari, Hari" — CC Adi 17.200

hari hari bali' — vibrating the sounds "Hari Hari" — CC Madhya 3.13

hari hari dhvani — the vibration of Hari, Hari — CC Antya 7.70

huhuṅ-kāra — loud vibrations — CC Madhya 17.112

huṅ-kāra kariyā — making a loud vibration — CC Madhya 17.194

huṅkāra — loud vibrations — CC Adi 6.87

huṅkāra — vibration — CC Adi 13.71

huṅkāra — ecstatic vibrations — CC Madhya 5.146

huṅkāra — loud vibration — CC Madhya 13.82

huṅkāra — a loud vibration — CC Madhya 13.87

huṅkāra — tumultuous sound vibrations — CC Madhya 17.157

huṅkāre — by the vibration — CC Adi 6.113

īrayan — was vibrating — SB 10.7.21

īrayati — vibrates — SB 10.35.2-3

jagarjuḥ — vibrated — SB 10.3.7-8

jaghnire — they vibrated — SB 10.42.33

jaya iti — vibrated the chant "let there be victory" — SB 7.10.68

kākalī — vibration of the flute — CC Antya 17.47

kala-dhvani — the low vibration — CC Antya 15.67

kala-dhvani — the sweet vibration — CC Antya 17.46

kala-kūjitaḥ — the melodious vibration — CC Madhya 23.82-83

kala-veṇu-gītam — sweet vibrations made by playing the flute — SB 10.21.14, CC Madhya 24.176

kare haridhvani — vibrate the holy name of Hari — CC Antya 15.91

kari' hari-dhvani — making the transcendental vibration Hari — CC Madhya 17.189

kīrtanam — vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu) — CC Madhya 9.259-260

kīrtanera dhvani — the vibration of the saṅkīrtana — CC Madhya 11.217

kīrtanera dhvani — vibration of saṅkīrtana — CC Madhya 13.50

kolāhala — vibrations — CC Madhya 1.158

kṛṣṇa-dhvani — vibration of the sound "Hare Kṛṣṇa" — CC Madhya 17.206

kūjat — vibrated by the voice — SB 3.2.27

kūjita — has vibrated — SB 10.35.4-5

kūjitam — vibration of birds' sounds — SB 3.21.42-43

kvaṇantīm — vibrating — SB 10.30.18

kvaṇayan — vibrating — SB 10.44.13

kvaṇita — vibrated — SB 10.21.12, SB 10.35.18-19

mahā-dhvani — great vibration — CC Adi 17.123

mahā-kolāhala — a great, tumultuous sound vibration — CC Antya 10.48

mahā-vākya — transcendental sound vibration — CC Adi 7.128

mahā-vākya — transcendental vibration — CC Madhya 6.174, CC Madhya 6.175

muralī-dhvani — the vibration of the flute — CC Antya 19.42

muralī-niḥsvana — the vibration of Kṛṣṇa's flute — CC Antya 1.156

mūrcchayitvā — vibrating — SB 1.6.32

nāda-ante — at the end of the vibration of om — SB 11.27.23

nādaḥ — sound in its form of unmanifest vibration — SB 10.85.9

nadan — vibrating — SB 4.7.46

nadantaḥ — vibrating — SB 7.5.39-40

nadanti — are vibrating in jubilation — SB 8.21.23

nadat — vibrating — SB 4.25.17

nadatsu — vibrating — SB 4.23.24

nāde — in the sound vibration — SB 7.15.53

nāditām — vibrated by the respective sounds — SB 8.15.20

nāma-ābhāsa haite — from the vibration of nāmābhāsa — CC Antya 3.61

nava-abhra-garjita jini' — conquering the vibrations of new clouds — CC Antya 19.42

neduḥ — vibrated — SB 4.15.8, SB 7.10.68, SB 8.4.2, SB 8.18.7, SB 10.1.33, SB 10.5.5

niḥsare — vibrates — CC Madhya 6.183

niḥsvanaiḥ — by the sound vibrations — SB 8.21.6-7

niḥsvanān — vibration — SB 8.8.13

niḥsvanena — with the loud vibration — SB 10.46.9-13

nija-svare — with the vibration of the flute — CC Antya 16.127

nikūjitam — vibrated — SB 3.23.20

nikūjitam — vibrated by their sounds — SB 4.24.21

nirghoṣam — the resounding vibration — SB 10.43.1

nutā — vibrated — SB 10.82.29-30

om iti — vibrating the sacred syllable om as a sign of assent — SB 10.88.22

oṁkāram — the concise sound vibration — SB 7.15.53

oṁkāram — the sacred vibration om — SB 11.14.34

oṁkārāt — from the subtle vibration oṁkāra — SB 11.21.38-40

padāni — the vibrations — SB 10.90.21

parjanya-ghoṣaḥ — having a sound vibration like that of the clouds — SB 8.20.31

praṇavera — of the sound vibration, oṁkāra — CC Madhya 25.94

praṇeduḥ — created their respective vibrations — SB 3.17.9

prati-dhvani — responsive vibration — CC Madhya 17.206

prati-dhvani nahe — that sound vibration is not an echo — CC Antya 3.71

pratinedire — vibrated — SB 10.6.12

pravartana — are vibrated — CC Madhya 24.315

procyamāna — vibrating — SB 5.2.4

rakṣaḥ-ghnāni — the sound vibration to kill all danger and bad elements — SB 10.6.3

raṇayan — vibrating — SB 1.6.37

raveṇa — by the resounding vibration — SB 10.35.12-13

sa-nādena — with sound vibration — SB 7.12.26-28

śabda — vibration — CC Madhya 24.150, CC Antya 11.55

śabda — the sound vibration — CC Antya 11.56

śabda-ādīn — sound vibration, etc — Bg 4.26

śabda-amṛta — nectarean sound vibrations — CC Antya 17.48

śabda-brahma — the transcendental sound vibration (the Hare Kṛṣṇa mantra) — SB 6.16.51

śabda-gocaraḥ — who is understood by transcendental sound vibration — SB 3.15.11

śabda-yantyaḥ — making sweet vibrations — SB 7.4.9-12

śabdaḥ — sound vibration — Bg 7.8

śabdaḥ — the sound vibration — SB 11.16.34

śabdaḥ — the transcendental sound vibration — SB 11.21.43

śabde — in sound vibration — CC Madhya 21.140

śabde — by vibrating — CC Madhya 24.150

śabde — with the sound vibration — CC Antya 11.58

śabditena — vibrated by — SB 1.18.16

samasta-rephān — all sound vibrations — SB 8.20.25-29

samīritām — vibrated — SB 10.1.21

saṅketa-veṇu-nāde — by the signal of the vibration of the flute — CC Antya 17.24

śaṅkha — of vibrating conchshells — SB 8.21.6-7

sannādaiḥ — with the vibrations — SB 8.2.6

sannādayantī — causing to vibrate — SB 7.4.24

sat-kathāsu — by discussing the transcendental vibration — SB 4.30.36

saumaṅgalya-giraḥ — whose chanting of mantras and hymns pu-

rified the environment by their vibration — SB 10.5.5

se dhvani — that vibration — CC Madhya 21.141

se śabda — that transcendental vibration — CC Antya 3.70

siṁha-nādān — vibrations like those of lions — SB 8.10.19-24

śiva-svanāsu — vibrating with auspicious sounds — SB 3.23.39

śrī-hari-dhvani — vibration of the sound Hari — CC Madhya 1.276

śrotreṇa — by vibration of the ear — SB 2.2.29

svana-ādibhiḥ — by vibrations — SB 5.24.10

svanena — by His roar or the vibration of His name by His devotee Prahlāda Mahārāja — SB 6.8.34

svanena — by the vibration of the sound — SB 10.6.12

svaram — the fifteen vibrations produced with anusvāra — SB 11.14.34

svare — in the vibration — SB 7.15.53

svarita — vibrated — SB 10.31.14

svarita-veṇunā — by the vibrating flute — CC Antya 16.117

tam — that (sound vibration) — SB 7.15.53

tat-niḥsvanita — because of her loud vibration — SB 10.6.15-17

uccāri — I vibrate — CC Madhya 8.133

uccāritam — vibrated — SB 3.21.34

uditam — vibrated — CC Antya 4.175

unninye — vibrated (another gopī) — SB 10.33.9

upakūjita — resounding with the vibration — SB 5.2.4

vācam — the resounding vibration — SB 5.2.10

vāditra — of these vibrations of musical sound — SB 8.18.7

vādya — musical vibration — CC Antya 10.47

vāgbhiḥ — by sound vibrations — SB 5.13.5

vāk — vibration — SB 2.10.19

vāk — a sound vibration — SB 9.20.20

vākya — vibration — CC Madhya 6.175

vaṁśī-dhvani — the vibration of the flute — CC Madhya 21.113

vaṁśī-dhvaniḥ — the transcendental vibration of the flute — CC Antya 1.164

vaṁśī-dhvaniḥ — to the vibration of the flute — CC Antya 1.168

vaṁśī-gīte — by the vibration of the flute — CC Adi 4.244

vaṁśī-gīte — by the vibration of His flute — CC Madhya 24.53

vaṁśī-kalaḥ — the sound vibration of the flute — CC Antya 1.142

vaṁśī-svara-ādi — such as the vibration of the flute — CC Madhya 23.50

vāṇī — vibration — CC Madhya 9.19

vāṇyām — in the vibration of the words — CC Adi 4.260

veṇu-dhvani — the vibration of the flute — CC Antya 17.35

veṇu-dhvani śuni' — hearing the vibration of the flute — CC Madhya 21.108

veṇu-nāda — the vibration of the flute — CC Antya 14.108, CC Antya 17.38

veṇu-ravam — the vibration of the flute — SB 10.21.6

veṇu-śabda — the vibration of the flute — CC Antya 17.23

veṇu-svanaiḥ — by the vibrations of the Lord's flute — SB 10.21.19

veṇu-svanaiḥ — by the vibrations of the flutes — CC Madhya 24.207

vinadya — vibrating — Bg 1.12

visargaḥ — vibration — SB 3.9.24

visphūrjayan — vibrating — SB 4.16.23

vyāharan — vibrating — Bg 8.13

vyanādayan — vibrated — SB 8.8.13

Melody

cāru-gīta — by the melodious song of Kṛṣṇa's flute — CC Madhya 24.178

kala — melodious — SB 10.29.35, CC Adi 2.2, CC Antya 4.64

kala-kūjitaḥ — the melodious vibration — CC Madhya 23.82-83

kala-svanaiḥ — whose songs were very melodious — SB 8.2.14-19

madhura kīrtana — such melodious performance of congregational chanting — CC Madhya 11.95

madhura-vilāsa — melodious pastimes — CC Madhya 15.141

muralīra tāna — the melody of the flute — CC Madhya 21.128

mūrcchitena — and melodious music — SB 2.7.33

tat eva — that same (melody) — SB 10.33.9

pitch

savanaśaḥ — with a variety of low, high and middle pitches — SB 10.35.14-15

tone

jātīḥ — the harmonic tones — SB 10.35.14-15

svara-jātīḥ — pure musical tones — SB 10.33.9

kākalī — the sweet tone — CC Antya 1.189

kala-padaiḥ — having sweet tones — SB 10.21.19, CC Madhya 24.207

metrical pattern

anuṣṭup — another type of poetic meter — SB 3.12.45

chandaḥ-mayaḥ — comprising all the sacred Vedic meters — SB 11.21.38-40

chandaḥ-mayam — consisting of the Vedic meters — SB 12.11.11-12

chandaḥ-nāmānaḥ — having the different names of Vedic meters — SB 5.21.15

chandasām — among sacred meters — SB 11.16.12

jagatī — another type of poetic meter — SB 3.12.45

śmaśāna-vat aśivatamāyām — like an inauspicious cemetery or place of burial — SB 5.14.1

svara — singing meter — SB 1.6.32

tāla — with meters — SB 10.42.36

triṣṭup — a particular type of poetic meter — SB 3.12.45

uṣṇik — one of the Vedic meters — SB 3.12.45

dhruvam — with a particular metrical pattern — SB 10.33.9

scale

maṇḍala — by the entire scale — SB 10.34.23

music

avādayan — accompanied musically — SB 10.18.10

bājanā bājāya — accompanied by a musical band — CC Madhya 8.14

bheryaḥ — a kind of musical instrument — SB 10.5.5

cāraṇa — the residents of the planets where people are by nature great musicians and singers — SB 6.3.19

ḍamaru — a kind of musical instrument — CC Adi 17.99

divya-gīta — transcendental music — CC Madhya 14.224

dundubhayaḥ — a kind of musical instrument — SB 10.5.5

gāna — musical song — CC Madhya 21.128

gandharva — the celestial musicians — SB 3.20.38

gandharva — heavenly musicians — SB 11.2.23

gandharva-apsarasaḥ — the heavenly musicians and dancing girls — SB 11.6.2-4

gāndharvam — musical art — SB 3.12.38

gāndharvam — musical sounds — SB 4.24.23

gītā-ayanaiḥ — accompanied with music — SB 4.4.5

gīta-saṁstuti-vāditraiḥ — with songs, praise and instrumental

music — SB 3.22.28

gīta-vāditra — songs and vibrations of drums and other musical instruments — SB 9.10.35-38

gītam — the music — SB 10.29.4

kīrtanīyā — musicians — CC Madhya 10.149

mūrcchitena — and melodious music — SB 2.7.33

nānā-vādya — all kinds of musical parties — CC Madhya 14.110

nānā-vādya — varieties of musical parties — CC Madhya 14.129

nāṭya-saṅgīta-vāditraiḥ — by dancing, by singing and by a musical display — SB 9.23.7-10

nṛtya-gīta-hāsa — dancing, music and laughing — CC Madhya 2.56

nṛtya-vāditra-gītaiḥ ca — by dancing, playing various musical instruments, and singing songs — SB 8.21.6-7

pañcama — the fifth musical note — CC Madhya 17.199

prabhu-kaṇṭha-dhvani — the musical voice of Śrī Caitanya Mahāprabhu — CC Madhya 17.197

saha-tumburuḥ — along with his tumburu (musical instrument) — SB 1.13.38

saṅgīte — in music — CC Madhya 10.116

śravaṇam — the ear (for hearing some sweet music) — SB 7.9.40

śrī-gandharvāḥ ūcuḥ — the inhabitants of Gandharvaloka (who are usually engaged as musicians of the heavenly planets) said — SB 7.8.50

stobham — as musical entertainment — SB 6.2.14

su-vādya — glorious musical sounds of drums and other instruments — SB 10.12.35

sura-gāyakaiḥ — by celestial musicians — SB 3.22.33

svara — musical rhythm — SB 2.1.36

svara — of musical tones — SB 10.34.23

svara — of musical sound — SB 10.35.14-15

svara-jātīḥ — pure musical tones — SB 10.33.9

svarāḥ — music — SB 3.12.47

tūrya — musical instruments — SB 10.42.33

tūrya — of musical instruments — SB 10.53.32

tūryāṇi — musical instruments — SB 10.44.31

tūryeṣu — the musical instruments — SB 10.42.36, SB 10.44.29

tūryeṣu — as the musical instruments — SB 10.43.31

vādakau — both playing musical instruments — SB 10.18.13

vāditra — of these vibrations of musical sound — SB 8.18.7

vāditra — and instrumental music — SB 10.71.24

vāditra — musical performance — SB 11.8.18

vāditra — musical instruments — SB 11.11.34-41

vāditra — and players of musical instruments — SB 12.8.22

vāditra-gīta — different varieties of music and singing — SB 10.7.4

vāditram — the art of playing musical instruments — SB 4.15.19

vāditrāṇām — of the musical instruments — SB 8.8.26

vāditrāṇi — musical instruments — SB 3.24.7, SB 10.5.13

vāditrāṇi — music — SB 10.75.9

vādya — with musical accompaniment — SB 10.16.27

vādya — with instrumental music — SB 10.35.20-21

vādya — by the music — SB 10.42.37

vādya — instrumental music — SB 10.58.49

vādya — and playing musical instruments — SB 10.90.12

vādya — music — CC Adi 13.106

vādya — musical sounds — CC Adi 17.173, CC Madhya 4.56

vādya — musical performance — CC Adi 17.205

vādya — of musical instruments — CC Madhya 13.14

vādya — musical vibration — CC Antya 10.47

vādya-ādira — of musical instruments — CC Madhya 13.50

vādya-dharāḥ ca — those who played on musical drums — SB 10.12.34

vādya-nṛtya — music and dance — CC Adi 13.96

vādya-vādakāḥ — instrumental musicians — SB 10.53.42-43

vādyaiḥ — with the musical sound — SB 10.33.15

vādyam — instrumental music — SB 12.8.24

vādyāni — music — SB 10.15.39

vādyena — with the playing of musical instruments — SB 10.62.2

vīṇām — a musical stringed instrument — SB 1.6.32

vīṇām — a musical instrument — SB 4.8.38

Sound

abhidhānena — in sound — SB 1.5.38

abhirutam — resounding — SB 4.6.12

abhyahanyanta — were simultaneously sounded — Bg 1.13

abhyanunādayan — resounding — Bg 1.19

adṛḍha — unsound — CC Adi 17.171

agocaraḥ — beyond the range of physical sound — SB 1.6.20

ākāśaḥ — the subtle form of sky, sound — SB 11.16.37

akṣara — of the different sounds — SB 12.6.43

amiśritāḥ — not confused with the sounds vibrated by Kṛṣṇa — SB 10.33.9

anunādayan — causing to resound — SB 4.10.6

aroruvan — sounded loudly — SB 10.70.2

ārta-svareṇa — with a pitiable sound — SB 5.26.16

aśani — (like the sound) of lightning — SB 10.59.6

avādayan — sounded — SB 3.24.7

avyakta-rāvaḥ — because of choking, he could not even make a sound — SB 10.7.28

bājāya — sounds — CC Madhya 14.229

bāje — sounded — CC Adi 14.78, CC Madhya 11.216

bāje — were sounding — CC Madhya 13.21

bājila — was sounded — CC Madhya 4.121

bājila — resounded — CC Madhya 4.204

bājila — sounded — CC Antya 16.88

bājiyā — making a great sound — CC Madhya 9.55

bhaya-gīrṇa-ghoṣaḥ — whose loud sound was silenced through fear — SB 9.10.13

bherī-śabdaiḥ — by sounding the bugle — SB 8.21.8

bhīma-nisvanam — making a terrible sound — SB 3.17.24

bhīma-ravāḥ — making a tumultuous sound — SB 4.11.3

bhīma-svanaḥ — sounding extremely fearful — SB 6.8.25

bhūṣā-dhvanite — by the sound of ornaments — CC Antya 17.25

bhūta-mātrām — the five gross material elements and the sense objects (form, taste, sound and so on) — SB 6.4.25

brahma — Vedic sound — SB 3.13.26

brahma — performed by the utterance of transcendental sound — SB 10.87.9

brahma-ghoṣa — with the sounds of the Vedic hymns — SB 4.4.6

brahma-ghoṣeṇa — by the sound of chanting of Vedic mantras — SB 9.10.35-38

caṇḍa — a fearful sound just to punish the criminals — SB 3.21.52-54

caṇḍa-śabdam — a terrible sound — SB 12.9.11

caṇḍa-śabdau — a fierce sound — SB 10.10.27

caṭa-caṭā-śabdaḥ — the clattering sound — SB 10.72.36

cukruśuḥ — began to resound — SB 8.11.2

dadhmau — sounded — SB 1.11.1

dadhmau — resounded — SB 8.15.23

dādhmāyamānaḥ — being sounded — SB 1.11.2

deva-dundubhayaḥ — kettledrums sounded by the demigods — SB 9.24.28-31

dhvani — sound — CC Adi 12.26, CC Adi 14.79, CC Adi 17.123, CC Madhya 17.45, CC Antya 17.41

dhvani — the sounds — CC Madhya 5.102

dhvani — the sound — CC Madhya 13.14, CC Madhya 13.48, CC Madhya 13.50, CC Madhya 21.128, CC Antya 17.43

dhvani — the resounding — CC Antya 17.41

dhvani-mātra — the sound only — CC Madhya 5.99

dhvani-pratidhvāna — the sounds of their chirping and moving and the echoes of these sounds — SB 10.13.5

dhvani-rūpe — the form of sound vibration — CC Madhya 21.140

dhvaniḥ — a sound — SB 11.9.8

dhvaniḥ — sound — CC Adi 2.2

dhvanite — by the sound — CC Adi 17.141

dravya-śabdayoḥ — particles of substances and sound — SB 3.26.37

dvija-īritāḥ — sounded by learned brāhmaṇas — SB 1.10.19

gambhīra huṅkāra — deep resounding — CC Madhya 11.222

gambhīra-paruṣa-svanāḥ — making very deep rumbling sounds — SB 8.10.49

gandha-ādīni — smell and so on (taste, color, touch and sound) — SB 3.26.12

gandha śabda paraśa — aroma, sound and touch — CC Antya 14.49

gāndharvam — musical sounds — SB 4.24.23

garjiyā — making a loud sound — CC Antya 14.70

gāyataḥ — sounding — Bs 5.27

gharghara — gargling sound — CC Antya 14.93

ghargharitam — the tumultuous sound — SB 3.13.25

ghoṣa — whose sounds — SB 10.15.3

ghoṣa-praghoṣa-ruciram — producing a sound with Their ankle bells that was very, very sweet to hear — SB 10.8.22

ghoṣa-rūpeṇa — in the form of subtle sound, the oṁkāra — SB 11.21.37

ghoṣa-vān — manifesting sound vibration — SB 11.21.38-40

ghoṣāḥ — with sounds — SB 12.9.12

ghoṣam — sounding like — SB 8.20.30

ghoṣam — the resounding — SB 10.16.8

ghoṣam — the transcendental sound — SB 11.15.19

ghoṣavat — with sound — SB 2.5.26-29

ghoṣeṇa — with the sound — SB 4.14.6, SB 10.71.24, SB 10.71.24

ghoṣeṇa — by the sound of — SB 4.21.5

ghoṣeṇa — with sounding — SB 10.75.13

ghoṣeṇa — with the subtle manifestation of sound — SB 11.12.17

ghoṣeṇa. — with the resounding — SB 10.53.32

ghura-ghurāyate — he produces a sound like ghura-ghura — SB

3.30.16

ghuṣṭa — resounding — SB 10.21.2

ghuṣṭam — resounded — SB 3.21.41

girā — with the sound — SB 3.28.28

giraḥ — their sounds — SB 10.20.9

girām — of the sounds — SB 3.9.24

gīrbhiḥ — by such sound vibrations or songs — SB 8.5.25

goṅ-goṅ — the sound goṅ-goṅ — CC Antya 18.54

goṅ-goṅ-śabda karena — makes a peculiar sound, goṅ-goṅ — CC Antya 19.60

gṛṇantam — resounding — SB 4.6.13

guṇini — within the sky, which has definite qualities like sound — SB 10.20.18

haḍ haḍ kari — making a rattling sound — CC Madhya 14.55

hāhā-kāra — a roaring sound — CC Madhya 9.57

hari-bola-dhvani — the transcendental sound vibration "Haribol" — CC Madhya 17.189

hari-cakrataḥ trasan — being afraid of the roaring sound of a lion — SB 5.13.16

hari-dhvani — the sound vibration of Hari — CC Adi 7.159

hari-dhvani — vibrating the transcendental sound — CC Madhya 11.216

hari-dhvani — resounding of the holy name of Hari — CC Madhya 12.163-164

hari-dhvani — the sound of Hari — CC Madhya 12.198, CC Mad-

hya 12.198

hari-dhvani kare — chanted the transcendental sound Hari — CC Antya 10.64

hari-dhvani kari' — loudly resounding the holy name of Hari — CC Antya 16.115

hari-dhvani-kolāhale — the tumultuous sound of the holy name of Hari — CC Antya 11.70

hari hari bali' — vibrating the sounds "Hari Hari" — CC Madhya 3.13

hari hari-dhvani — the resounding of "Hari, Hari" — CC Antya 6.86

hari-kīrtana-kolāhala — the tumultuous sound of congregational chanting — CC Antya 11.72

haya — resounded — CC Adi 13.98

hu-huṅ-kāra — tumultuous sound — CC Madhya 2.73

hulāhuli — the sound of hulāhuli — CC Adi 13.96

hum-kṛtaiḥ — by angry words or by sounds of hum — SB 4.14.34

huṅ-kāra kariyā — resounded very loudly — CC Madhya 18.177

huṅkāra — resounding — CC Madhya 4.200

huṅkāra — rumbling sound — CC Madhya 10.80

huṅkāra — tumultuous sound vibrations — CC Madhya 17.157

huṅkāra-ghoṣaiḥ — by making jubilant mooing sounds — SB 10.13.24

huṅkāra kariyā — making a loud sound — CC Madhya 6.38, CC Antya 18.75

huṅkāra kari' — making a loud sound — CC Madhya 19.79

huṅkārera śabde — by the sound of roaring — CC Madhya 12.146

ihā — these sounds — CC Antya 17.48, CC Antya 17.48

indriyam — soundness of the senses — SB 5.20.6

īritam — resounded — SB 4.10.22

iṣṭa-veṇubhiḥ — accompanied by the very nice sound of the flute — SB 8.15.21

jagarja — resounded — SB 3.13.23

jaghnire — were sounded — SB 7.8.36

jaja gaga jaja gaga — a sound indicating the name Jagannātha — CC Madhya 13.104

jaja gaga pari mumu — the sounds "jaja gaga pari mumu" — CC Antya 10.73

jala-maṇḍūka-vādye — like the croaking sound of frogs in the water — CC Madhya 14.77

jaya-ādi — sounds of jaya, etc — SB 10.12.35

jaya jaya-dhvani — the sound of "all glories, all glories" — CC Madhya 14.57

jaya-śabdaḥ — the sound of jaya ("Victory!") — SB 10.67.27

jhanjhani — a jingling sound — CC Madhya 21.95

jhaṅkāra — making a humming sound — SB 8.8.41-46

jīmūta-gabhīrayā — like the sound of clouds — SB 8.6.16

jyā-ghoṣaiḥ — by the sound of the string — SB 10.4.32

kā-śabdam — an ugly braying sound — SB 10.15.30

kala — sweet-sounding — SB 10.29.40

kala — gently sounding — SB 10.83.28

kala-bhāṣitaiḥ — by the awkward sounds — SB 11.7.59

kala-gīta — with very sweet sounds — SB 9.18.6-7

kaṅkaṇa-dhvani — the sound of bangles — CC Antya 17.43

kaṇṭha-dhvani — the sound of the voice — CC Adi 3.41

karena huṅkāra — makes a great sound — CC Adi 5.167

kariyā huṅkāra — making a loud sound — CC Antya 10.71

kari' hāhā-kāra — making a tumultuous sound — CC Antya 3.200

khaṇa-khaṇāyamāna — making a tinkling sound — SB 5.2.5

kilakilā-śabdam — the sound kilakilā — SB 10.67.11

kiṅkiṇībhiḥ — with the sound of ankle bells — SB 10.11.39-40

kīrtanam — vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu) — CC Madhya 9.259-260

kolāhala — tumultuous sound — CC Adi 8.6, CC Adi 17.195, CC Madhya 7.87, CC Antya 10.79

kolāhala — rowdy sounds — CC Adi 14.81

kolāhala — a tumultuous sound — CC Madhya 14.59, CC Antya 6.177, CC Antya 10.64

kolāhala kailā — made a tumultuous sound — CC Antya 14.110

kolāhala kari' — making a tumultuous sound — CC Antya 17.27

kolāhale — a tumultuous sound — CC Madhya 1.272

kolāhale — by the tumultuous sound — CC Madhya 13.14

kṛṣṇa-dhvani — vibration of the sound "Hare Kṛṣṇa" — CC Madhya 17.206

kṛṣṇa-rūpa-ādira — of Lord Kṛṣṇa's beauty, sound, touch, fragrance and taste — CC Antya 15.18

kuharita — of the sweet sounds made by the cuckoos — CC Adi 4.259

kūjantaḥ — imitating the sound of — SB 10.12.7-11

kūjitam — vibration of birds' sounds — SB 3.21.42-43

kvaṇantam — sounding — SB 10.15.42

kvaṇayatī — making sound — SB 10.60.8

kvaṇita — tinkling sound — CC Madhya 13.21

madhu-vrata-śriyā — sweet sound in beauty — SB 3.8.31

mahā-hrādaḥ — making great sounds — SB 4.10.27

mahā-kolāhala — tumultuous sound — CC Antya 10.47

mahā-kolāhala — a great, tumultuous sound vibration — CC Antya 10.48

mahā-kolāhala — a tumultuous sound — CC Antya 14.88

mahā-ravān — making a tumultuous sound — SB 8.10.19-24

mahā-svanam — a loud sound — SB 8.15.23

mahā-vākya — transcendental sound vibration — CC Adi 7.128

mandra-muralī-ravaḥ — Kṛṣṇa, whose flute produces a deep sound — CC Antya 19.35

maṅgala-dhvani — an auspicious sound — CC Madhya 25.65, CC Antya 14.102

maṅgala-svanān — transcendental sounds auspicious for everyone — SB 10.12.35

mantra-mūrtim — form representation of transcendental sound — SB 1.5.38

megha-niḥsvanā — resounding like the sound of a cloud — SB 7.4.24

megha-nirhrādayā — resounding like a rumbling cloud — SB 6.1.37

mṛdaṅga — sweet-sounding drum — SB 1.10.15

mukha-vādya kari' — making a sound within the mouth — CC Madhya 15.11

nabhaḥ-guṇa-viśeṣaḥ — the distinctive characteristic of sky (sound) — SB 3.26.47

nabhaḥ-liṅgam — personified by sound — SB 1.6.25

nāda — whose sound — SB 4.30.7

nāda — like the sound — SB 10.43.3

nāda — sound — CC Madhya 13.128

nādaḥ — sound — SB 4.5.2

nādaḥ — sound in its form of unmanifest vibration — SB 10.85.9

nādaḥ — the transcendental subtle sound — SB 12.6.37

nādam — sound — SB 7.5.39-40, SB 11.14.34

nadat — resounding — SB 8.2.6, CC Antya 17.40

nadat — making sounds — SB 10.18.7

nādāt — from their resounding — SB 10.20.27

nadatām — all of them making sounds together — SB 8.10.7

nāde — in the sound vibration — SB 7.15.53

nādena — with the sound — SB 4.9.39-40

nādena — with the resounding — SB 10.59.5

nāditām — vibrated by the respective sounds — SB 8.15.20

nāditām — resounding — SB 10.41.20-23, SB 10.69.1-6

nāditam — resounding — SB 10.46.9-13, SB 10.46.9-13

nāditāyām — filled with sound — SB 10.90.1-7

nādite — resounding — SB 10.60.3-6

namaḥ-śabdaḥ — the sound of namaḥ (“Obeisances!”) — SB 10.67.27

nardantau — making roaring sounds — CC Adi 5.138

neduḥ — were sounded — SB 1.9.45

neduḥ — sounded — SB 1.10.15, SB 10.50.37-38, SB 10.75.9, SB 10.84.46, SB 11.31.7, CC Adi 1.73-74

neduḥ — resounded — SB 4.12.31, SB 10.3.1-5, SB 10.25.32, SB 10.33.4, SB 10.44.42, SB 10.58.49, SB 10.65.22, SB 10.75.20, SB 10.83.27, SB 12.6.15

neduḥ — made their sound — SB 8.11.41

neduḥ — there resounded — SB 10.77.37

nidrā-apāye — at the end of sound sleep — SB 9.16.8

niḥsvanaiḥ — by the sound vibrations — SB 8.21.6-7

niḥsvanaiḥ — accompanied by such sounds — SB 9.10.35-38

niḥsvanaiḥ — with the sounding — SB 10.30.16

niḥsvanam — the loud sounds — SB 10.41.26

nikūjitam — vibrated by their sounds — SB 4.24.21

ninadaḥ — a sound — SB 7.8.15

ninadam — sound — SB 1.11.3

ninadam — the sound — SB 10.19.6

ninadam — the resounding — SB 10.20.9

ninādam — sound — SB 4.10.7

ninadan — resounding — SB 8.11.30

ninadatsu — were resounding — SB 10.43.31

ninādena — by the sound of — SB 1.11.18

ninadena — by the resounding — SB 10.60.40

nineduḥ — resounded — SB 10.83.30

nirghoṣaḥ — the loud sound — SB 8.18.7

nirghoṣaiḥ — with the sounds of — SB 8.2.2-3

nirghoṣam — the resounding vibration — SB 10.43.1

nirghuṣṭām — resounding — SB 10.50.37-38

nirhrāda — by a roaring sound (caused by You) — SB 7.9.15

nirhrāda — by the resounding — SB 10.18.4

nirhrādam — the fierce sound — SB 7.8.16

nirhrādam — the resounding — SB 10.45.42-44

nirhrāditena — by the reverberating sound — SB 10.36.3-4

niṣṭanase — you are making a loud sound — SB 10.90.17

niṣṭhyūtam — spit out with a hissing sound — SB 5.24.17

nisvanaḥ — a tumultuous sound — SB 8.10.7

ojasā — with resounding voices — SB 6.1.31

oṁkāram — the concise sound vibration — SB 7.15.53

pañca — the five objects of the senses (sound, form, touch, aroma and taste) — SB 6.1.50

pañca-mukham — having five heads (sight, sound, smell, touch and taste) — SB 12.8.25

parasmin — or in a later (produced element, such as the subtle presence of sound within its further product, air) —SB 11.22.8

parjanya-ghoṣaḥ — having a sound vibration like that of the clouds — SB 8.20.31

phaṭ-antam — ending with the sound phaṭ — SB 6.8.8-10

phu-kāre — with a tumultuous sound — CC Antya 9.11

phūt-kārān — hissing sounds — SB 3.17.5

pradadhmatuḥ — sounded — Bg 1.14

praghoṣa — by the resounding — SB 10.71.14

praṇavera — of the sound vibration, oṁkāra — CC Madhya 25.94

prati-dhvani nahe — that sound vibration is not an echo — CC Antya 3.71

pratiṣṭhitāḥ — established soundly — SB 3.20.51

pratisvanān — the sound of their echoes — SB 10.12.7-11

pūrvasmin — in a prior (subtle causal element, such as the dormant presence of ether within its cause, sound) —SB 11.22.8

rabhasa-svanaiḥ — with tremendous sounds — SB 12.4.12

rakṣaḥ-ghnāni — the sound vibration to kill all danger and bad elements — SB 10.6.3

ratha-dhvani — the rattling sound of chariots — CC Madhya 13.128

ratha-nirhrādāḥ — sounds like those of rattling chariots — SB 3.17.8

rava — by the resounding — SB 10.14.47

rava — by the sound — SB 10.35.18-19

rāva — of him whose sounds — SB 10.90.21

ravaiḥ — by the sounds — SB 6.9.24

ravam — the high sound, as terrible as a thunderbolt — SB 10.11.1

ravam — whose sound — SB 10.71.17

ravām — whose roaring sound — SB 10.77.12

raveṇa — by the resounding vibration — SB 10.35.12-13

ruta — resounding — SB 10.44.29

rutaiḥ — by resounding — SB 10.11.39-40

sa-ghana huṅkāra — a sound like that of a cloud — CC Antya 2.19

sa-nādena — with sound vibration — SB 7.12.26-28

sa-rāgaḥ — with sound — SB 1.13.22

śabda — sound — SB 2.5.26-29, CC Madhya 13.12, CC Antya 14.60, CC Antya 15.15, CC Antya 17.13, CC Antya 17.43, CC Antya 17.44

śabda — by the sounds — SB 10.46.9-13

śabda — with the sound — SB 10.46.46

śabda — the sound — SB 10.83.27, CC Antya 18.75

śabda — in sound — SB 11.24.22-27

śabda — sounds — CC Madhya 21.144

śabda — the sound vibration — CC Antya 11.56

śabda — of the sound — CC Antya 17.42

śabda-ādayaḥ — sound and so on — SB 6.15.21-23

śabda-ādi — sound and so on — SB 3.32.28

śabda-ādibhiḥ — by sounds — SB 1.14.40

śabda-ādīn — sound vibration, etc — Bg 4.26

śabda-ādīn — such as sound — Bg 18.51-53

śabda-alaṅkāra — ornaments of sound or ornaments of words — CC Adi 16.72

śabda-alaṅkāra — ornamentation of sound — CC Adi 16.73

śabda-alaṅkāra — ornamental use of different sounds — CC Adi 16.75

śabda-amṛta — nectarean sound vibrations — CC Antya 17.48

śabda-brahma — transcendental sound — SB 3.12.48

śabda-brahma — the transcendental sound vibration (the Hare Kṛṣṇa mantra) — SB 6.16.51

śabda-brahma — the transcendental sound of the Vedas — SB 11.21.36

śabda-brahma — divine sound — Bs 5.26

śabda-brahma iti — the sounds of the Vedas — SB 3.11.35

śabda-gam — which catches sound — SB 3.26.32

śabda-gocaraḥ — who is understood by transcendental sound

vibration — SB 3.15.11

śabda-guṇa — the quality of sound — CC Madhya 19.217

śabda-guṇe — by the qualities of the sound — CC Antya 20.132

śabda-mātram — the subtle element sound — SB 3.26.32

śabda-tanmātrāt — which evolves from the subtle element sound — SB 3.26.35

śabda-vidaḥ — those perceiving sound — SB 3.29.29

śabdaḥ — combined sound — Bg 1.13

śabdaḥ — sound vibration — Bg 7.8

śabdaḥ — sound — SB 2.1.29, SB 2.5.25, SB 2.8.12, SB 11.22.16, SB 11.24.22-27

śabdaḥ — speculative sound — SB 2.7.47

śabdaḥ — a sound — SB 10.33.5, SB 10.74.44

śabdaḥ — the sound — SB 10.42.18, SB 10.44.38, SB 10.72.38, SB 10.75.39, SB 10.88.36, SB 10.88.36, SB 10.88.36

śabdaḥ — the authoritative sound of the Vedas — SB 11.3.36

śabdaḥ — the sound vibration — SB 11.16.34

śabdaḥ — the transcendental sound vibration — SB 11.21.43

śabdam — sound — SB 4.10.22, SB 12.4.15-19

śabdam — the sound — SB 10.15.29

śābdasya — of the Vedic sound — SB 2.2.2

śabdasya — of the sound — SB 3.6.17

śabdasya — of sound — SB 3.26.33

śabdavān — full of sound — SB 2.5.26-29

śabdavat — with sound also — SB 2.5.26-29

śabdayoḥ — of all sounds — SB 2.6.3

śābde — sound transcendental — SB 2.4.10

śabde — by sounds — CC Adi 17.207

śabde — in sound vibration — CC Madhya 21.140

śabde — with the sound vibration — CC Antya 11.58

śabdena — with a sound — SB 10.7.21

śabdena — with the sound — SB 10.36.8

śabdyate — it so sounded — SB 1.2.11

samasta-rephān — all sound vibrations — SB 8.20.25-29

samīrayan — sounding — SB 10.18.29

saṁsuptasya — one who has enjoyed sound sleep — SB 3.7.13

sat-śabdaḥ — the sound sat — Bg 17.26-27

sei śabde — by hearing that sound — CC Madhya 5.99

siṁha-nādam — roaring sound, like that of a lion — Bg 1.12

siṁha-nādena — with a sound like a lion — SB 6.10.19-22

śiñjitaiḥ — with the light resounding — SB 8.8.18

śiñjitena — with the sound — SB 8.9.16-17

śiva-svanāsu — vibrating with auspicious sounds — SB 3.23.39

sparśān — sense objects, such as sound — Bg 5.27-28

sphoṭaḥ — elemental sound — SB 10.85.9

sphoṭam — unmanifest and eternal subtle sound — SB 12.6.40-41

śravāṁsi — and sound — SB 5.11.10

śravaṇa-ādi — the ears, the sensation of sound and the demigods of the directions — SB 11.22.32

śrī-hari-dhvani — vibration of the sound Hari — CC Madhya 1.276

śṛṅga-raveṇa — by sounding the bugle made of horn — SB 10.12.1

śruta — and sound — SB 6.9.39

śruti-kaṇe — particle of sound — CC Antya 17.41

śruti-vāta-nītam — carried by the air of Vedic sound — SB 3.9.5

śrutibhiḥ — pleasing sounds — SB 5.2.4

śrutvā — hearing such sounds — SB 10.12.35

stanayan — resounding like — SB 3.13.29

stanayitnavaḥ — the sound of the clouds — SB 2.6.13-16

stanayitnavaḥ — with the sound of thunder — SB 8.10.49

stanayitnu — by the thundering sound — SB 4.5.10

stanayitnu — the resounding of assembled clouds — SB 8.20.30

stanayitnubhiḥ — thundering sound without any cloud — SB 1.14.15

stanita — by the loud sound — SB 5.1.29

su-vādya — glorious musical sounds of drums and other instruments — SB 10.12.35

svana — by the sounds — SB 5.13.5

svana — the sound — SB 10.18.4

svana-vat — exactly like intolerable sounds — SB 5.14.11

svanaḥ — whose sounds (Vedic mantras) — SB 5.18.26

svanaḥ — sound — SB 8.8.26

svanaiḥ — by the sounds — SB 8.15.21, CC Adi 1.17, CC Antya 1.7

svanaiḥ — with the resounding — SB 10.63.52

svanaiḥ — with the sounds — SB 10.70.20

svanam — the sound — SB 5.2.5, SB 9.16.14

svanam — a sound — SB 11.9.6

svanantaḥ — resounding — SB 12.9.11

svanena — by the vibration of the sound — SB 10.6.12

svara — with the sweet sounds — SB 4.6.29

svara — of musical sound — SB 10.35.14-15

svara — sounds — MM mantra 18

svara-brahmaṇi — in spiritual sound — SB 6.5.22

svaram — a sound — SB 10.79.6

svaram — the sacred sound oṁkāra — SB 12.11.11-12

tāhā kariye samartha — make them sound — CC Madhya 24.293

tam — that (sound vibration) — SB 7.15.53

tam upaśrutya — hearing that tumultuous sound — SB 5.8.4

tat-mātra — the sense objects (sound, taste, touch, etc) — SB 7.15.60

tat-nāda — by the sound of those ankle bells — SB 10.8.22

tat-padam — the source of that tumultuous sound — SB 7.8.16

tena — with that body of sounds — SB 12.6.44

tūrya-ghoṣeṇa — with the resounding of the bugles — SB 10.11.31-32

ubhe — both (namely, the form of sound and the form of spiritual identity) — SB 6.16.51

ucca-dhvani — a loud sound — CC Madhya 17.45

ucca kariyā — resounding very loudly — CC Antya 3.229

udghuṣṭe — in sound — SB 4.1.18

udīrayan — sounding — SB 10.15.2

unnādaḥ — the tumultuous sound — SB 5.8.3

unnādaḥ — the loud sound — SB 10.75.10

upakūjita — resounding with the vibration — SB 5.2.4

upakūjiteṣu — which were made to resound — SB 5.17.13

upāṁśu-garjitaḥ — very mildly resounding and raining very slightly — SB 10.3.48-49

uṭhe dhvani — there arose a sound — CC Madhya 21.72

utsvana-ulbaṇam — very fearful due to its great sound — SB 7.8.28

utsvanaḥ — loudly sounding — SB 1.11.2

vācā — sound — SB 1.17.4

vācaḥ — sounds — SB 2.7.11

vācaḥ — unto the sound — SB 4.24.43

vācam — the resounding vibration — SB 5.2.10

vāditra — of these vibrations of musical sound — SB 8.18.7

vādya — musical sounds — CC Adi 17.173, CC Madhya 4.56

vādya — of the sound — CC Madhya 6.256

vādyaiḥ — with the musical sound — SB 10.33.15

vāgbhiḥ — by sound vibrations — SB 5.13.5

vāk — a sound vibration — SB 9.20.20

vāk — the expanse of Vedic sound — SB 12.6.40-41

valgita — sweetened (by these sounds) — SB 10.90.21

vaṁśī-kalaḥ — the sound vibration of the flute — CC Antya 1.142

vaṁśī-kalaḥ — the sound of whose flute — CC Antya 17.40

vaṁśī-vādye — on hearing the sound of the flute — CC Adi 17.237

vāṇī — the Vedic sounds — SB 11.12.18

varṇaḥ — the different sounds of the alphabet — SB 11.12.17

varṇāḥ — sounds of the alphabet — SB 12.6.42

veṇu-ninādasya — of the sound of the flute — Bs 5.27

veṇu-raṇitam — the sound of His flute — SB 10.21.11, CC Madhya 17.36

veṇu-rava — because of the sounds played on flutes and bugles by the cowherd boys — SB 10.13.22

veṇu-ravāḥ — flute sounds — SB 10.47.49

veṇu-svanaiḥ — by the sounds of the flute — CC Madhya 1.5

vigata-anya-vācaḥ — stopping all other sounds — SB 10.21.14, CC Madhya 24.176

vighuṣṭayā — resounding — SB 8.18.3

vimūrcchitam — resounded — SB 4.6.12

vinadya — resounding — SB 3.13.26

vineduḥ — resounded through — SB 6.8.14

vineduḥ — sounded — SB 6.12.34

viraṇayan — sounding — SB 10.18.8

vṛtra-visphoṭanena — the tumultuous sound of Vṛtrāsura — SB 6.11.7

vyanadat — sounded — SB 4.5.6

vyanadat — resounded — SB 8.11.23

yaiḥ — by which three sounds — SB 12.6.42

yena — by which sound — SB 7.8.16

dhvani

adhvani — recently — SB 1.15.20

adhvani — on the path of — SB 4.7.28

adhvani — on the path of fruitive activities (performing actions in this life, creating a body in the next life by those actions, and in this way continuously accepting birth and death) — SB 5.13.1

adhvani — on the path of material existence — SB 5.13.13

adhvani — on the path of enjoyment — SB 5.13.19

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hari-dhvani — the transcendental vibration of Hari — CC Adi 13.98

hari-dhvani — vibration of the holy name, "Hari Hari" — CC Adi 17.223

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vāditra instrumental music

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gīta-vāditra — songs and vibrations of drums and other musical instruments — SB 9.10.35-38

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gītam — described — Bg 13.5

gītam — instructed — SB 1.15.30

gītam — explanation — SB 3.17.1

gītam — sung — SB 4.24.79, SB 10.86.21, SB 11.23.5

gītam — narrated — SB 4.29.83

gītam — prayers offered — SB 7.10.14

gītam — what has been spoken — SB 8.19.38

gītam — song — SB 10.21.12, SB 10.67.8, SB 11.8.28

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gītam — the song — SB 10.72.12

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nāṭya-saṅgīta-vāditraiḥ — by dancing, by singing and by a musical display — SB 9.23.7-10

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nṛtya-gīta — dancing and chanting — CC Madhya 4.15, CC Madhya 4.155, CC Madhya 5.4, CC Madhya 5.6, CC Madhya 7.77, CC Madhya 7.114, CC Madhya 9.70, CC Madhya 9.347

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nṛtya-gīta-hāsa — dancing, music and laughing — CC Madhya 2.56

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rasa-gīta-śloka — verses and songs containing the mellows of transcendental bliss — CC Antya 20.4

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śrī-gīta-govinda — a celebrated poem by Jayadeva Gosvāmī — CC Madhya 10.115

śrī-gīta-govinda — the book Śrī Gīta-govinda, by Jayadeva Gosvāmī — CC Antya 15.27

śrī-gīta-govinda — the famous book by Jayadeva Gosvāmī — CC Antya 17.6

śruti-hāri-gītāḥ — whose songs defeat the Vedic hymns and are pleasing to the ear — CC Antya 1.159

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udgīta — by the singing flute — CC Madhya 19.210, CC Antya 7.42

udgītam — loud chanting — SB 10.47.63

upadeva-gītakaiḥ — with singing by the secondary demigods like the Gandharvas — SB 8.15.21

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vāditra-gīta — different varieties of music and singing — SB 10.7.4

valgita — moving — SB 10.35.2-3

valgita — sweetened (by these sounds) — SB 10.90.21

veda-upagītam — glorified by the Vedas — SB 11.5.10

vegitām — being very rapid — SB 6.5.16

veṇu-gītam — the song of the flute — SB 10.21.3

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viriñca-gītāḥ — given by Lord Brahmā by the disciplic succession — SB 7.9.18

vraja-rasa-gīta — songs about the mellows of Vṛndāvana-dhāma — CC Madhya 14.232

yat gītam — as already stated — SB 10.10.25

songs of the bumblebees

bhramara-gītāra — of Rādhārāṇī's talks with the bumblebee (Śrī-

mad-Bhāgavatam, Canto Ten, chapter forty-seven) — CC Madhya 23.60

bhramara-gītāte — in the section known as the Bhramara-gīta — CC Antya 19.107

bhṛṅgī-gītam — the humming songs of the bumblebees — CC Antya 1.160

Instrument

ādayaḥ — and other instruments — SB 10.84.46

atandritaḥ — instrumental — SB 2.9.29

ātodyam — the stringed instrument, vīṇā — SB 4.12.40

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gīta-vāditra — songs and vibrations of drums and other musical instruments — SB 9.10.35-38

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nimittam — the instrument — SB 10.71.8

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saha-tumburuḥ — along with his tumburu (musical instrument) — SB 1.13.38

su-vādya — glorious musical sounds of drums and other instruments — SB 10.12.35

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tūrya — musical instruments — SB 10.42.33

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tūryeṣu — the musical instruments — SB 10.42.36, SB 10.44.29

tūryeṣu — as the musical instruments — SB 10.43.31

upādānam — instrument — SB 3.10.11

upāya — instruments — CC Adi 5.64

vādakau — both playing musical instruments — SB 10.18.13

vāditra — and instrumental music — SB 10.71.24

vāditra — musical instruments — SB 11.11.34-41

vāditra — and players of musical instruments — SB 12.8.22

vāditram — the art of playing musical instruments — SB 4.15.19

vāditrāṇām — of the musical instruments — SB 8.8.26

vāditrāṇi — musical instruments — SB 3.24.7, SB 10.5.13

vādya — with instrumental music — SB 10.35.20-21

vādya — instrumental music — SB 10.58.49

vādya — and playing musical instruments — SB 10.90.12

vādya — of musical instruments — CC Madhya 13.14

vādya-ādira — of musical instruments — CC Madhya 13.50

vādya-vādakāḥ — instrumental musicians — SB 10.53.42-43

vādyam — instrumental music — SB 12.8.24

vādyena — with the playing of musical instruments — SB 10.62.2

vādyena — and instrumental accompaniment — SB 10.81.24

vīṇā — a stringed instrument — SB 8.15.21

vīṇā — stringed instruments — SB 12.8.24

vīṇā-dhārī — the player of the stringed instrument — CC Madhya 8.133

vīṇā-yantra — a stringed instrument — CC Madhya 8.133

vīṇā-yantra — the stringed instrument called the vīṇā — CC Antya 5.73

vīṇāḥ — stringed instruments — SB 8.8.13

vīṇām — a musical stringed instrument — SB 1.6.32

vīṇām — instrument — SB 1.6.37

vīṇām — a musical instrument — SB 4.8.38

string

akṣa-mālām — a string of Rudrākṣa beads — SB 8.18.16

ātodyam — the stringed instrument, vīṇā — SB 4.12.40

dāma — with strings — SB 10.60.3-6

dhanur-guṇa — the string of the bow — CC Madhya 21.129

gāṅthi — stringing — CC Adi 17.32

gāṅthi' — stringing together — CC Adi 4.40

guṇa — from His bowstring — SB 10.89.50

janma-āvaliḥ — string of births — SB 5.9.3

jyā — by bowstrings — SB 10.72.22

jyā-ghoṣaiḥ — by the sound of the string — SB 10.4.32

jyām — the bowstring — SB 10.83.22

kaṣāyaḥ — astringent — SB 3.26.42

kṛtānta-pāśāt — exactly like the stringent rope of Yamarāja — SB 5.5.27

maṇi — (a string of) gems — SB 10.35.18-19

maurvī-guṇa — of the bowstring — SB 5.1.29

muktā-dāma — strings of pearls — SB 4.9.55

muktā-dāma — with strings of pearls — SB 10.48.2, SB 10.81.29-32

nirguṇam — without qualities (or without a bowstring) — SB 10.20.18

sajjyī-kṛtam — fastened the string of the bow — SB 9.10.6-7

sajyam — the stringing — SB 10.42.17

sajyam — the bowstring — SB 10.89.36

sajyam kṛtvā — stringing it — SB 10.83.25-26

saṅgrathya — after stringing — CC Antya 10.21

sūtra-dhāra — the puller of the strings — CC Madhya 8.132

tumburuḥ — his stringed instrument — SB 1.13.60

tumburuṇā — the stringed instrument called a Tumburu — SB 5.25.8

vijye — without strings — SB 5.2.7

vīṇā — string band — SB 1.10.15

vīṇā — a stringed instrument — SB 8.15.21

vīṇā — stringed instruments — SB 12.8.24

vīṇā-dhārī — the player of the stringed instrument — CC Madhya 8.133

vīṇā-yantra — a stringed instrument — CC Madhya 8.133

vīṇā-yantra — the stringed instrument called the vīṇā — CC Antya 5.73

vīṇāḥ — stringed instruments — SB 8.8.13

vīṇām — a musical stringed instrument — SB 1.6.32

drum

amara-tūryeṣu — beating of the drums of the demigods — SB 4.23.24

ānaka — another type of drum — SB 8.8.13

ānaka — side drums — SB 10.63.52

ānaka — kettledrums — SB 10.71.14, SB 10.75.9

ānaka — large military drums — SB 10.83.30

ānaka-dundubhi — and kettledrums — SB 8.15.21

ānaka-śaṅkha-saṁstavaiḥ — by celestial kettledrums and conchshells, accompanied with prayers — SB 10.11.52

ānakāḥ — a kind of kettledrum — SB 9.24.28-31

ānakāḥ — and drums — SB 10.58.49

bherī — of kettledrums — SB 4.14.6

bherī — drums — SB 10.50.37-38

bherī — kettledrums — SB 10.83.30

bherī-ānaka — bherī and ānaka drums — SB 10.84.46

bheryaḥ — large drums — Bg 1.13

bheryaḥ — drums — SB 10.42.33

ḍamariṇām — of kettledrums — SB 8.10.7

ḍamaruka — small drum — SB 12.10.11-13

deva-dundubhayaḥ — the kettledrums beaten by the demigods — SB 8.11.41

deva-dundubhayaḥ — kettledrums sounded by the demigods — SB 9.24.28-31

ḍhāka bājāñā — beating the drum — CC Madhya 16.274

ḍhakkā — of a drum — CC Madhya 6.256

ḍhakkā-vādye — with the beating of a kettledrum — CC Adi 11.32

dhundhurī — another drum — SB 1.10.15

dhundhuri — a kind of large military drum — SB 10.75.9

drumilaḥ — Drumila — SB 5.4.11-12, SB 11.2.20-21

dundubhayaḥ — drums — SB 1.9.45

dundubhayaḥ — other different types of drums — SB 1.10.15

dundubhayaḥ — celestial drums — SB 1.19.18

dundubhayaḥ — kettledrums — SB 4.12.31, SB 4.15.8, SB 7.10.68, SB 8.4.2, SB 8.18.7, SB 10.1.33, SB 10.3.1-5, SB 10.33.4, SB 10.44.42, SB 10.65.22, SB 10.75.20, SB 10.77.37, SB 10.83.27, SB 11.31.7, CC Adi 1.73-74

dundubhayaḥ — the kettledrums — SB 6.12.34, SB 7.8.36, SB

mṛdaṅga — with drums — SB 12.8.24

mṛdaṅga — drum — CC Adi 17.123, CC Adi 17.125

mṛdaṅga — the drum — CC Adi 17.178-179

mṛdaṅga — for the drum — CC Adi 17.181

mṛdaṅga — mṛdaṅga drum — CC Adi 17.207

mṛdaṅga-paṇava-ānaka — of various kinds of drums — SB 10.16.27

mṛdaṅga-paṇava-ānakān — mṛdaṅga, paṇava and ānaka drums — SB 10.90.8-9

mṛdaṅga-paṭaha — mṛdaṅga and paṭaha drums — SB 10.84.46

mṛdaṅga-paṭahāḥ — mṛdaṅga and paṭaha drums — SB 10.83.30

mṛdaṅga-śaṅkha-paṇavāḥ — clay drums, conchshells and side drums — SB 10.53.40-41

mṛdaṅgāḥ — drums — SB 10.1.33

mṛdaṅgānām — and of different types of drums — SB 8.8.26

mṛdaṅgānām — and of drums — SB 8.10.7

muraja — another kind of drum — SB 8.8.13

muraja — a kind of drum — SB 8.15.21

muraja — and of murajas, another kind of drum — SB 10.70.20

paṇava — small drums — SB 4.12.31

paṇava — kettledrums — SB 4.24.23, SB 8.8.13

paṇava — a smaller drum — SB 10.71.29

paṇava — smaller drums — SB 10.75.9

paṇava-ānaka — small drums and kettledrums — Bg 1.13

paṇava-ānakāḥ — drums named paṇavas and ānakas — SB 8.18.7

paṭaha — kettledrums — SB 10.71.29

śrī-drumilaḥ uvāca — Śrī Drumila said — SB 11.4.2

su-vādya — glorious musical sounds of drums and other instruments — SB 10.12.35

sura-ānakāḥ — the drums of the demigods — SB 7.8.36

vādaka — professional drummers — CC Adi 13.106

vāditra — by beating the drum — SB 8.16.57

vādya-dharāḥ ca — those who played on musical drums — SB 10.12.34

vīṇā-veṇu-mṛdaṅgāni — vīṇās, flutes and mṛdaṅga drums — SB 10.50.37-38

beat

abhihataḥ — beaten — SB 10.17.8

abhisaṁhatāḥ — they were beaten — SB 8.11.1

ahan — beat down — SB 10.44.41

āhataḥ — being beaten — SB 8.11.11

amara-tūryeṣu — beating of the drums of the demigods — SB 4.23.24

arūrujat — he beat — SB 10.67.24

avaghātinām — for those who are beating — SB 10.14.4

avaghātinām — of those beating — CC Madhya 22.22, CC Madhya 24.140, CC Madhya 25.31

avaghnantyāḥ — of her who was beating — SB 11.9.6

āviddha — beaten — SB 1.7.13-14

bāje — were beating — CC Madhya 13.48

bandhāt — from the government imprisonment or being beaten by the protector of the woman — SB 5.14.24

daṇḍa-tāḍana — beaten with rods — SB 5.26.8

deva-dundubhayaḥ — the kettledrums beaten by the demigods — SB 8.11.41

ḍhāka bājāñā — beating the drum — CC Madhya 16.274

ḍhakkā-vādye — with the beating of a kettledrum — CC Adi 11.32

dundubhi — of the beating on kettledrums — SB 8.21.6-7

hanyamānaḥ — being beaten — SB 10.59.17-19

hanyamānam — being beaten — SB 1.17.1

jaghnuḥ — began to beat — SB 8.11.1

kene māraha śiśure — why do You beat other children — CC Adi 14.42

mārite — to beat — CC Madhya 6.5, CC Antya 6.22, CC Antya 6.23

mārite āila — was ready to beat — CC Antya 13.54

nā pāre mārite — he could not beat — CC Antya 6.22

neduḥ — beaten — SB 1.19.18

neduḥ — began to beat — SB 8.20.20

neduḥ — were beaten — SB 9.24.28-31

nihataḥ — severely beaten — SB 5.14.22

nijaghnuḥ — began to beat one another — SB 8.10.6

niṣpīḍayām āsa — He beat him — SB 10.36.13

pada-āhatām — beaten on the legs — SB 1.17.3

padāghāta — because of beating on the ground by the legs of the demons and demigods — SB 8.10.38

praharan — beating — SB 1.17.6

praharanti — they beat — SB 5.26.15

sañjāta-vepathuḥ — whose heart was beating — SB 10.7.37

śūdra-tāḍitam — being beaten by a śūdra — SB 1.17.2

tāḍana — beating — SB 5.5.30

tāḍayantaḥ — beating — SB 5.26.20

tāḍayanti — they beat — SB 11.23.36

tāḍitaḥ — beaten — SB 3.30.22, SB 12.9.17-18

vāditāḥ — beaten by — SB 1.9.45

vāditra — by beating the drum — SB 8.16.57

vinighnantyaḥ — beating — SB 10.44.43

vivyadhuḥ — they beat — SB 10.34.7

hit

abhihataḥ — hit — SB 10.78.8

ācāryaḥ — the priestly guide, or purohita — SB 10.8.7

ahanyamānāḥ — not being hit — SB 3.17.25

āhataḥ — hit — SB 10.18.29, SB 10.59.20

atāḍayat — hit — SB 8.11.14

hatāḥ — hit — SB 10.83.22

strike

avasaram — the opportunity (to strike) — SB 10.16.25

ghāta māre — strikes — CC Madhya 15.252

jighāṁsayā — ready to strike — SB 10.62.31

lāge — strikes — CC Madhya 4.178, CC Madhya 18.178

māre — strikes — CC Adi 5.164

māriba — we shall strike — CC Adi 17.256

māribāra — to strike — CC Adi 17.250

mārite — to strike — CC Adi 17.255, CC Madhya 5.51, CC Madhya 15.250

mukha lāge — My face strikes — CC Antya 19.64

pāḍe vāja — strikes with a thunderbolt — CC Madhya 18.227

praharanti — strike — SB 4.17.20

saṁyattān — ready to strike — SB 10.44.41

play

adīvyata — played — SB 10.61.27-28

āhūtau — They were called back from playing — SB 10.11.13

ajiram — playgrounds — SB 1.6.13

ākrīḍa — play with — SB 3.18.24

ākrīḍān — the locations of His play — SB 10.46.22

ākrīḍanam — the playground — SB 10.66.18

ākrīḍe — in the playground — SB 4.13.41

akṣa — in playing at dice — SB 10.61.35

alam vihāraiḥ — after this there is no necessity of playing — SB 10.11.15

amogha-vihāraḥ — whose playful activities are impeccable — SB 10.16.49

anubhāvam — the (display of) power — SB 10.74.1

apadeśataḥ — playing the roles — SB 10.37.26

āsurīṇām — displayed by the demon — SB 3.19.22

avaloka-līlayā — by playful glancing — SB 5.18.16

bājāilā veṇu — played the flute — CC Antya 14.107

bājāya — play — CC Adi 5.192, CC Madhya 14.77

bājāya — play on the mṛdaṅga — CC Antya 10.66

bājāya — played — CC Antya 17.23

bājāyā — plays on it — CC Adi 17.99

bāje — were being played — CC Antya 7.75

bālakāḥ — all the boys, the playmates — SB 10.11.53

bālya-līlā — childish play — CC Adi 11.39

bāulake kahiha — please inform Śrī Caitanya Mahāprabhu, who is playing the part of a madman in ecstatic love —CC Antya 19.20

bibhrāṇam — displaying — SB 10.51.1-6

bibhrat — displaying — SB 10.65.24-25

carataḥ — playing — SB 3.1.37

catur-bhujaḥ — displaying four arms — SB 10.60.26

ceratuḥ — used to play — CC Adi 5.138

ceṣṭitam — the childish play — CC Antya 19.45

cikṛīḍatuḥ — They (Kṛṣṇa and Balarāma) played — SB 10.18.12

cikrīḍe — played very happily — SB 10.8.27

cikrīḍiṣā — willingness to play — SB 3.7.3

corāyitaḥ — pretending to be playing as a thief — SB 10.37.28

darśayānam — displaying — SB 3.15.45

darśita — displayed — SB 10.61.4, CC Adi 3.81

deva-pracoditāḥ — played by the demigods — SB 10.25.32

dīvyantam — playing — SB 10.62.29-30, SB 10.69.20-22

dīvyanti — play — SB 10.61.35

dīvyate — who was playing — SB 10.56.5

dui nāṭake — in two plays — CC Antya 1.126

gaja-līlayā — playing like an elephant — SB 3.13.33

gajendra-līlaḥ — playing like an elephant — SB 3.13.26

gītā-veṇuḥ — playing His flute — SB 10.35.22-23

gṛha-antaḥ khelantyaḥ — who were engaged in childish play with-in the house — CC Antya 1.153

guṇa-ātmanaḥ — playing the role of a human being — SB 1.10.19

īritāḥ — played — SB 10.77.37

īśa-ceṣṭitaḥ — although also displaying feats unique to the Supreme Lord — SB 10.15.19

jagau — He played His flute — SB 10.29.3

jaghnire — played — SB 10.53.40-41

jala-keli — playing in the water — CC Antya 11.71

jala-krīḍā kare — displays His water pastimes — CC Antya 10.42

jalpa — playful conversations — SB 10.59.44

kaila khelā — plays with Kṛṣṇa — CC Adi 5.135

kala-veṇu-gītam — sweet vibrations made by playing the flute — SB 10.21.14, CC Madhya 24.176

kalpate — is capable of displaying — SB 11.24.21

kanduka-līlayā — by playing with the ball — SB 8.12.22

kari' praṇaya-roṣa — displaying anger in affection — CC Antya 9.31

kautuka — playful — SB 10.35.20-21

khelā — playing — CC Adi 11.20

khelan — playing — CC Madhya 1.76, CC Antya 1.79, CC Antya 1.114

khele — He plays — CC Adi 5.25, CC Madhya 14.121

khele — plays — CC Adi 14.9

krīḍā — by playing — SB 10.15.14

krīḍā — in their playing — SB 10.19.1

krīḍā — of playing — SB 10.46.39

krīḍā — for playing — SB 10.76.1

krīḍā — playing — SB 11.7.55, CC Adi 5.139

krīḍa — of playing — SB 10.37.23

krīḍa — playing — SB 10.90.46

kṛīḍā — of playing — SB 10.65.24-25

krīḍā-bhāṇḍam — a plaything — SB 4.7.43

krīḍā kare — He plays — CC Adi 2.99

krīḍā kare — plays — CC Adi 3.12

krīḍā-mṛgaḥ — a playboy — SB 7.6.17-18

krīḍā-parau ati-calau — the babies, being too restless, engaged in play — SB 10.8.25

krīḍā-paricchadāḥ — toys for playing — SB 7.5.56-57

krīḍā-saṅgena — because of so much attachment to playing with other boys — SB 10.11.13

krīḍā-śrāntaḥ — fatigued from playing — SB 10.11.15

krīḍa-upaskarāṇām — playthings — SB 1.13.43

krīḍamānāḥ — now Kṛṣṇa, being still more grown up, was playing with other children of the same age — SB 10.8.32

krīḍan — playing — SB 2.3.15, SB 4.25.44, SB 5.18.39, SB 10.16.25, SB 10.46.40, SB 10.51.19, SB 10.83.13-14

krīḍan — while playing — SB 9.23.13

krīḍan iva — just like playing — SB 6.8.1-2

krīḍana — of play — SB 10.40.16

krīḍana-vat — like a plaything — SB 3.19.32

krīḍanaka-āsaktam — engaged in his play — SB 6.1.28-29

krīḍanakaḥ — all sportive activities or tendencies for childhood play — SB 7.4.37

krīḍanakaḥ — a plaything — SB 11.8.18

krīḍanakaḥ — whose plaything — SB 11.29.7

krīḍanakāḥ — playthings — SB 12.3.1

krīḍanakaiḥ — with play dolls — SB 2.3.15

krīḍanakam — plaything — SB 3.21.10

krīḍanakam — the plaything — SB 10.56.20

krīḍanakān — playthings — SB 10.68.45

krīḍanakān — the playthings — SB 10.82.20

krīḍanakāni — toys and playthings — SB 4.12.52

krīḍanakatayā — like a plaything — SB 5.26.32

krīḍanam — the playing — SB 7.2.39

krīḍantaḥ — are playing — SB 10.13.42

krīḍantaḥ — playing — SB 10.43.34, SB 11.1.13-15

krīḍantam — engaged in playing — SB 10.6.18, SB 10.11.14

krīḍantam — while playing — SB 10.6.25-26

krīḍantam — who were engaged in playing — SB 10.11.12

krīḍantam — playing — SB 10.13.40, SB 10.16.9, SB 10.66.36

krīḍanti — they play — SB 4.6.25

krīḍantībhiḥ — playing — SB 10.90.1-7

krīḍantīm — playing games — SB 10.30.18

krīḍantyā — playing like that — SB 9.22.8

krīḍantyāḥ — who was playing — SB 12.8.26-27

krīḍasi — as You play — SB 2.9.28

krīḍasi — You play — SB 10.14.21, CC Madhya 21.9

krīḍataḥ — while playing — SB 4.13.41

krīḍataḥ — playing — SB 7.6.7

krīḍataḥ — who are playing — SB 10.68.45

krīḍati — playing — SB 9.20.18

krīḍati — plays — CC Adi 4.224, CC Madhya 8.144

krīḍayā — by play — SB 3.20.35

krīḍayā — playfully — SB 10.43.11

krīḍāyām — in the matter of playing — SB 3.7.3

krīḍiṣyāmaḥ — We will play — SB 10.43.38

krīḍiṣyamāṇaḥ — intending to play — SB 10.18.8

krīḍituḥ — just to play a part — SB 1.13.43

krīḍitvā — after playing — SB 10.64.2

krīḍyamānaḥ — being played with — SB 3.18.13

kṛṣṇa-vikrīḍitam — the playing of Kṛṣṇa — SB 10.33.18

kṛtiḥ — the poetic play known as Vidagdha-mādhava — CC Antya 1.139

kṣveli — playful exchanges — SB 10.90.13

kṣvelikāyām — while playing — SB 5.8.21

kṣvelyā — with playful conversation — SB 10.29.45-46

kvaṇan — playing — SB 10.39.30

kvaṇantam — playing — Bs 5.30

kvaṇayataḥ — who is playing — SB 10.44.16

līlā — in play — SB 10.26.25

līlā — playfully — SB 10.29.21-22

līlā — playful — SB 10.32.15, SB 10.39.29, SB 10.46.21, SB 10.47.51, SB 10.48.5, SB 10.71.35, SB 10.90.15

līlā — for play — CC Madhya 21.129

līlā-ambujena — playing with a lotus flower — SB 3.15.21

līlā-avaloka — by playful glances — SB 5.17.13

līlā-īkṣitena — by the playful glancing — CC Madhya 23.65

līlaḥ — whose playing — SB 10.33.23

līlayā — playfully — SB 3.19.9, SB 10.26.3, SB 10.43.8, SB 10.44.26, SB 10.58.46

līlayā — by pastimes of playing — SB 8.12.18

līlayā — as play — SB 10.43.39, SB 10.57.15, SB 10.57.16, SB 10.83.25-26

līlayā — like play — SB 10.58.45

līlayā — as His play — SB 10.60.2

madana-mohana-nāṭa — the dramatic player Madana-mohana — CC Antya 19.98

mahāprabhura khelā — the play of Śrī Caitanya Mahāprabhu — CC Antya 14.121

mānuṣam — as if playing as a human child — SB 10.7.3

mārdaṅgika — players of mṛdaṅga drums — CC Madhya 13.33

muralī-vadana — playing the flute — CC Madhya 2.15

muralī-vilāsi — O player of the flute — CC Madhya 2.61, CC Madhya 23.31

naṭa-vat — like a theatrical player — SB 1.17.5

nāṭya-dharaḥ — dressed as a player — SB 1.8.19

nāṭya-saṅgīta-vāditraiḥ — by dancing, by singing and by a musical display — SB 9.23.7-10

nilāyanaiḥ — by playing hide-and-seek — SB 10.11.59

nṛtya-vāditra-gītaiḥ ca — by dancing, playing various musical instruments, and singing songs — SB 8.21.6-7

paṇḍita kare upahāsa — so-called scholars play jokes without perfect understanding — CC Madhya 25.34

parihāsa kaila — play a joke — CC Antya 7.147

pāśaka khelāya — plays with dice — CC Antya 16.7

paśupa-vaṁśa-śiśutva-nāṭyam — the play of being a child in a family of cowherd men (another of Kṛṣṇa's names is Gopāla, "He who maintains the cows") — SB 10.13.61

pātra-sannidhāna — presence of the players — CC Antya 1.134

pātrera praveśa — the entrance of the players — CC Antya 1.183

prāduṣkṛtānām — displayed — SB 3.19.22

prakāśa — display — CC Adi 8.60

prakaṭa — displayed — CC Adi 3.84

pūtanā-āgamana-ādikam — everything about how Pūtanā the witch had come there and played havoc — SB 10.6.42

racayan — playing — SB 3.2.2

racitayā — displayed — SB 3.30.8

raṅga — playful activities — CC Adi 5.146

rantum — with the purpose of playing — SB 10.20.25

remāte — playing carelessly — SB 3.1.39

sa-līlam — playfully — SB 10.42.17

saha-agrajam — who was playing with His elder brother, Balarāma — SB 10.11.14

salīlam — playfully — SB 2.7.32

saṁvihartum — to play with — SB 6.14.57

santanvataḥ — displaying — SB 1.3.37

sarva-sva-bhāk — which displays the all-in-all — CC Adi 4.259

saundarya — displaying beauty — MM mantra 30

savilāsa — playful — SB 10.35.16-17

śiśu — playmates — CC Adi 2.31

śrīvatsa-lakṣmam — and displaying the special mark known as Śrīvatsa — SB 10.89.54-56

su-vilāsā — playful — CC Madhya 23.87-91

sva-keli-sampat — full with all paraphernalia for pastimes of play — SB 10.13.5

taḍit-vantaḥ — displaying lightning — SB 10.20.6

tat — that display — SB 10.34.19

tāvakāḥ — Your friends and playmates — SB 10.8.34

udīrayantam — loudly playing — SB 10.21.16

ullāsi — playing — CC Madhya 1.84

upalakṣaṇam — playing the role of — SB 11.5.28

uparata-rāsaḥ — stopped its playing — SB 5.8.22

vādakau — both playing musical instruments — SB 10.18.13

vādayadbhiḥ — who were playing — SB 10.90.8-9

vādayantam — playing — Bs 5.26

vāditra — and players of musical instruments — SB 12.8.22

vāditram — the art of playing musical instruments — SB 4.15.19

vādya — by the playing — SB 10.35.4-5

vādya — and playing musical instruments — SB 10.90.12

vādya-dharāḥ ca — those who played on musical drums — SB 10.12.34

vādyakaiḥ — by playing respectively — SB 10.12.34

vādyamāneṣu — as they were being played — SB 10.42.36

vādyamāneṣu — while they played — SB 10.44.29

vādye — in the matter of playing — SB 10.35.14-15

vādyena — with the playing of musical instruments — SB 10.62.2

vaibhavam — opulent display of power — SB 10.34.19

vaṁśī-dhvani-sukha — the happiness of hearing the playing of the flute — CC Madhya 2.47

vaṁśī-vilāsi — of the great flute-player — CC Madhya 2.45

vayasyāḥ — playmates — SB 6.14.57

vayasyaiḥ — with Their playmates — SB 10.8.27

vayasyaiḥ — with other playmates — SB 10.11.41

vayasyān — unto the playmates — SB 1.18.36

veṇu-rava — because of the sounds played on flutes and bugles by the cowherd boys — SB 10.13.22

vibhrama — playful — SB 10.30.2

vibhramaḥ — whose playing — SB 10.33.16

vihāra — playing — SB 10.30.2

vihāraiḥ — with their play — SB 10.75.17

vihāram — playful pastimes — CC Madhya 1.84

viharan — while playing — SB 1.18.32

viharataḥ — who was playing — SB 10.16.8

vihare — played — CC Adi 1.85-86

vihariṣyāmaḥ — let us play — SB 10.18.19

vihartum — to play — SB 10.64.1

vihṛtya — having played — SB 10.65.31

vihṛtya — playing — SB 11.31.11

vijahāra — played — SB 5.9.18

vijahāra — He has played — SB 10.35.20-21

vijahratuḥ — enjoyed childhood play — SB 10.8.21

vijahratuḥ — the two of Them played — SB 10.34.20

vijahruḥ — they played — SB 10.22.7, SB 10.37.27, SB 10.75.14

vijahruḥ — played — SB 10.75.15, CC Madhya 8.75, CC Antya 7.32

vikrīḍataḥ — swimming or playing — SB 6.12.22

vikrīḍataḥ — playing — SB 7.8.26

vikrīḍatīm — playing — SB 3.22.17

vikrīḍatīm — engaged in playing — SB 8.12.18

vikrīḍatoḥ — as the two of Them were playing — SB 10.34.25

vikrīḍitaḥ — played with — SB 6.2.36-37

vikrīḍitam — play — SB 10.39.19, SB 10.50.25-28

vikrīḍitam — the playing — SB 10.42.26-27

vilāsa — playful — SB 10.33.16

vilāsaḥ — playfully wearing — SB 10.35.12-13

vilāsaiḥ — by the playful movements — SB 10.33.7

vīṇā-dhārī — the player of the stringed instrument — CC Madhya 8.133

viraṇayan — playing in a specific way — SB 10.19.15

viṣajjamānam — playing — SB 3.19.6

vitudan — by playing on — SB 4.8.38

vitudan — playing on — SB 4.12.40

vivṛtaiḥ — with openly displayed — SB 10.61.37

pluck

asnāna-anācamana-aśauca-keśa-ulluñcana-ādīni — concocted religious principles such as no bathing, no washing of the mouth, being unclean and plucking out the hair — SB 5.6.10

gaja-utkhāte — plucked by an elephant — CC Antya 18.89

ujjahāra — plucked out — SB 4.5.20

utpāṭayanti — pluck out — SB 5.26.35

pick

abhyagṛhṇāt — he picked up — SB 10.75.37

ācāra — pickles — CC Madhya 14.34

ācāra — other pickles — CC Madhya 15.90

ācāra — condiments and pickles — CC Antya 10.24

ādade — picked up — SB 10.42.16

ādaduḥ — picked them up — SB 12.6.64-65

ādāya — picking up — SB 10.7.11

ādāya — after picking up — SB 10.83.22

araṇya-ja — picked up from the forest — CC Antya 1.165

dharila — picked up — CC Madhya 13.181

jagṛhuḥ — picked up — SB 10.6.18

kāśamdi — a kind of pickle — CC Madhya 15.90

khaṭmaṭi — picking a quarrel — CC Antya 7.143

kuḍāite — to pick up — CC Madhya 12.131

kuḍāñā — picking up — CC Adi 9.30

more dhari' — picking Me up — CC Antya 18.109

pāḍāila — caused to be picked up — CC Adi 17.82

pāḍiyā — picking — CC Adi 9.34

phala pāḍi' — picking fruits — CC Antya 18.102

phelāilā lañā — picked up and threw — CC Antya 16.36

prādāya — after picking up — SB 10.7.30

pratīcchadhvam — pick out (your garments) — SB 10.22.11

pratīcchata — pick out — SB 10.22.16

puṣpa uṭhāite — to pick flowers — CC Madhya 14.172

sa-ṭaṅka-śikharāḥ — having edges with points as sharp as stone picks — SB 8.10.46

samutthāpya — having picked up — SB 4.9.46

sāra-bhāginaḥ — who are able to pick out the essence — SB 11.5.36

śila — picking up the grains left in the field by the proprietor — SB 7.11.16

śila-uñchaḥ — picking up rejected grains — SB 3.12.42

ujjahāra — picked up — SB 10.64.5

uñchanam — picking up the grains that have fallen from bags in shops — SB 7.11.16

unnīya — picking up — SB 12.9.22-25

upādatta — he (Rukmī) picked up — SB 10.54.28

upādāya — picking up — SB 10.3.51

uṭhāite — to pick up — CC Antya 14.109

uṭhāñā — picking up — CC Adi 9.35, CC Madhya 7.137

utpāṭya — picking up — SB 10.26.25

utthāpya — picking up — SB 10.60.26

vyujjahartha — picked up — SB 4.7.46

nail

kara-ja — by Your fingernails — SB 10.15.8

kara-ja — by the fingernails — SB 10.30.13

kara-jaiḥ — with the nails of her hand — SB 10.53.51-55

kara-nakha — of the nails on the hands — CC Madhya 21.128

kara-ruha — of the fingernails — SB 10.33.21

karaja-abhimṛṣṭāḥ — touched by Your fingernails — CC Madhya 24.206

karajaiḥ — by the nails — SB 1.3.18

nakha — nails — SB 3.8.26, SB 3.15.44, SB 3.23.50, SB 3.28.21, SB 3.31.3, SB 4.24.52, SB 5.26.22, SB 7.12.21, SB 10.60.45, CC Adi 17.181

nakha — by the nail — SB 5.17.1

nakha — of the nails — SB 5.25.4, SB 11.2.54

nakha — having nails — SB 7.8.19-22

nakha — of fingernails — SB 10.29.45-46

nakha — of the fingernails — SB 10.47.19

nakha — of its nails — SB 10.60.23

nakha — the nails — SB 11.17.24

nakha — fingernails and toenails — SB 11.18.3

nakha-agrāt — the tips of whose nails — SB 7.9.15

nakha-ālaye — whose fingernails — CC Antya 16.52

nakha-aṅkura — by the pointed nails — SB 7.8.31

nakha-cihna — the nail marks — CC Adi 17.186

nakha-indubhiḥ — by the effulgence of the nails — SB 8.21.1

nakha-maṇḍala — of the orb of the toenails — SB 10.38.7

nakha-maṇi-śreṇyā — by the light of the jewellike nails on the toes — SB 4.8.50

nakha-romāṇi — the nails and hair — SB 6.18.47

nakha-śastra-pāṇibhiḥ — with His nails and other weapons in His hands — SB 7.8.31

nakha-vidīrṇa — pierced by the nails of the hand — SB 7.8.44

nakha-vrāta — from whose toenails — SB 10.39.49-50

nakhaiḥ — by the nails — SB 2.7.14, SB 7.8.45

nakhaiḥ — with the nails — SB 7.8.29

nakhān — nails — SB 3.10.23

nakhānakhi — nail to nail — CC Antya 18.87

nakhāni — nails — SB 2.1.35, SB 2.6.5

nakhāni — and nails — SB 10.40.13-14

nakhe — by the nails — CC Madhya 2.55

nakhe — with the nails — CC Madhya 14.137, CC Antya 13.18

nakheṣu — in the nails — SB 8.20.25-29

nija-nakhe — with His fingernails — CC Antya 14.36

pāda-nakha — nails of the feet — SB 1.18.21

pada-nakha — of the nails on the toes — CC Madhya 21.128

roma-nakhaiḥ — by hair and nails — SB 11.8.33

śekhareṣu — at the toe nails — CC Adi 1.57

vajra-nakha — O You who possess nails like thunderbolts — SB 5.18.8

vyāghra-nakha — tiger nails — CC Adi 13.113

dance

abhinṛtyati — He dances in front of — SB 10.15.10-12

ācārya nāce — the Ācārya began to dance — CC Madhya 3.95

ācāryavān — under the guidance of an ācārya — SB 9.11.1

adharma-bahulena — with an abundance of irreligion — SB 5.6.10

anṛtyan — danced — SB 8.18.8

anṛtyat — the small Kṛṣṇa danced — SB 10.11.7

anurūpam — in accordance — SB 10.72.6

anurūpam — in accordance with — Bs 5.44

anusārataḥ — in accordance with — SB 2.10.51, SB 11.21.11, SB 12.7.8

anusāre — in accordance — CC Madhya 8.312

anuśāsanam — guidance — SB 11.3.44

apsarobhiḥ — the Apsarās, beautiful dancers in the heavenly kingdom — SB 10.3.6

ati-mātraḥ — an abundance — SB 10.60.46

ati-śādvale — where there was an abundance of green grass — SB 10.18.5

atiśaya-aṅkitaḥ — marked with an abundance — CC Madhya 23.7

bahuta nācāi — I made dance in various ways — CC Antya 20.147

bhara — by an abundance — SB 5.4.19

bhara — an abundance — CC Madhya 8.171

bhṛgūṇām — under the guidance of the brāhmaṇas born in the Bhṛgu dynasty — SB 8.18.20

bhūri-bhāraḥ — possessing a great abundance — SB 5.5.31

bhūyastvam — being in abundance — SB 3.26.43

dharā — the abundance — MM mantra 42

dharmyam — in accordance with the principles of religion — SB 1.7.49

dyuti-bharāt — due to an abundance of bodily luster — CC Adi 3.58

evam-vrataḥ — when one thus engages in the vow to chant and dance — SB 11.2.40, CC Adi 7.94, CC Antya 3.179

evam-vrataḥ — when one thus engages in a vow to chant and dance — CC Madhya 9.262, CC Madhya 23.41, CC Madhya 25.141

gandharva-nṛtya — the dance of the Gandharvas — CC Madhya 20.181

kabhu haridāse nācāya — sometimes made Haridāsa Ṭhākura dance — CC Madhya 14.71

kabhu nāce — sometimes dances — CC Antya 16.150

karaye nartana — and dance — CC Madhya 25.21

karaye nartana — and danced — CC Madhya 25.165

karaye nartana — dances — CC Madhya 25.278

kare nartane — dances — CC Antya 4.86

kare nṛtya — dances — CC Adi 5.142

karena nartana — dances — CC Madhya 14.98, CC Antya 15.88

karena nartana — began to dance — CC Madhya 17.223, CC Madhya 19.107

karena nartana — dance — CC Antya 7.73-74

karena nartana — danced — CC Antya 11.48

karilā nartana — danced — CC Antya 6.244, CC Antya 12.61

kebā nācāya — who causes to dance — CC Antya 4.86

keha nāce — some dance — CC Madhya 4.57

keha nāce — someone dances — CC Madhya 7.81

keha nāce — some danced — CC Madhya 19.39

kṛṣṇa-rāsa-pañca-adhyāya — the five chapters in the Tenth Canto of Śrīmad-Bhāgavatam in which Lord Kṛṣṇa's pastimes of the rāsa dance are described — CC Madhya 11.56

kuhake nācāya — magician causes to dance — CC Antya 4.85

līlā-rāsa — Lord Kṛṣṇa performed His rāsa dance — CC Madhya 8.254

lokere nācāya — made the people dance — CC Madhya 17.152

mādhurya-pūraḥ — abundance of sweetness — CC Adi 4.146, CC Madhya 8.149, CC Madhya 20.182

maṇḍalī chāḍiyā — leaving the circle of the rāsa dance — CC Madhya 8.114

muñi nācoṅ — let me dance — CC Adi 10.19

nā nācāya — does not make dance — CC Antya 20.148

nācāila — caused to dance — CC Madhya 13.69, CC Madhya 13.71

nācāilā — You have made dance — CC Antya 11.30

nācāilā — caused to dance — CC Antya 20.149

nācāile — have made Me dance — CC Madhya 3.106

nācāite — to make dance — CC Madhya 23.122, CC Antya 1.203

nācāmu — I shall cause to dance — CC Adi 3.19

nācāñā — causing to dance — CC Madhya 17.117

nācāñā — making to dance — CC Antya 6.102

nācāo — make dance — CC Madhya 7.18

nācāo — You make me dance — CC Madhya 8.132

nācāo — You make to dance — CC Antya 4.74

nācāo — You cause to dance — CC Antya 4.86

nācāo — You are causing to dance — CC Antya 11.29

nācāya — causes to dance — CC Adi 4.124, CC Adi 7.89-90, CC Adi 8.79, CC Madhya 2.76, CC Madhya 21.143, CC Antya 12.84, CC Antya 12.85, CC Antya 18.18, CC Antya 18.18, CC Antya 19.96

nācāya — He causes to dance — CC Adi 5.142

nācāya — it causes Me to dance — CC Adi 7.82

nācāya — causes Me to dance — CC Adi 7.95-96

nācāya — made dance — CC Madhya 14.71

nācāya — cause to dance — CC Antya 16.128

nācaye — dance — CC Madhya 3.156

nācaye — dances — CC Antya 18.18

nācā'na — made to dance — CC Madhya 13.63

nāce — he dances — CC Adi 5.171, CC Antya 4.86

nāce — dance — CC Adi 5.192, CC Adi 6.51, CC Adi 9.49, CC Adi 9.53, CC Adi 10.115, CC Adi 13.103, CC Adi 17.194, CC Madhya 5.145, CC Madhya 7.89, CC Madhya 7.116, CC Madhya 13.177, CC Madhya 14.129, CC Madhya 16.164, CC Madhya 17.32, CC Madhya 17.41, CC Madhya 17.44, CC Madhya 17.48-49, CC Madhya 17.162, CC Madhya 17.189, CC Madhya 21.129, CC Antya 2.11, CC Antya 3.72, CC Antya 3.263, CC Antya 11.60, CC Antya 15.67, CC Antya 15.73, CC Antya 18.18

nāce — dances — CC Adi 6.81, CC Adi 6.87, CC Adi 7.22, CC Adi 7.88, CC Adi 10.40, CC Adi 13.99, CC Adi 17.99, CC Adi 17.117, CC Adi 17.136, CC Madhya 1.52, CC Madhya 2.10, CC Madhya 2.72, CC Madhya 3.113, CC Madhya 3.130, CC Madhya 3.132, CC Madhya 4.144, CC Madhya 4.200, CC Madhya 5.146, CC Madhya 6.208, CC Madhya 6.238, CC Madhya 7.100, CC Madhya 11.227, CC Madhya 11.227, CC Madhya 11.228, CC Madhya 11.228, CC Madhya 12.64, CC Madhya 13.39, CC Madhya 13.45, CC Madhya 13.46, CC Madhya 13.162, CC Madhya 14.99, CC Madhya 16.168, CC Madhya 17.56, CC Madhya 17.112, CC Madhya 17.157, CC Madhya 18.19, CC Madhya 18.37, CC Madhya 18.73, CC Madhya 18.88, CC Madhya 18.121-122, CC Madhya 20.341, CC Antya 2.18, CC Antya 4.85, CC Antya 10.66, CC Antya 14.19, CC Antya 18.44

nāce — began to dance — CC Adi 13.106

nāce — He dances — CC Adi 17.208

nāce — they dance — CC Madhya 16.166

nāce — danced — CC Madhya 19.42

nāce gāya — dance and sing — CC Madhya 13.116

nācena — He dances — CC Madhya 1.56

nācena — dances — CC Madhya 3.112, CC Antya 11.59, CC Antya 11.98

nāci — dance — CC Adi 7.78

nāci — I dance — CC Antya 4.74

nāciba — shall dance — CC Madhya 15.46

nācibāra — to dance — CC Madhya 8.132

nācilā — danced — CC Adi 10.13, CC Adi 17.19

nācila — danced — CC Adi 10.46

nācite — to dance — CC Madhya 5.144, CC Madhya 11.226, CC Madhya 13.72, CC Madhya 14.100, CC Madhya 17.29, CC Antya 10.65, CC Antya 20.149

nācite lāgilā — began to dance — CC Madhya 15.278, CC Madhya 25.62, CC Antya 1.64, CC Antya 5.67, CC Antya 15.85

nācite lāgilā — he began to dance — CC Antya 1.100

nācite lāgila — began to dance — CC Madhya 17.40, CC Madhya 17.174, CC Madhya 19.80

nanarta — danced — SB 5.9.18, CC Madhya 13.1, CC Madhya 14.1, CC Antya 11.1

nanarta — began to dance — SB 10.16.26

nanarta ha — he danced — SB 10.86.38

nanṛtuḥ — began to dance — SB 7.8.36, SB 8.11.41, SB 9.10.41

nanṛtuḥ — danced — SB 7.10.68, SB 8.4.2, SB 10.18.9, SB

10.33.15, SB 10.44.42, SB 10.71.29, SB 10.75.10, SB 10.83.30, SB 10.84.46, SB 12.8.24

nanṛtuḥ — very nicely danced on the occasion — SB 8.8.12

nanṛtuḥ — danced in transcendental bliss — SB 10.3.6

nanṛtuḥ — they danced — SB 10.70.20

nartaka — dancers — SB 1.11.20, CC Adi 13.106, CC Adi 13.109

nartaka — a dancer — CC Madhya 7.18

nartaka gopāla — the dancer Gopāla — CC Adi 11.53

nartakera — of the dancer — CC Antya 7.75

nartakyaḥ — the dancers known as Apsarās — SB 8.11.41

nartakyaḥ — female dancers — SB 10.70.19

nartakyaḥ — and female dancers — SB 10.83.30

nārtakyaḥ — female dancers — SB 10.75.10

nartana karila — danced — CC Madhya 16.49

nartayantī — causing to dance — CC Adi 4.125

naṭa — of dancers — SB 3.21.41

naṭa — like a dancer upon the stage — SB 10.23.22

naṭa — male dancers — SB 10.83.30

naṭa — dancer — CC Adi 4.124, CC Madhya 8.132

naṭa-nartakyaḥ — male and female dancers — SB 10.84.46

naṭa-nāṭya-gāyakāḥ — dancers and singers in dramatic performances — SB 7.8.50

naṭa-vara — of the best of dancers — SB 10.21.5

naṭa-vara — an expert dancer — CC Madhya 21.101

naṭa-varau — two most excellent dancers — SB 10.21.8

naṭāḥ — professional dancers — SB 10.18.11

naṭam — another dancer — SB 10.18.11

naṭyaḥ — the women who were professional dancers — SB 8.8.12

nṛtya — dance — CC Adi 10.37, CC Adi 11.18, CC Adi 17.100, CC Adi 17.119

nṛtya-gīta kailā — danced and chanted — CC Madhya 18.63

nṛtya-gīta kailā — chanted and danced — CC Madhya 25.232

nṛtya kaila — danced — CC Antya 11.91-93

nṛtya kare — used to dance — CC Adi 11.32

nṛtya kare — dances — CC Madhya 7.78, CC Madhya 11.215, CC Madhya 13.195, CC Madhya 14.70, CC Madhya 14.233, CC Madhya 18.13, CC Madhya 18.94, CC Madhya 18.177, CC Antya 11.63

nṛtya kare — danced — CC Madhya 12.149, CC Antya 10.59

nṛtya kare — began to dance — CC Madhya 17.87, CC Madhya 24.276, CC Antya 6.102

nṛtya kare — he dances — CC Madhya 17.158

nṛtya karena — dances — CC Madhya 13.43, CC Madhya 13.44, CC Antya 10.69

nṛtya karibāre — to dance — CC Madhya 13.35

nṛtya karibena — will dance — CC Madhya 11.54

nṛtya karite — to dance — CC Madhya 12.143

nṛtya kari' — after performing the dance — CC Madhya 13.192

nṛtya śikhāilā — directed how to dance — CC Antya 5.22

nṛtyanti — danced — SB 3.24.7

nṛtyanti — dance — SB 5.26.31, SB 10.69.9-12, SB 12.11.47-48, NBS 71

nṛtyanti — they dance — SB 11.3.32

nṛtyanti sma — danced — SB 4.1.54-55

nṛtyate — dances — SB 10.54.12, SB 11.14.24

nṛtyati — dances — SB 4.5.10, SB 7.7.34, CC Madhya 9.262, CC Madhya 23.41, CC Madhya 25.141, CC Antya 3.179

nṛtyati — he dances — SB 7.4.40

nṛtye — in dances — CC Adi 4.124

prabhu nāce — Lord Śrī Caitanya Mahāprabhu dances — CC Antya 19.100

prācurya — abundance — CC Madhya 21.118

prema-nāṭa — the dance in ecstatic love — CC Madhya 4.203

preme nāce — dances in ecstasy — CC Madhya 15.296

priya-ādhikyam — an abundance of highly elevated devotees — CC Madhya 23.84-85

rāsa — of the rāsa dance — SB 10.33.3, SB 10.33.15, SB 10.39.29, SB 10.47.62, CC Adi 1.17, CC Madhya 1.5, CC Antya 1.7

rāsa — by the rāsa dance — SB 10.33.10

rāsa — rāsa dance — CC Adi 1.69-70, CC Adi 17.239, CC Madhya 21.107

rāsa-ādi — beginning with the rāsa dance — CC Adi 4.114

rāsa-ādi — such as the rāsa dance — CC Adi 4.115

rāsa-ādi — the rāsa dance — CC Adi 7.8

rāsa-ādi — the rāsa dance and other pastimes — CC Madhya 21.44

rāsa-ādi-vilāsa — pastimes like the rāsa dance — CC Antya 5.45-46

rāsa-ādika — beginning with the rāsa dance — CC Adi 4.81

rāsa-ādika-līlā — pastimes like the rāsa dance — CC Adi 5.220

rāsa-ādika līlā — the pastimes of the rāsa dance — CC Madhya 13.143

rāsa-ārambha-vidhau — in the matter of beginning the rāsa dance — CC Adi 17.293

rasa-bharaḥ — overabundance of juice — CC Antya 1.160

rāsa chāḍi' — leaving the rāsa dance — CC Madhya 8.112

rāsa-goṣṭhyām — in the party of the rāsa dance — SB 10.47.43

rāsa karena — performs the rāsa dance — CC Antya 18.117

rāsa-krīḍā — pastimes of the rāsa dance — CC Madhya 9.134

rāsa-krīḍam — the pastime of the rāsa dance — SB 10.33.2

rāsa-līlā — the rāsa dance — CC Adi 17.282, CC Madhya 8.114

rāsa-līlā — the rāsa-līlā dance — CC Antya 18.6

rāsa-līlā kare — performs rāsa-līlā dance — CC Antya 14.17

rāsa-līlā-vāsanāte — in the desire to dance the rāsa dance — CC Madhya 8.113

rāsa-līlāra — of the rāsa-līlā dance — CC Madhya 14.8

rāsa-līlāra — of the rāsa dance — CC Antya 18.5

rāsa-maṇḍale — in the circle of the rāsa dance — SB 10.33.5

rāsa nā pāila lakṣmī — Lakṣmī, the goddess of fortune, could not join the rāsa dance — CC Madhya 9.120

rāsa-raṅge — His rāsa dance — CC Madhya 18.9

rāsa-rasa-tāṇḍavī — Kṛṣṇa, who is expert in dancing in the rāsa dance — CC Antya 19.35

rāsa-sthalī dekhi' — visiting the place of the rāsa dance — CC Madhya 18.72

rāsa-sthalīra — of the arena of the rāsa dance — CC Antya 13.73

rāsa-sthalīra vālu — sand from the place where Lord Kṛṣṇa held His rāsa dance — CC Antya 13.67

rāsa-unmukhaḥ — desiring to dance with — SB 2.7.33

rāsa-utsavaḥ — the festival of the rāsa dance — CC Adi 1.72

rasa-utsave — in the festival of the rāsa dance — SB 10.47.60

rāsa-utsave — in the festival of the rāsa dance — CC Madhya 8.80, CC Madhya 8.232, CC Madhya 9.121, CC Antya 7.29

rāsa-vilāsa — enjoyment of the rāsa dance — CC Adi 5.213

rāsa-vilāsa — the rāsa dance — CC Madhya 2.56

rāsa-vilāsa — dancing in the rāsa dance — CC Madhya 8.109

rāsa-vilāsa — the enjoyment in the rāsa dance — CC Madhya 9.118

rāsa-vilāsa — the pastimes of the rāsa dance — CC Madhya 9.137

rāsa-vilāsa — of the rāsa dance — CC Antya 17.60

rāsa-vilāsī — the enjoyer of the rāsa dance — CC Adi 5.212

rāsāḥ — the rāsa dance — SB 10.47.37

rāse — while dancing in the rāsa dance with the gopīs — CC Madhya 20.167

rāse — at the time of the rāsa dance — CC Antya 10.7

rāse — in the rāsa dance — CC Antya 15.30, CC Antya 15.84, CC Antya 17.33, CC Antya 20.127

rāsera — of the rāsa dance — CC Antya 18.24

śailūṣī — expert dancer — CC Adi 4.125

sandoha — by the abundance — SB 10.32.11-12

sannanṛtuḥ — danced together — SB 10.27.24

satata nācāya — always causes to dance — CC Madhya 21.129

tāṇḍavaiḥ — with energetic dances — SB 10.70.19

tanu-rūpa-ṛddhim — an abundance of bodily beauty — CC Antya 1.92

tattvataḥ — just in accordance with the truth — SB 2.8.24

trayī-mayaḥ — for the sake of guidance in karma-kāṇḍa Vedic knowledge — SB 8.5.36

tri-bhuvana nāce — the three worlds dance — CC Antya 3.267

udrekam — the abundance — SB 10.47.69

upāsīne — am present in attendance — SB 10.45.14

utkaraiḥ — by the abundance — SB 10.22.36

vādya-nṛtya — music and dance — CC Adi 13.96

vakreśvara nāce — Vakreśvara Paṇḍita began to dance — CC Madhya 14.100

varjanam — avoidance of things — SB 11.17.34-35

vidhi-vat — in accordance with scriptural injunctions — SB 10.38.37-38, SB 10.57.25, SB 10.82.10

vidhi-vat — in accordance with scriptural injunction — SB 10.39.40

vidhi-vat — in accordance with the injunctions of the Vedas — SB 10.54.53

vidhi-vat — in accordance with Vedic prescriptions — SB 10.58.47

vidhi-vat — in accordance with Vedic injunctions — SB 10.65.4-6

vidhivat — in accordance with the prescribed regulations — SB 11.3.52-53

vihāre — during the pastimes (of the rāsa dance) — SB 10.38.17

vikrīḍitam — the activity of the rāsa dance — CC Antya 5.48

vrāta — an abundance — SB 3.21.9

yathā-kālam — in accordance with the time and circumstances — SB 10.15.44

yathā-kāmam — in accordance with Their desires — SB 10.15.44

yathā-vidhi — in accordance with Vedic injunctions — SB 10.36.26

nāṭa

caitanyera nāṭa — dramatic performance of Lord Śrī Caitanya Mahāprabhu — CC Antya 18.30

dui nāṭaka — two dramas — CC Antya 1.70

dui nāṭaka — two different dramas — CC Antya 1.125

dui nāṭake — in two plays — CC Antya 1.126

dui-nāṭakera — of the two dramas — CC Antya 20.103

kṛṣṇa-līlā-nāṭaka — a drama on Lord Kṛṣṇa's pastimes — CC Antya 1.34

madana-mohana-nāṭa — the dramatic player Madana-mohana — CC Antya 19.98

naṭa — dramatists — SB 1.11.20

naṭa — of dancers — SB 3.21.41

naṭa — like a dancer upon the stage — SB 10.23.22

naṭa — male dancers — SB 10.83.30

naṭa — dancer — CC Adi 4.124, CC Madhya 8.132

nata — bowed — SB 10.39.44-45

nāṭa — stage — CC Adi 13.106

nāṭa — dramatic performance — CC Madhya 8.122

nāṭa — dancing — CC Madhya 21.128, CC Madhya 21.130

naṭa-ācāryāḥ — expert entertainers — SB 10.70.19

nata-aṅgaḥ — falling down — SB 10.3.12

naṭa-āṭopam — with the frenzy of dancing — SB 12.8.18-20

naṭa-caryām — a dramatic action — SB 1.3.37

nata-kandharāḥ — their heads bent downward — SB 6.7.19

naṭa-nartakyaḥ — male and female dancers — SB 10.84.46

naṭa-nāṭya-gāyakāḥ — dancers and singers in dramatic performances — SB 7.8.50

nāṭa-śālā — the meeting place — CC Madhya 12.120

naṭa-vara — of the best of dancers — SB 10.21.5

naṭa-vara — an expert dancer — CC Madhya 21.101

kānāira nāṭa-śālā — the place named Kānāi Nāṭaśālā — CC Madhya 1.159

kānāira nāṭaśālā — to the place of the name Kānāi Nāṭaśālā — CC Madhya 1.227

kānāira nāṭaśālā — to Kānāi Nāṭaśālā — CC Madhya 16.267

kānāñira nāṭa-śālā — the place of the name Kānāi Nāṭaśālā — CC Madhya 1.162

naṭa-varau — two most excellent dancers — SB 10.21.8

naṭa-vat — like a theatrical player — SB 1.17.5

naṭa-vat — like a cheater or rogue — SB 8.11.4

naṭaḥ — artist — SB 1.8.19

naṭaḥ — magician — SB 1.15.35

naṭaḥ — a cheater — SB 8.11.4

naṭaḥ — a theatrical actor — SB 8.18.12

naṭaḥ — an actor — SB 10.41.1

natāḥ — bowed down — SB 1.11.6

natāḥ — were offered obeisances — SB 4.30.39-40

natāḥ — fell down in surrender — SB 7.10.56

nataḥ — let me offer my obeisances — SB 2.6.36

nataḥ — bowed — SB 6.16.23

nataḥ — bowed down — SB 7.8.40, SB 10.37.23, SB 10.40.1, SB 11.29.49, SB 12.12.67

naṭāḥ — professional dancers — SB 10.18.11

naṭāḥ — actors — SB 10.89.28

nataḥ asmi — I offer my obeisances — SB 5.18.4, SB 12.12.69, CC Madhya 17.138

nataḥ asmi — offering obeisances — SB 8.3.27

nataḥ asmi — I offer my respectful obeisances — SB 8.12.47, SB 8.24.61, CC Madhya 3.1, CC Madhya 4.1, CC Madhya 24.48

nataḥ asmi — offer respectful obeisances — CC Madhya 5.1

natāḥ sma — (we) have bowed down — SB 10.83.4

natāḥ sma — we are bowed down — SB 11.6.7

nāṭaka — drama — CC Madhya 2.17, CC Antya 1.94, CC Antya 5.99

nāṭaka — the Jagannātha-vallabha-nāṭaka — CC Madhya 2.77

nāṭaka — the drama — CC Antya 1.42, CC Antya 5.93, CC Antya 5.94

nāṭaka — a drama — CC Antya 1.193

nāṭaka — dramas — CC Antya 5.108

nāṭaka-alaṅkāra — of the metaphorical ornaments of drama — CC Antya 5.104-105

nāṭaka karite — composing a drama — CC Antya 1.124

nāṭaka kari' — writing a drama — CC Antya 5.91

nāṭaka śunila — listened to the drama — CC Antya 5.93

nāṭaka-upekṣaṇa — the rejection of the drama — CC Antya 20.111

nāṭaka-vivaraṇa — description of the drama — CC Antya 5.161

nāṭaka-yugala — two dramas — CC Antya 4.225

nāṭakera — of the drama — CC Antya 1.35, CC Antya 1.36

nāṭakera śloka — the verse of your drama — CC Antya 1.118

naṭam — another dancer — SB 10.18.11

naṭam — an actor — SB 10.66.15

natān — submissive — SB 11.21.25

naṭana-ullāsa-vivaśaḥ — being overwhelmed by the transcendental bliss of dancing — CC Madhya 13.207

natānām — who are fully surrendered unto You — SB 6.9.41

naṭānām — to the male performers — SB 10.90.12

nāṭaśālā — the place known as Kānāi Nāṭaśālā — CC Madhya 16.211

nāṭaśālā haite — from Kānāi Nāṭaśālā — CC Madhya 25.255

naṭasya — of the artist — SB 8.3.6

naṭasya — of a stage performer — SB 10.78.25-26

naṭasya — of an actor — SB 11.31.11

naṭat — dancing — CC Adi 4.196

naṭatā — dancing on the stage — CC Antya 1.184

naṭau — two actors — SB 10.43.19

nataunnatam — low or high — SB 10.25.10

naṭayoḥ — of actors — SB 10.72.35

nighnatā — who was striking — SB 10.59.17-19

nighnataḥ — for You who are killing — SB 10.31.2

nighnatām — of the killed — SB 1.15.22-23

nighnatām — striking — SB 10.77.5

nija-dhoraṇataḥ — from his swan carrier — SB 10.13.62

nija-nāṭaka — of the drama composed by him — CC Antya 5.14

pṛthak nāṭaka — different dramas — CC Antya 1.69, CC Antya 1.69

pṛthak nāṭaka karibāra — to write a separate drama — CC Antya 1.43

rāyera nāṭake — in the drama composed by Rāmānanda Rāya — CC Antya 20.67-68

Drama

abhinaya — dramatic movement — CC Madhya 13.117

abhinaya — the dramatic performance — CC Antya 5.23

abhinaya karāilā — taught how to express by dramatic performances — CC Antya 5.22

abhinayan — reliving through dramatical performances, etc — SB 11.11.23-24

āmāra nāṭaka — my drama — CC Antya 1.42

apūrva-naṭana — like unheard-of dramatic dancing — CC Antya 1.145

āra nāṭaka-varṇana — and descriptions of drama (Nāṭaka-candrikā) — Madhya 1.40

āra nāṭakavarṇana — and descriptions of drama (Nāṭaka-candrikā) — CC Madhya 1.39-40

asat-śāstreṣu — literature like newspapers, novels, dramas and fiction — SB 7.13.7

caitanyera nāṭa — dramatic performance of Lord Śrī Caitanya Mahāprabhu — CC Antya 18.30

cāraṇaḥ — dramatic actor — CC Madhya 20.180

dui nāṭaka — two dramas — CC Antya 1.70

dui nāṭaka — two different dramas — CC Antya 1.125

dui-nāṭakera — of the two dramas — CC Antya 20.103

dvitīya nāṭakera — of the second drama — CC Antya 1.172

grantha — dramatic literature — CC Antya 1.123

kṛṣṇa-līlā-nāṭaka — a drama on Lord Kṛṣṇa's pastimes — CC Antya 1.34

madana-mohana-nāṭa — the dramatic player Madana-mohana — CC Antya 19.98

mat-kathā-ādau — in the narrations, songs, philosophy, dramatical performances, etc, that describe My glories —SB 11.20.8

naṭa — dramatists — SB 1.11.20

nāṭa — dramatic performance — CC Madhya 8.122

naṭa-caryām — a dramatic action — SB 1.3.37

naṭa-nāṭya-gāyakāḥ — dancers and singers in dramatic performances — SB 7.8.50

nāṭaka — drama — CC Madhya 2.17, CC Antya 1.94, CC Antya 5.99

nāṭaka — the drama — CC Antya 1.42, CC Antya 5.93, CC Antya 5.94

nāṭaka — a drama — CC Antya 1.193

nāṭaka — dramas — CC Antya 5.108

nāṭaka-alaṅkāra — of the metaphorical ornaments of drama — CC Antya 5.104-105

nāṭaka karite — composing a drama — CC Antya 1.124

nāṭaka kari' — writing a drama — CC Antya 5.91

nāṭaka śunila — listened to the drama — CC Antya 5.93

nāṭaka-upekṣaṇa — the rejection of the drama — CC Antya 20.111

nāṭaka-vivaraṇa — description of the drama — CC Antya 5.161

nāṭaka-yugala — two dramas — CC Antya 4.225

nāṭakera — of the drama — CC Antya 1.35, CC Antya 1.36

nāṭakera śloka — the verse of your drama — CC Antya 1.118

nāṭyam — the art of drama — SB 4.15.19

nāṭye — in books on dramatics — CC Madhya 20.399

nija-nāṭaka — of the drama composed by him — CC Antya 5.14

pṛthak nāṭaka — different dramas — CC Antya 1.69, CC Antya 1.69

pṛthak nāṭaka karibāra — to write a separate drama — CC Antya 1.43

rāyera nāṭake — in the drama composed by Rāmānanda Rāya — CC Antya 20.67-68

Ragas mentioned in Bhakti-ratnākara

Fifth Wave

2735. The scriptures affirm that there are 16,000 ragas. All these ragas enjoy pastimes on the four sides of Mount Meru.

2736. Amongst all these ragas 36 ragas are prominent. These ragas are famous in the world. This the learned scholars say.

2737. It is said: "Bharata Muni and other scholars describe the ragas that delight the hearts of the three worlds."

2738. In the Narada-pancama-samhita it is said: "Lord Kṛṣṇa played charming melodies on Hi flute, and the gopis responded by singing songs. From this music were manifested the 16.000 ragas."

2739. It is also said: "Amongst all these ragas 36 ragas are especially famous in the world. All the ragas are manifest in the four directions around Mount Meru."

2740. Amongst the 36 prominent ragas, six are ragas and the remaining 30 are raginis. Each raga has five ragini-wives. That is the proper understanding.

2741-2744. In the Saṅgīta-Damodara it is said: "Bhairava, Vasanta, Malava-kaishika, Śrī-raga, Megha-raga, and Naöa-Narayana-raga are the six male ragas. Now I will describe the female raginis.

Bhairavi, Kaushiki, Vibhasha, Velavali, and Rangali are the dear ragini wives of Bhairava-raga. Andolita, Sheshakhya, Lola, Prathama-manjari, and Mallari (Mandarii) are the five raginis that always follow Vasanta-raga.

2745. Gauri, Gundakiri (Gunakari), Varadi, Kshamavati, and Kamala are the raginis dear to Malava-kaushika-raga.

2746. Gandhari, Deva-gandhari, Malava-Śrī, Shavari, and Rama-kiri are the raginis dear to Śrī-raga.

2747. Lalitā, Malasi, Gauri, Naöi, and Deva-kiri are the raginis dear to Megha-raga.

2748. Taramani, Sudha-bhiri, Kamodi, Gurjari, and Kakubha are

the raganis dear to Naöa-Narayana-raga."

2749. Some say the ragas number six and the raginis number 36. in this view each raga has six raginis.

2750. In Śrī Narada-pancama-samhita it is said: "The ragas are six in number and the raginis are 36 in number. The ragas are filled with Lord Shiva's potency. They are nectar oceans of spiritual love. Simply by hearing them from Lord Vishnu Himself melts in the ecstasy of spiritual love."

2751. In this second version the ragas are described in these words: "The six male ragas are: 1.Malava, 2.Mallara, 3. Śrī-raga, 4. Vasantaka, 5. Hindola, and 6.Karnata.

2752. "Dhanasi, Malasi, Ramakeri, Sindhuda, Ashavari, and Bhairavi are the raginis dear to Malava-raga.

2753. "Velavali, Puravi, Kanada, Madhavi, Koda and Kedarika are the raginis dear to Mallara-raga.

2754. "Veloyari, Gauri, Gandhari, Subhaga, Kaumari, and Vairagis are the ragnis dear to Śrī-raga.

2755. "Todi, Pancami, Lalitā, Paöha-manjari, Gurjari and Vibhasha are the raginis dear to Vastanta-raga.

2756. "Mayuri, Dipika, Deshakari, Pahida, Varadi, and Marahaööa are the raginis dear to Hindola-raga.

2757. "Naöika, Bhupati, Ramakeri, Gada, Kamodi, and Kalyani are the raginis dear to Karnata-raga."

2758. Learned scholars debate the natures of the different ragas. Even at the kalpa's end they will not come to an agreement.

2759. In county after county the ragas are called by different names. I have no power to list all these different names.

2760. It is said: "In county after county the ragas are called by dif-

ferent names. No one has the power to list all those names. I cannot list them. Even Narada, who holds the vina in his hand, cannot list them all.

2761. Scholars learned in Saṅgīta affirm that the ragas are of three kinds: 1.sampurna, 2.Shadava, and 3. Audava.

2762. It is said: "The ragas are of three kinds: 1. Sampurna, 2.Shadava, and 3. Audava.

2763. Scholars learned in gita affirm that ragas of seven svaras are sampurna.

2764. It is said: "Ragas of seven svaras are called sampurna."

2765. Ragas of seven svaras are called sampurna. These ragas are headed by Śrī-raga, Naöa, and Karnata.

2766-2768. It is said: "The sampurna ragas are headed by Śrī-raga, Naöa, Karnaöa, Gupta vasanta, Śuddha-Bhairava, Vangali, Soma-raga, Amra-pancama, Kamoda, Megha-raga, Dravida, Gauda, Varaöi, Gurjari, Todi, Malava-Śrī (Malasi), Saindhavi (Sindhuda), Devakri, Ramakri, Prathama-manjari (Paöhaj-manjari), Naöa, Velavali, and Gauri."

2770. The result obtained from melodies of these sampurna-ragas is very great. This truth is known everywhere. Scholars learned in Saṅgīta describe it.

2771. In the Kohaliya it is said: "From the sampurna-ragas are born long life, piety, fame, intelligence, happiness, wealth, and expansion of one's kingdom."

2772. The sampurna-ragas are like nectar personified. What shall I say to describe them?

2773. Amongst the sampurna-ragas are some ragas that, if purely sounded, will destroy the material universe.

2774. Now the Shadava-ragas will be described. Scholars learned

in Saṅgīta say the ragas that have six notes are called shadava.

2775. It is said: “The ragas of six svaras are called shaäva.”

2776. The sadava-rägas are headed by Gauda and Karnäta-gauda. Scholars learned in Saṅgīta say these rägas bring many results.”

2777 and 2778. It is said: “In the opinion of Hari-näyaka the sadava-rägas are headed by Gauda, Karnäöa-gauda, Deshi, Dhannäsikä (DhanaŚrī), Kolähalä, Valläli, Desha, Ashävari, Khambävati (Kshamävati), Harsha-puri, Malläri and Huncikä.”

2779. In Śrī Saṅgīta-sära it is said: “Prominent among the pädava-rägas are Śrīkanöha, Bhauli, Tärä, Shälaga, Gauda, Śuddhabhiri, Madhukari, Chäyä and Nilotpalä.”

2780. Kohala describes the results that come from these rägas: “The saints of older times affirm that melodies n the sadava-rägas bring handsomeness, virtue, fame and heroism in battle.”

2781 and 2782. Now the Audava-rägas will be discussed. The rägas that consists of five svaras are the audava-rägas. All scholars describe the many audava-rägas in this way.

2783. Headly Madhyamädi and Mallära, melodies in the audava-rägas bring many results.

2784 and 2785. It is said: “The audava-rägas, which charm the people’s hearts, are headed by Madhyamädi, Mallära, Desha-päla, Mälava, Hindola, Bhairava, Näga-dhvani, Gondakriti (Gunakiri), Lalitä, Chäyä, Todi, Velävali, and Pratäpa-sindhu.

2786. In listing the names of the audava-rägas, Śrī Saṅgīta says: “The audava-rägas include Turaska, Gauda, Gändhära, Pulinda, and Megha-ranjaka.”

2787. Kohala describes audava-räga’s results in these words: “Melodies in audava-räga destroy diseases, enemies, fear and sorrow. They also pacify unfavorable planets.”

2788. Now sankirna-rägas will be discussed. Rägas are called sankirna (mixed) by the learned. These rägas are beautiful to the ear.

2789. Hari-näyaka explains: "The mixtures of various rägas have many different names. Beautiful to the ear, these rägas are called sankirna."

2790. Sankirna-rägas are the mixture of two, three, or more rägas. The sankirna-rägas are headed by Pauravi and Kalyäni.

2791. Now Pauravi-räga will be discussed. When parts of Desi-räga are mixed with parts of Mallan-räga, the resulting pleasant räga is called Pauravi-räga by the wise.

2792. It is said: "Parts of Desha-räga join with parts of Malläri-räga to become Pauravi-räga."

2793. Now Kalyäni-räga will be described. It is said: "Beautiful Kalyäni-räga is born from Väräti, Näöa, and Karnäta rägas."

2794. Now Säranga-räga will be described. It is said: "Saranga-räga is born from Todi-räga and Dhannäsikä-räga."

2795. Of Gauri-räga it is said: "From Śrī-räga and Gauda-räga is born Gauri-räga."

2796. Of Naöa-mallärikä-räga it is said: "Naöa-mallärikä-räga is born from Näöa-räga and Malläraka-räga."

2797. Ballavi-räga is described in these words: "From Desha-räga and Ashävari-räga is born Ballavi-räga."

2798. Of Karnätikä-räga it is said: "Karnätikä-räga is born from part of Karnäöa-räga and Bhairava-räga.

2799. Of Sukävari-räga it is said: "Sukhavari-räga is born from the junction of Saindhavi-räga and Taudikä-räga."

2800. Of Ashävari-räga it is said: "Ashävari-räga is born from the

junction of Mallära-räga, Saindhavi-räga, and Todi-räga."

2801. Of Rämakeli-räga it is said: "Rämakeli-räga is born from the touch of Gurjari-räga and Deshi-räga."

2802. Many other sankirna-rägas are accepted by the learned scholars in the different countries.

2803. In the Saṅgīta-shästras are described the proper times when the various rägas should be sounded.

2804. A fault is created when the rägas are sounded at the wrong time. Sounding Gurjari-räga or another appropiate räga will destroy that fault.

2805 and 2806. It is said: "When a räga is sounded at the wrong time, all is lost. However, if this occurs in the midst of playing a series of rägas, or on a king's command, or on a theater's stage, then there is no fault. However if, because of greed or bewilderment, someone sounds a certain räga at an improper time, it is said that sweet Guyari-räga may be sounded to kill the inauspiciousness."

2807. The three rägas Vasanta, Ramakeli, and Gurjari may be sounded at any time. No fault is born from sounding them at a particular time.

2808. In Śrī Ratnamälä it is said: "Vasanta-räga, Rämakeli-räga, and sweet Gurjari-räga may be sounded at any time. No fault is born from sounding them at appropiate time."

2809. Narada Muni explains: "After the tenth danda of the night any räga may be sounded."

2810. All the rägas personified personally worshipped Lord Kṛṣṇa in the räsa-dance circle.

2811. O Śrīniväsa, what shall I say? In the räsa-dance circle the various rägas manifested that made the ocean of bliss overflow its shores.

2812. Nothing in the world was equal to their melodies. On each other the showered wonderful nectar.

2813. How many wonderful melodies did the rägas manifest as they gazed at Śrī Śrī Rädhä and Kṛṣṇa' lotus faces?

2814. Previously I had described some of the characteristics of melodies. Now I will reveal the different kind of melodies.

2815. The two kinds of melodies are called anibaddha melodies.

2816. Ambaddha melodies are not bound. In them the räga is clearly manifest.

2817. It is said: "The two kinds of melodies are anibaddha and nibaddha. In anibaddha melodies the räga is not bound."

2818. It is also said: "Becuase their svaras are not bound, these melodies are called anibaddha (unbound)."

2819. "This means the notes of the rägas are clearly manifest."

2903. In the following sadanga medini song a male parrot says:

2908. The female parrot sings the following medini song:

2912. The male parrot sings the following pancänga nandini song:

2920. Then the svarartha malrka songs are described. In this way musical scholars describes the 26 kinds of songs.

2921. It is said: "The sages say there are many kinds of difficult songs, songs that begin with elä. Saintly Hari-näyaka mentions 26 of these songs.

2922. "He merely gives the namesof these songs, one after another. The names are: 1.panca-täleshvara, 2. varna-svara, 3. anga-cärini.

2923-2927. "4. svarärthaj-mätrikä, 5. räga-kadambaka, 6. svarädya-karana, 7.tälärnava, 8. Śrī-ranga, 9. Śrī-viläsa, 10. panca-bhangi, 11. pancänana, 12. mätitilaka, 13. simha-nila, 14.

tri-bhangi, 15. hamsa-nila, 16. hari-viläsa, 17. sudarshana, 18. svaränga, 19. Śrī-vardhana, 20. harsha-vardhana, 21. vira, 22. Śrī-mangala, 23. lähadi, 24. nava-ratna, 25. sarabha-nila, and 26. kanöhäbharana. these are the 26 kinds of songs. Beginning with candra-prakäshaka are six other kinds also."

2933. The bees sang this song in Kedära-räga:

3055. Now Räga-suramyatä will be described. When räga-suramyatä songs are manifest, sorrows perish. Scholars learned in rägas reveal the virtues of these songs, virtue that begins with pleasing the ears.

3056. It is said: "The virtues of räga-samyato songs are: 1. karna-priya (pleasing to the ears), 2. yatistha, 3. bhangya-yukta, 4. sukhävaha (delightful), and 5. mandra-madhyama-tärädhya (rich with low, middle and high notes).

3333. A song in the kedära-räga:

3337. Another song in Kedära-räga:

3341. A song in Bhupäli-räga:

3350. A song in the Kedära-räga:

354. A song in karnaöa-räga:

3360. A song in the Kämoda-räga:

3367. A song in Kedara-räga:

3371. Another song in Kedära-räga:

3409. A song in maltära-räga:

3426. A song in Vasanta-räga:

3437. A song in Vasanta-räga:

3455. A song in Vasanta-räga:

3502. A song in Pauravi-räga:

3508. A song in Kämoda-räga:

3616. A song in Kämoda-räga:

Sixth Wave

292. A song in Bibhasha-raga:

299. A song in bebhasha-raga:

303. Another song in Bibhasa-raga:

461. A song in Saha-iraga:

Thirteenth Wave

352. A song in Toòé-räga:

358. A song in Kämoda-räga:

366. A song in Dhänaçé-räga:

388. A song in Maìgala-räga:

392. A song in Kämoda-räga:

404. A song in Kämoda-räga:

412. A song in Kämoda-räga:

Fourteenth Wave

74. A song in Saranga-raga:

78. A song in Belabali-raga:

83. A song in Belabali-raga:

122. Shyama dasa and Devi dasa played mridangas. How many waves of nectar were born at that festival?

123. The sound of the mridangas pierced the sky. Hearing the graceful rhythms, no one could remain peaceful.

124. Gokula and the others sang songs in a great variety of ragas. They sang many unusual and exotic scales and ragas.

125. The singers and musicians were like the art of various diatonic melodies personified. From the beginning they sang songs glorifying Lord Gaurachandra.

126. Lord Gaurachandra became attracted by their songs and mantras. Accompanied by His associates, Lord Gaurachandra personally came there. He was present before everyone›s eyes.

127. The sound of Śrī Narottama's voice charmed every heart. It was like an endless shower of ever-new nectar.

195. A song in Kamoda-raga:

209. A song in Belabali-raga:

215. A Song in Kamoda-raga

227. A song in Deshapala-raga:

Fifteenth Wave

67. Here is a song in Belabali-raga:

87. A song in Belabali-raga:

93. A song in Kamoda-raga

105. A song in Suha-i-raga

117. A song in Paurabi-raga:

124. A song in Gauri-raga:

131. A song in Gauri-raga:

Megha

megha — cloud — SB 1.17.4

megha — like clouds — SB 10.15.10-12

megha — of clouds — SB 10.20.20, SB 10.51.35

megha — like the clouds — SB 10.27.14

megha — of a cloud — SB 10.43.3

megha — like a cloud — SB 10.56.29-30, SB 10.58.39

megha — by clouds — SB 10.84.32-33

megha — O cloud — SB 10.90.20

megha — of the clouds — CC Adi 17.89

megha — like a new cloud — MM mantra 2*

megha-ādyaiḥ — clouds and so on — SB 11.7.43

megha-cakre — in a range of clouds — SB 10.33.7

megha-dalanāḥ — that which goes through the clouds — SB 7.10.60

megha-gambhīrayā — as deep as a cloud — SB 10.19.6

megha-gaṇa — bunches of clouds — CC Adi 17.89

megha-gaṇaḥ — hordes of clouds — SB 11.3.11

megha-ghaṭāya — by the assembly of clouds — CC Madhya 13.49

megha-kulāni — the clouds — SB 12.4.12

megha-mālaḥ — Meghamāla — SB 5.20.3-4

megha-niḥsvanā — resounding like the sound of a cloud — SB 7.4.24

megha-nirhrādayā — as grave as the thundering of clouds — SB 4.15.21

megha-nirhrādayā — resounding like a rumbling cloud — SB 6.1.37

megha-oghaḥ — a mass of clouds — SB 1.3.31

megha-prāya — like clouds — CC Antya 20.40

megha-pṛṣṭhaḥ — Meghapṛṣṭha — SB 5.20.21

megha-śyāmaḥ — blackish like a cloud — SB 8.7.17

megha-śyāmalaḥ — to the Supreme Personality of Godhead, who looks like a blackish cloud — CC Madhya 13.78

meghadundubhiḥ — Meghadundubhi — SB 8.10.19-24

meghāḥ — heavy clouds — SB 5.23.3

meghāḥ — the clouds — SB 5.24.5, SB 10.24.8, SB 10.24.23, SB 10.25.8, SB 10.40.13-14, SB 12.11.6-8

meghāḥ — personified clouds — SB 8.8.13

meghāḥ — clouds — SB 8.11.20, SB 10.54.3

meghaḥ — the cloud — SB 10.35.12-13

meghaḥ — clouds — SB 10.36.9

meghān — the clouds — SB 8.20.25-29

meghān — clouds — SB 10.25.24

meghānām — of clouds — SB 10.25.2

meghasvātiḥ — Meghasvāti — SB 12.1.21-26

meghe — by the cloud — CC Madhya 6.138

meghe — the cloud — CC Antya 15.68

megheṣu — among the clouds — SB 10.20.17

megheṣu — the clouds — SB 12.2.12-16

Cloud

abhra — clouds — SB 2.6.5, SB 4.31.17, SB 5.22.13, SB 10.82.7-8

abhra — of clouds — SB 3.19.19

abhra — by clouds — SB 7.3.15-16, SB 10.50.20

abhra — like a dark cloud — SB 10.14.1

abhra — with the clouds — SB 10.37.1-2

abhra-anīka — like an array of clouds — SB 6.9.13-17

abhra-maṇḍalam — the clouds — SB 11.31.9

abhraḥ — the clouds — SB 3.13.27

abhram — cloud — Bg 6.38

abhram — clouds — SB 12.12.48

abhrāvalibhiḥ — with clouds in the sky — SB 2.9.13

abhreṣu — the clouds — SB 10.25.10

ambhoda — of clouds — SB 3.17.6

ambu-bhṛtaḥ — the clouds bearing rain — CC Antya 1.164

ambu-dāḥ — clouds — SB 8.11.24

ambu-daḥ — a cloud — SB 10.18.26

ambu-daiḥ — by the clouds — SB 12.9.14

ambu-vāhāḥ — water-bearing clouds — SB 10.63.35-36

ambu-vāhān — the clouds which carry water — SB 2.1.34

ambuda — a cloud — SB 10.89.54-56

ambuda — of clouds — MM mantra 30

ambudaḥ — a cloud — SB 4.30.5

ambudaḥ — the cloud — SB 10.21.16

ambudaiḥ — by the clouds — SB 10.20.4

ambudaiḥ — with clouds — SB 10.47.44

ambudam — the clouds — SB 10.37.1-2

amunā — by the cloud known as Rāmānanda Rāya — CC Madhya 8.1

ap-bhram — the clouds — SB 10.20.34

asita-ambuda — (tinged with the hue of) blue clouds — Bs 5.30

āvila — clouded — SB 10.86.27-29

balāhaka — cloud — CC Antya 15.65

balāhakaḥ — a cloud — SB 10.55.26

balāhakāḥ — clouds — SB 12.9.11

bhakta-meghe — in the cloudlike devotee — CC Madhya 8.1

cāreṇa — by infusing the clouds — SB 5.22.12

gagana-vat — like a cloud — SB 10.85.20

gaura-meghaḥ — the cloud known as Gaura — CC Madhya 16.1

ghana — of clouds — SB 3.30.1, SB 4.10.16, SB 10.82.43

ghana — of dense clouds — SB 4.10.23

ghana — like a cloud — SB 10.16.9, SB 10.51.23-26, SB 10.73.1-6

ghana — like a rain cloud — SB 10.39.46-48

ghana — a cloud — SB 10.69.9-12

ghana — the cloud — CC Antya 18.86

ghana-anīkam — bunches of clouds — SB 2.10.43

ghana-āvaliḥ — a line of clouds — SB 1.9.14

ghana-āvalīḥ — the clouds — SB 4.24.65

ghana-cchadāḥ — situated behind a cover of clouds — SB 7.8.26

ghana-chadāḥ — behind the clouds — SB 10.12.29

ghana-śyāmāḥ — as having a complexion resembling bluish rainclouds — SB 10.13.46

ghana-śyāmam — densely cloudy — SB 4.24.45-46

ghana-śyāmam — the color of a dark rain cloud — SB 11.14.36-42

ghana-śyāmam — dark blue like the clouds — SB 11.30.28-32

ghanāghanāḥ — the rain clouds — SB 3.24.7

ghanaḥ — cloud — SB 1.11.27

ghanaḥ — a cloud — SB 12.4.32

ghanaḥ — the cloud — SB 12.4.33

ghanāḥ — clouds — SB 8.7.15, SB 10.36.3-4

ghanāḥ — the clouds — SB 10.20.24

ghanaiḥ — with clouds — SB 10.15.38

ghanaiḥ — by the clouds — SB 10.20.19

ghanaiḥ — by clouds — SB 11.28.25

ghanam — a cloud — SB 10.59.15

ghanena — by the clouds — SB 3.13.41

hena megha — such a cloud — CC Antya 15.68

jala-da — like a cloud — SB 10.55.27-28

jala-dāḥ — the clouds — SB 10.20.35

jala-dam — rain cloud — CC Madhya 10.1

jala-dhara — cloud carrying water — CC Madhya 21.109

jala-dharāḥ — the clouds — SB 10.3.7-8, SB 12.4.26

jalada — the cloud — CC Antya 17.40

jalada-āvaliḥ — clouds — SB 9.18.49

jalada-uttara-oṣṭhaḥ — whose upper lip was touching the clouds — SB 10.12.17

jaladāḥ — the clouds — SB 1.14.16, SB 7.8.32

jīmūta-gabhīrayā — like the sound of clouds — SB 8.6.16

mahā-ghanāḥ — big clouds — SB 8.10.49

mahā-meghāḥ — the great clouds — SB 10.20.6

mahā-meghaiḥ — by gigantic clouds — SB 8.24.41

megha — cloud — SB 1.17.4

megha — like clouds — SB 10.15.10-12

megha — of clouds — SB 10.20.20, SB 10.51.35

megha — like the clouds — SB 10.27.14

megha — of a cloud — SB 10.43.3

megha — like a cloud — SB 10.56.29-30, SB 10.58.39

megha — by clouds — SB 10.84.32-33

megha — O cloud — SB 10.90.20

megha — of the clouds — CC Adi 17.89

megha — like a new cloud — MM mantra 2*

megha-ādyaiḥ — clouds and so on — SB 11.7.43

megha-cakre — in a range of clouds — SB 10.33.7

megha-dalanāḥ — that which goes through the clouds — SB 7.10.60

megha-gambhīrayā — as deep as a cloud — SB 10.19.6

megha-gaṇa — bunches of clouds — CC Adi 17.89

megha-gaṇaḥ — hordes of clouds — SB 11.3.11

megha-ghaṭāya — by the assembly of clouds — CC Madhya 13.49

megha-kulāni — the clouds — SB 12.4.12

megha-niḥsvanā — resounding like the sound of a cloud — SB 7.4.24

megha-nirhrādayā — as grave as the thundering of clouds — SB 4.15.21

megha-nirhrādayā — resounding like a rumbling cloud — SB 6.1.37

megha-oghaḥ — a mass of clouds — SB 1.3.31

megha-prāya — like clouds — CC Antya 20.40

megha-śyāmaḥ — blackish like a cloud — SB 8.7.17

megha-śyāmalaḥ — to the Supreme Personality of Godhead, who looks like a blackish cloud — CC Madhya 13.78

meghāḥ — heavy clouds — SB 5.23.3

meghāḥ — the clouds — SB 5.24.5, SB 10.24.8, SB 10.24.23, SB 10.25.8, SB 10.40.13-14, SB 12.11.6-8

meghāḥ — personified clouds — SB 8.8.13

meghāḥ — clouds — SB 8.11.20, SB 10.54.3

meghaḥ — the cloud — SB 10.35.12-13

meghaḥ — clouds — SB 10.36.9

meghān — the clouds — SB 8.20.25-29

meghān — clouds — SB 10.25.24

meghānām — of clouds — SB 10.25.2

meghe — by the cloud — CC Madhya 6.138

meghe — the cloud — CC Antya 15.68

megheṣu — among the clouds — SB 10.20.17

megheṣu — the clouds — SB 12.2.12-16

mudira-dyutiḥ — as effulgent as a lightning cloud — CC Antya 1.190

nabhaḥ-ghanaiḥ — by the dense clouds — SB 6.10.24

nava-abhra-garjita jini' — conquering the vibrations of new clouds — CC Antya 19.42

nava-ambuda — a newly formed cloud — CC Antya 15.63

nava-ambuda — a new rain cloud — CC Antya 19.39

nava-ghana — a newly formed cloud — CC Antya 15.64

nava-ghana — of new clouds — CC Antya 17.41

nava-ghana — new cloud — CC Antya 18.86

nava-megha — new clouds — CC Adi 3.41

nava-meghe — in a new cloud — CC Antya 19.39

nirmegham — free from clouds — SB 10.20.43

parjanya — like a cloud — SB 4.30.7, SB 10.45.49

parjanya — of the rain clouds — SB 10.20.9

parjanya-ghoṣaḥ — having a sound vibration like that of the clouds — SB 8.20.31

parjanya-vat — like a cloud — SB 10.81.34

parjanyaḥ — a cloud — SB 6.14.35

parjanyaḥ — the clouds — SB 8.21.30, SB 12.4.7

parjanyaḥ — the clouds in the sky — SB 10.3.48-49

payaḥ-mucām — (which were like) clouds — SB 10.50.22

pralīna-uḍu-gaṇe — when the stars were covered by clouds — SB 9.2.5-6

rūpa-bhedam — bunches of clouds — SB 4.1.56

sa-ghana huṅkāra — a sound like that of a cloud — CC Antya 2.19

sa-taḍit-ghanam — with the lightning and the clouds — SB 4.6.27

sādhu mahānta-megha-gaṇa — pure devotees and saintly persons, who are compared to clouds — CC Madhya 25.276

sāndra-payoda-saubhagam — very beautiful, being present with the hue of blackish clouds — SB 10.3.9-10

saudāmanī — in a cloud — SB 10.49.27

śrāvaṇera megha — exactly like a cloud in the month of Śrāvaṇa (July-August) — CC Madhya 12.139

stanayitnavaḥ — the sound of the clouds — SB 2.6.13-16

stanayitnavaḥ — all the clouds — SB 6.6.5

stanayitnu — the resounding of assembled clouds — SB 8.20.30

stanayitnubhiḥ — thundering sound without any cloud — SB 1.14.15

svinnam — her hair was black like a cloud, so perspiration was dropping like rain — SB 10.9.3

toya-daḥ — a cloud that delivers rain — SB 8.11.23

toyadāḥ — clouds — SB 3.17.13

uttarā-hanuvat ghanam — on the cloud resembling the upper lips — SB 10.12.20

vāḥ-mucām — of the clouds — SB 10.24.9

vaidyutāḥ — lightning (which penetrates the clouds) — SB 7.10.60

varṣa-dhārābhiḥ — by the rain-bearing clouds — SB 10.20.15

vi-abhram — empty of clouds — SB 10.25.25

vyabbhraḥ — cloudless — SB 9.16.23

vyabhrā — free from clouds in the sky — SB 10.20.32

Medinī

medinī — the earth — SB 10.62.2

medinī — this world — CC Antya 11.97

medinīm — the world — SB 9.1.38-39

medinīm — the surface of the world — SB 9.17.7

medinīm — the earth — SB 12.1.35

Jāti

andhra-jātīyaḥ — of the Andhra race — SB 12.1.20

anugarjati — thunders in response — SB 10.35.12-13

anukūjati — He imitates the cuckooing — SB 10.15.10-12

anukūjati kūjitam — imitates the cooing — SB 10.15.10-12

āśraya-jātīya — relating to the abode — CC Adi 4.134

bhajati — serves in devotional service — Bg 6.31

bhajati — renders devotional service — Bg 15.19

bhajati — accepts — SB 4.31.21

bhajati — cares for — SB 4.31.22

bhajati — enjoys — SB 5.11.8, Bs 5.47

bhajati — achieves — SB 7.2.46

bhajati — worships — SB 10.60.45, SB 11.14.25

bhajati — he takes on — SB 10.87.38

bhajati — a person worships — SB 11.25.10

bhūṅimāli-jāti — belonging to the bhūṅimāli caste — CC Antya 16.14

brāhmaṇa-jāti — born in a brāhmaṇa family — CC Madhya 1.193

darbha-jātīnām — among all types of grass — SB 11.16.30

dhūḥ-jaṭiḥ — having a cluster of hair on his head — SB 4.5.2

dhūrjaṭiḥ — Lord Śiva — SB 10.88.18-19

druma-jātibhiḥ — with varieties of trees — SB 4.6.18

durjāti — such as birth in a low family — CC Madhya 19.74

dvi-jāti — of second birth — SB 12.8.7-11

dvi-jātibhiḥ — by brāhmaṇas — SB 7.5.7

dvi-jātibhiḥ — by the brāhmaṇas present — SB 7.10.24

dvi-jātiḥ — born in a brāhmaṇa family — SB 5.9.9-10

dvi-jātīnām — to the brāhmaṇas — SB 10.17.18

dvijāti-saṁskāraḥ — the purificatory rituals pertaining to the twice-born classes of society — SB 10.23.43-44

dvijāti-saṁskāram — the purificatory process of second birth (saṁskārād bhaved dvijaḥ) — SB 10.8.10

dvijātibhiḥ — by the brāhmaṇas — SB 4.14.22, SB 10.36.15

dvijātibhiḥ — and by the brāhmaṇas — SB 10.63.52

dvijātibhyaḥ — unto those first-class brāhmaṇas — SB 10.7.13-15

dvijātīnām — of the brāhmaṇas — SB 10.3.1-5

ejati — walks — Iso mantra 5, Iso mantra 5

gopa-jāti — as members of the cowherd community — SB 10.18.11

gopa-jāti — belonging to the cowherd community — CC Madhya 9.135

gopa-jāti — belonging to the community of cowherd boys — CC Antya 6.75

hīna-jāti — in a low family — CC Antya 11.27

jāti — of the class or caste — SB 6.15.8

jāti — by species — SB 10.16.58

jāti — O jāti (another kind of white jasmine) — SB 10.30.8

jāti — by nature — SB 10.67.12, SB 11.20.26

jāti — in the categories — SB 10.87.37

jāti — caste distinction — CC Adi 11.27

jāti — caste — CC Adi 17.128, CC Madhya 10.138, CC Mad-

hya 19.69, CC Antya 4.67

jāti — by community — CC Adi 17.170

jāti — birthright — CC Antya 3.163

jāti — O plant of jātī flowers — CC Antya 15.34

jāti — of class — NBS 72

jāti-antare — belonging to a different species of life — SB 5.8.26

jāti-dharmāḥ — community projects — Bg 1.42

jāti-kula nāhi — there is no indication of Your caste and family — CC Madhya 3.97

jāti laha' — then take his caste — CC Madhya 25.192

jāti nile — if I take his caste — CC Madhya 25.192

jāti-nṛśaṁsānām — of those who are by nature very envious — SB 8.9.19

jāti-smaraḥ — able to remember his past life — SB 9.8.15-16

jātibhiḥ — jātīs — SB 8.2.14-19

jātibhiḥ — or by belonging to a certain class of society — SB 11.2.51

jātiḥ — species — SB 6.6.42

jātiḥ — birth in a high caste — CC Madhya 19.75

jātīḥ — the harmonic tones — SB 10.35.14-15

jaṭila — matted — SB 5.5.31

jaṭilaḥ — with matted locks of hair — SB 7.12.21

jaṭilaḥ — with matted locks — SB 11.5.21

jaṭilaḥ — with matted, unruly hair — SB 11.17.23

jaṭilaḥ — with matted hair — SB 12.8.7-11

jaṭilaḥ — with a bunch of hair — CC Madhya 20.332

jaṭilam — matted locks — SB 3.21.45-47

jaṭilam — having knotted hair — SB 4.19.14

jaṭilam — having matted locks of hair — SB 8.18.24-25

jaṭilam — wearing matted locks of hair — SB 9.10.34

jaṭilān — matted — SB 3.33.14

jātīnām — of the kingdoms — SB 2.6.5

jātite — by caste — CC Adi 17.110

jātīya — types of — CC Adi 4.262

jīva-jāti — species of living entities — CC Antya 3.78-79

kṛṣṇa-jātīnām — of the descendants of Lord Kṛṣṇa — SB 10.61.19

kūjatī — tinkling — SB 8.9.16-17

majjati — sinks — SB 3.29.42

manuṣya-jāti — entities born as human beings — CC Madhya 19.145

mleccha-jāti — belonging to the meat-eater caste — CC Madhya 1.197

mṛt-jātiḥ — birth from earth — SB 6.16.22

na bhajati — does not worship — SB 10.51.45

na bhajati — he does not worship — SB 10.51.46

nānā-jāti — of many varieties — CC Antya 18.104

nīca-jāti — classified among the fallen — CC Madhya 1.189

nīca-jāti — low caste — CC Madhya 11.165

nīca-jāti — lower class — CC Madhya 23.120

nīca-jāti — belong to a lower caste — CC Madhya 24.325

nīca-jāti — of a lower caste — CC Antya 4.6

nīca-jāti — of a low caste — CC Antya 4.20

nīca-jāti — a lowborn person — CC Antya 4.66

nīca-jāti — lowborn — CC Antya 4.152

nīca-jāti — belong to a low caste — CC Antya 16.18

nīca-jāti — coming from a family of a very low caste — CC Antya 16.23

nīca-jāti — belonging to a lower caste — CC Antya 16.29

nīca jāti — born of a low family — CC Madhya 20.99

nīca-jātīn — the lower class of men — CC Madhya 11.47

nija-jāti — as belonging to the same family — CC Antya

16.148

nimajjati — one drowns — SB 11.24.15

nṛ-jātim — a birth in human society — SB 5.19.25

phaijati — implication — CC Madhya 12.127

prajāti — due to begetting — SB 2.6.8

prajātibhyām — the higher birth of brāhmaṇa initiation — SB 10.80.34

prasajjati — becomes more and more attached — SB 5.13.16

pratigarjati — resembles — SB 10.12.22

puruṣa-jāti — belonging to the male class — CC Antya 15.37, CC Antya 16.144

rājaputa-jāti — belonging to the kṣatriya class — CC Madhya 18.82

rājaputa-jāti — belong to the Rājaputa caste — CC Madhya 18.86

rujati — torments — SB 10.70.30

sa-jātīya — similar — CC Madhya 22.131

sahasra-jāti — thousands of varieties — CC Antya 18.105

sammārjatī iva — appearing like a sweeper — SB 3.15.21

saṅkara-jātīnām — of the mixed classes of men (those other than the four divisions) — SB 7.11.30

sat-jātiḥ — birth in a good family — CC Madhya 23.29

sṛjati — creates — Bg 5.14, SB 1.3.36, SB 1.5.6, SB 1.8.16, SB 1.10.24, SB 2.6.39, SB 2.8.9, SB 3.10.30, SB 4.11.25, SB 4.11.26, SB 6.15.6, SB 6.17.21, SB 7.1.11, SB 7.2.39, SB 7.3.26-27, SB 7.8.8, SB 7.9.21, SB 10.57.15, SB 10.87.32, CC Adi 1.12, CC Adi 6.4

sṛjati — He (the Lord) creates — SB 6.12.12

sṛjati — manifests — SB 7.1.10

sṛjati — He creates — SB 10.46.40, SB 10.74.20-21, SB 10.84.17, SB 11.21.38-40, SB 12.11.24

sṛjati — would produce — SB 10.56.11

sṛjati — sends forth — SB 10.60.2

sṛjati — He manifests — SB 11.9.19

sṛjati — and creates — SB 11.28.6-7

sṛjati — produces — SB 12.5.6

sṛjati sma — gave birth — SB 3.20.23

sṛjatīm — creating — SB 3.26.5

strī-jāti — belonging to the class of women — CC Antya 15.38

svara-jātīḥ — pure musical tones — SB 10.33.9

tat-jāti-rāsena — by sense gratification in the association of such debauchees — SB 5.13.17

tat-jātim — exactly like a human child — SB 10.7.3

tyajati — gives up — Bg 8.6, SB 11.20.23, NBS 47

tyajati — becomes freed from — SB 3.28.10

tyajati — does give up — SB 8.22.29-30

tyajati — is giving up — SB 10.16.52

tyajati — abandons — NBS 46

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utsṛjati — gives up — SB 7.2.46, SB 10.24.17

vaidya-jāti — by caste a physician — CC Madhya 17.92

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vibhajati — divides their portion — SB 10.8.29

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viṣaya jātīya — relating to the object — CC Adi 4.133

visṛjati — He leaves — SB 11.2.55

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vrajati — going — SB 4.23.26

vrajati — thus he goes — SB 4.26.8

vrajati — works — SB 5.10.4

vrajati — He walks — SB 10.35.16-17

vrajati — passes away — Bs 5.56

vrajatīḥ — while going (in that costume) — SB 10.5.11

yajati — worships — SB 11.3.55

yavana jāti — by caste a Muslim — CC Madhya 1.223

Śuddha

apariśuddhaḥ — impure — SB 4.7.26

aśuddha — impure — CC Adi 16.97

aśuddha-buddheḥ — because her intelligence was polluted by lusty desires — SB 9.10.9

aśuddha paḍena — could not pronounce the text correctly — CC Madhya 9.94

aśuddha-varṇam — impurely uttered — CC Antya 3.60

aśuddhānām — impure — SB 11.20.26

ati-śuddha-matiḥ — whose completely pure consciousness (full realization that the body and mind are separate from the soul) — SB 5.15.7

ati-viśuddha — most pure — SB 11.10.13

aviśuddha — unpurified — SB 5.11.12

aviśuddha-buddhayaḥ — whose intelligence is still not purified and who do not know the goal of life — SB 10.2.32

aviśuddha-buddhayaḥ — whose intelligence is not purified — CC Madhya 22.30, CC Madhya 24.131, CC Madhya 24.141, CC Madhya 25.32

aviśuddhaḥ — not pure — SB 6.16.41

aviśuddham — impure — SB 10.46.32-33

karma śuddham — purification of work — SB 1.4.19

karma-viśuddhāḥ — very pure in their activities — SB 5.4.13

parisaṁśuddhaḥ — completely purified — SB 3.29.19

pariśuddha — uncontaminated — SB 4.9.15, SB 4.22.38

pariśuddha-bhāvaḥ — being completely purified — SB 7.9.35

pariśuddha-cetasā — without mental reservations — SB 4.6.5

saṁśuddha — washed off — Bg 6.45

saṁśuddhaḥ — being very advanced and purified in self-realization — SB 5.15.4

saṁśuddham — completely transcendental — SB 5.25.10

śuddha — pure, transcendental — SB 4.23.11

śuddha — pure — SB 10.22.18, SB 10.45.33, CC Adi 2.12, CC Adi 4.175, CC Adi 4.209, CC Adi 4.271-272, CC Adi 10.145, CC Adi 16.64, CC Madhya 8.51-52, CC Madhya 10.114, CC Madhya 17.107, CC Antya 7.31, CC Antya 7.142, CC Antya 7.144, CC Antya 12.60, CC Antya 14.44

śuddha — purified — SB 11.18.25, CC Adi 8.42, CC Adi 13.120, CC Madhya 17.123, CC Madhya 22.29, CC Madhya 22.107

śuddha — transcendental — CC Adi 7.10, CC Madhya 13.173

śuddha-aśuddha — sometimes correct and sometimes not correct — CC Madhya 9.98

śuddha-bhakta — pure devotees — CC Adi 4.27-28, CC Adi 7.16

śuddha-bhakta — the pure devotee — CC Adi 4.204

śuddha-bhakta — a pure devotee — CC Antya 9.75

śuddha-bhakti — pure devotion — CC Adi 4.21-22

śuddha-bhakti — unalloyed devotional service — CC Adi 17.310

śuddha-bhakti — pure devotional service — CC Madhya 13.54, CC Madhya 19.169, CC Madhya 24.188, CC Antya 20.27, CC Antya 20.30

śuddha-bhakti — pure devotional service without material contaminations — CC Madhya 19.166

śuddha-bhakti-kārya — the matter of pure devotional service — CC Madhya 12.193

śuddha-bhakti pāya — one obtains the platform of pure devotional life — CC Madhya 24.97

śuddha-bhaktimān — pure devotees — CC Madhya 24.96

śuddha-bhaktira — of pure devotional service — CC Madhya 19.166

śuddha bhāva — unalloyed love — CC Antya 7.37

śuddha-bhāve — in a purified state of mind — CC Adi 3.101

śuddha-bhāve — in complete purity — CC Antya 6.296

śuddha-bhāve — in pure Kṛṣṇa consciousness — CC Antya 7.30, CC Antya 7.30

śuddha-bhāvena — pure — SB 3.28.19

śuddha-bhāvena — by the good behavior — SB 6.18.77

śuddha-bhāvena — in a pure state of mind — SB 8.16.59

śuddha-cetasaḥ — of purified consciousness — SB 3.32.5

śuddha-dāsya-rasa — the pure and unalloyed mellow of service — CC Madhya 2.78

śuddha-gaṅgā-jala — the pure water of the Ganges — CC Madhya 2.48

śuddha haila — became purified — CC Antya 3.252-253

śuddha karāite — just to make pure — CC Madhya 8.238

śuddha kare — purifies — CC Madhya 22.143

śuddha kevala-prema — pure unalloyed affection — CC Madhya 11.147

śuddha kṛpā — pure mercy — CC Antya 9.139

śuddha-michari — rock candy — CC Madhya 23.43

śuddha nahe — not purified — CC Madhya 8.51-52

śuddha-prema — unalloyed love — CC Madhya 2.49, CC Madhya 19.203, CC Antya 7.39, CC Antya 7.41

śuddha-prema-gandha — a scent of pure devotional love — CC Madhya 2.46

śuddha-prema-jñāne — knowledge of pure devotional service — CC Madhya 9.307

śuddha-preme — in pure uncontaminated love — CC Madhya 14.156

śuddha-preme — in pure devotional service — CC Madhya 14.217

śuddha-preme — pure love — CC Antya 3.38

śuddha preme — by pure devotional service — CC Madhya 15.68

śuddha-premera taraṅga — waves of pure devotional service — CC Antya 3.19

śuddha-rasa — pure transcendental mellows — CC Madhya 14.230

śuddha-sakhya — pure friendship — CC Adi 6.76

śuddha-sakhya — pure fraternity — CC Madhya 2.78

śuddha-sakhye — in pure friendship — CC Adi 4.25

śuddha-sattva — śuddha-sattva (pure existence) — CC Adi 4.64

śuddha-sattva — by unadulterated goodness — CC Madhya 23.5

śuddha-sattva-maya — of purely spiritual existence — CC Adi 5.43

śuddha-sattva nāma — named śuddha-sattva, pure existence, free from material contamination — CC Adi 5.43

śuddha-sattvānām — whose minds are purified — SB 6.14.2

śuddha-sattvasya — of one whose existence is purified — SB 11.15.28

śuddha-sattvera — of the śuddha-sattva — CC Adi 4.65

śuddha-udāḥ — and drinking water — SB 5.1.33

śuddha-vaiṣṇava — pure Vaiṣṇavas — CC Antya 6.198

śuddha-vātsalye — in transcendental paternal love — CC Adi 6.55-56

śuddha-vraja-vāsī — a pure inhabitant of Vṛndāvana — CC Madhya 14.217

śuddhāḥ — cleansed, purified — SB 4.12.37

śuddhaḥ — pure — SB 4.20.7, SB 10.47.31, SB 11.21.14, SB 11.28.11, CC Adi 4.131

śuddhaḥ — free from all contaminated activities — SB 5.11.2

śuddhaḥ — purified — SB 5.11.12

śuddhaḥ — with no material tinge — SB 7.2.22

śuddhaḥ — without the material contamination of attachment and detachment — SB 7.7.19-20

śuddhaḥ — Śuddha — SB 8.13.34

śuddhaḥ — a son known as Śuddha — SB 9.17.11

śuddhaḥ — pure, without material contamination — CC Madhya 17.133

śuddhām — transcendental — SB 1.6.28

śuddhām — pure — CC Adi 3.66

śuddham — perfectly correct — SB 1.19.24

śuddham — sacred — SB 2.1.17

śuddham — purified — SB 2.5.40-41

śuddham — uncontaminated — SB 2.7.47

śuddham — absolute — SB 3.9.1

śuddham — transcendental — SB 3.14.44-45

śuddham — pure — SB 3.25.16, SB 4.2.32, SB 4.7.26, SB 6.2.24-25, SB 6.2.38, SB 11.23.16, SB 12.13.19, CC Antya 3.60, CC Antya 4.1

śuddham — auspicious — SB 4.21.10

śuddham — having nothing to do with material activities — SB 7.6.28

śuddham — antiseptic — Iso mantra 8

śuddhāya — unto the unadulterated — SB 4.30.23

śuddhāya — who is never contaminated by sinful activities — SB 4.30.42

śuddhāya — who was pure and exalted — SB 7.4.44

śuddhāya — the pure — SB 10.40.22, SB 10.49.13

śuddhaye — for the purpose of purification — Bg 5.11

śuddhaye — for purification — SB 2.7.28, SB 4.7.17, SB 10.84.31, SB 11.27.10

viśuddha — purified — SB 1.15.47-48, SB 4.12.17, SB 5.15.12, SB 5.26.38, SB 11.10.2, CC Adi 17.292

viśuddha — very pure — SB 4.12.52

viśuddha — without contamination — SB 4.21.34

viśuddha — pure — SB 4.22.38, SB 4.28.41, SB 4.30.41, SB 5.6.16, CC Adi 4.162, CC Adi 5.24

viśuddha — transcendental — SB 5.9.9-10, SB 9.5.6, CC Madhya 8.214, CC Madhya 15.139

viśuddha — transcendentally pure, without contamination by material nature — SB 5.19.4

viśuddha — perfectly pure — SB 10.27.11, SB 10.37.22, SB 10.85.41-43

viśuddha — completely pure — SB 10.80.41

viśuddha — free from all material contamination — CC Adi 5.41

viśuddha — spiritually purified — CC Adi 7.98, CC Madhya

24.37, CC Antya 3.197

viśuddha — unalloyed — CC Adi 14.90

viśuddha — completely uncontaminated — CC Madhya 14.165

viśuddha-ātmā — a purified soul — Bg 5.7

viśuddha-bhāvena — with a pure, uncontaminated mind — SB 5.3.2

viśuddha-cetasaḥ — of one whose mind is purified — SB 1.5.25

viśuddha-prema — of pure transcendental love — CC Madhya 8.181

viśuddha-prema — the pure love of Kṛṣṇa — CC Antya 20.62

viśuddha-prema-lakṣaṇa — the symptoms of pure love of Kṛṣṇa — CC Antya 20.61

viśuddha-sattva — pure existence — CC Adi 5.48

viśuddha-sattva — of transcendental pure goodness — CC Madhya 21.103

viśuddha-sattva-dhiṣṇyāya — who is always situated in the transcendental abode — SB 6.5.27-28

viśuddha-sattvam — having an existence without contamination by the material modes of nature — SB 5.20.40

viśuddha-sattvam — manifesting transcendental goodness — SB 10.27.4

viśuddha-sattvam — the absolute substantive principle — Bs 5.41

viśuddha-sattvasya — of Bharata Mahārāja, whose existence was completely purified — SB 5.7.7

viśuddha-sattvāya — unto You, whose existence is free from all material influence — SB 4.30.24

viśuddhāḥ — purified — SB 4.24.69

viśuddham — above the three modes of nature — SB 1.2.25

viśuddham — purely — SB 1.3.3

viśuddham — transcendental — SB 1.18.15, SB 11.19.8, SB 11.20.11

viśuddham — without any material tinge — SB 2.6.40-41

viśuddham — completely pure — SB 3.31.13

viśuddham — pure — SB 4.3.23, CC Adi 4.66

viśuddham — purified — SB 4.24.59

viśuddham — without contamination — SB 5.12.11

viśuddham — transcendental, not contaminated by the material modes of nature — SB 6.3.20-21

viśuddham — transcendental, beyond the three modes of material nature — SB 10.2.34

viśuddham — in purity — SB 10.4.28

viśuddham — perfectly pure — SB 10.79.31

viśuddham — most pure — SB 11.5.13

viśuddhām — without material contamination — SB 5.20.42

viśuddhām — transcendental or fully purified — SB 7.10.13

viśuddhayā — fully purified — Bg 18.51-53

viśuddhayā — by purified — SB 1.9.31

viśuddhayā — sanctified — SB 4.7.18

viśuddhaye — for clarifying — Bg 6.11-12

viśuddhaye — for purification — SB 6.9.6

Dhruva

adhruva — impermanent — SB 11.9.15

adhruvaiḥ — temporary — SB 2.9.17

adhruvam — temporary — Bg 17.18

adhruvam — nonreality — SB 1.13.44

adhruvam — impermanent, temporary — SB 7.6.1

adhruvam — not sure — SB 7.13.6

adhruvam — as temporary — SB 8.22.11

adhruvasya — temporary — SB 3.30.3

adhruveṇa — impermanent — SB 6.10.8

adhruveṇa — by the temporary — SB 10.72.21

dhruvā — certain — Bg 18.78

dhruva — Dhruva — SB 4.12.5

dhruva — as permanent — SB 6.15.26

dhruva — O unchanging one — SB 10.87.30

dhruva — O Supreme Truth — CC Madhya 19.143

dhruva-apavargāṇām — up to Dhruvaloka and other, inferior luminaries — SB 5.20.37

dhruva-gatiḥ — Dhruva, who attained permanent life — SB 4.12.35

dhruva-gatim — a path to the Dhruva planet — SB 2.7.8

dhruva-ghāṭe — at the bank of the Yamunā known as Dhruva-ghāṭa — CC Madhya 25.186

dhruva-kṣiti — the land known as Dhruvaloka — SB 4.9.20-21

dhruva-kṣitiḥ — Dhruva, whose planet would not be annihilated — SB 4.9.5

dhruvaḥ — a fact — Bg 2.27

dhruvaḥ — Dhruva — SB 2.7.43-45, SB 4.8.8, SB 6.6.10-11, SB 9.20.6

dhruvaḥ — Dhruva Mahārāja — SB 4.10.1, SB 4.10.4, SB 4.11.1, SB 4.12.8, SB 4.12.19, SB 4.12.32, SB 4.12.38

dhruvaḥ — unchangeable — SB 5.10.11

dhruvaḥ — Mahārāja Dhruva — SB 5.23.1

dhruvaḥ — Mahārāja Dhruva on his planet, the polestar — SB 5.23.5

dhruvaḥ — inevitable — SB 6.10.32

dhruvaḥ — indeed — SB 6.14.54

dhruvaḥ — is assured — SB 10.1.38

dhruvaḥ — fixed — SB 12.5.8

dhruvāḥ — permanent — SB 10.87.30

dhruvāḥ — eternals — CC Madhya 19.143

dhruvaḥ ca — Dhruva also — SB 4.9.48

dhruvaḥ uvāca — Dhruva Mahārāja said — SB 4.8.35, SB 4.9.6, SB 4.9.30

dhruvam — it is also a fact — Bg 2.27

dhruvam — fixed — Bg 12.3-4

dhruvam — Absolute Truth — SB 1.13.44

dhruvam — sure and certain — SB 1.19.2

dhruvam — certainly — SB 2.3.14, SB 4.14.31, SB 7.15.10, SB 10.2.20, SB 10.30.33, SB 10.39.23, SB 10.39.25, SB 10.44.9, CC Madhya 18.116, CC Madhya 25.80

dhruvam — surely — SB 4.3.9, SB 6.18.39, SB 10.38.15

dhruvam — Dhruva — SB 4.8.9, SB 4.8.10, SB 9.24.46

dhruvam — Mahārāja Dhruva — SB 4.9.53

dhruvam — Dhruva Mahārāja — SB 4.9.66, SB 4.12.1, SB 8.4.17-24

dhruvam — to Dhruva Mahārāja — SB 4.11.35

dhruvam — the star known as Dhruvaloka — SB 5.22.2

dhruvam — Dhruvaloka — SB 5.23.3

dhruvam — unlimited — SB 5.25.9

dhruvam — undoubtedly — SB 6.1.7

dhruvam — permanent — SB 6.16.36, SB 10.72.20

dhruvam — eternal — SB 6.18.26, SB 8.8.19

dhruvam — sure — SB 7.13.6

dhruvam — the infallible, eternal shelter — SB 8.22.10

dhruvam — without a doubt — SB 10.2.22

dhruvam — with a particular metrical pattern — SB 10.33.9

dhruvam — to the permanent — SB 10.72.21

dhruvam ca — as well as the planet known as Dhruvaloka — SB 5.22.1

dhruvānanda — Dhruvānanda — CC Adi 12.80

dhruvāṇi — permanent — SB 3.30.3

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dhruvasandhiḥ — Dhruvasandhi — SB 9.12.5

dhruvasya — of Dhruva Mahārāja — SB 4.12.44, SB 4.13.6, SB

4.21.28-29, SB 12.12.14-15

dhruvasya — of Dhruva — SB 4.12.48, SB 4.12.52, SB 6.6.12

dhruvasya — of Mahārāja Dhruva — SB 4.13.1

dhruvāya — on Dhruva — SB 4.9.58-59

dhruve — against Dhruva — SB 4.10.29

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Graha

graha — planets — SB 1.19.30, SB 4.9.20-21

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grāha — by a crocodile — SB 3.18.6

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grāha — like crocodiles — CC Madhya 9.1

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graha-ādayaḥ — the different planets — SB 5.23.3

graha-ādibhyaḥ — from demons and so on — SB 6.8.37

graha-gaṇa — all planets — CC Adi 13.90

graha-grasta-prāya — exactly like one haunted by a ghost — CC Antya 2.18

graha-grastaḥ — being caught by an eclipse — SB 6.1.63

graha-grastaḥ — haunted by a ghost — SB 7.7.35

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graha-nakṣatra-ādīnām — such as the planets and stars — SB 5.23.2

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graha-ṛkṣa-tārā-mayam — consisting of all the planets and stars — SB 5.23.9

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graha-ulka-vat — like a falling star — SB 6.12.3

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grahāḥ — the plates known as soma plates — SB 3.13.36

grahāḥ — planets — SB 5.21.11

grahāḥ — the luminous planets — SB 7.8.32

grahāḥ — the planets — SB 10.20.8

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grāhaḥ — accepting — SB 3.31.30

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grāhaḥ — whose conception — SB 10.40.23

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grahaḥ — the acceptance — SB 10.16.56

grahaiḥ — by the acquiring — SB 4.7.31

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grāhaka nāhi — there is no customer — CC Madhya 17.144

grāhaka nāhi — there was no customer — CC Madhya 25.169

grāhake — to the customers — CC Antya 19.98

graham — a fiend — SB 5.13.3

graham — as one of the planets — SB 8.9.26

graham — a full pot — SB 9.3.12, SB 9.3.26

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graham — taking — SB 10.31.5

grāham — a taker — SB 10.62.13

grāhān — things — Bg 16.10

grahān — the good and evil stars — SB 2.10.37-40

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grahān — all the planets of the solar system — SB 4.12.34

grahān — shares — SB 4.13.30

grahān — and evil demons named Grahas — SB 6.8.24

grahaṇa — by being forcibly held — SB 10.37.31

grahaṇa — accept — CC Adi 7.149

grahaṇa — eclipse — CC Adi 13.92

grahaṇa — acceptance — CC Madhya 6.70

grahaṇa — accepting — CC Madhya 6.150, CC Antya 6.270

grahaṇa-ādibhiḥ — beginning with chanting — SB 6.3.22

grahaṇa-āturam — afflicted because of being captured — SB 7.8.29

grahaṇa kare — chants — CC Antya 3.140

grahāṇām — of the planets — SB 5.22.2

grahaṇam — the acceptance — CC Antya 1.184

grahaṇāya — to take up — SB 3.1.44

grahaṇāya — acceptable — SB 3.4.18

grahaṇe — in the control — SB 3.25.26

grahaṇe — for the taking — SB 10.53.24

grahaṇe — in controlling — SB 11.25.18

grahaṇe — acceptance — CC Adi 4.204

grahaṇe — taking — CC Madhya 10.107

grahaṇe — when capturing — CC Madhya 14.197

grahaṇera — of the lunar eclipse — CC Adi 13.103

grahasya — of a planet — SB 11.23.53

grahāt — from the mouth of a crocodile — SB 8.1.30

grāhāt — from the crocodile — SB 8.3.33, SB 11.4.18

grahatvam — a position as one of the chief planets — SB 5.24.1

grahatvam — planethood — SB 6.6.37

grāhayām āsa — made to accept — SB 1.3.41

grāhayām āsa — he made him learn — SB 5.9.5

grāhayām āsa — taught — SB 7.5.18

grāhayāmi — I shall give — CC Adi 3.83

grāhayan — just to disseminate — SB 3.4.31

grāhayantau — making others take to — SB 10.45.32

grāhayitum — to cause the acceptance of — SB 12.10.29

Vikṛta

ati-vikṛta — very much deformed — CC Antya 18.68

avikṛtāḥ — actually not disintegrated — SB 10.3.15-17

avikṛtāt — (the Supreme itself) not being subject to transformation — SB 10.87.15

vikṛta — moving to and fro — SB 5.25.7

vikṛta — are deformed — SB 8.10.10-12

vikṛta-veṣiṇaḥ — dressed awkwardly — SB 9.8.5-6

vikṛtaḥ — transformed by lust and so on — SB 5.11.5

vikṛtaḥ — transformed — SB 7.2.42

vikṛtaiḥ saha — association with these different elements coming from the total material energy — SB 10.3.15-17

vikṛtam — effect — SB 4.7.42

vikṛtasya — of things that are transformed, such as the body — SB 5.10.11

Grahana

agrahaṇa — ignorance — SB 10.27.4

agrahaṇa — inability to realize — SB 11.22.57

anugrahāṇām — of those who are specifically favored — SB 3.5.51

candra-grahaṇa — lunar eclipse — CC Adi 13.20

dūra-grahaṇa — the ability to perceive things far, far away — SB 5.5.35

durāgrahāṇām — undesirable eagerness — SB 3.5.44

gala-grahaṇa-niśceṣṭaḥ — because of Kṛṣṇa's grasping the neck of the demon Tṛṇāvarta, the demon choked and could not do anything — SB 10.7.28

grahaṇa — by being forcibly held — SB 10.37.31

grahaṇa — accept — CC Adi 7.149

grahaṇa — eclipse — CC Adi 13.92

grahaṇa — acceptance — CC Madhya 6.70

grahaṇa — accepting — CC Madhya 6.150, CC Antya 6.270

grahaṇa-ādibhiḥ — beginning with chanting — SB 6.3.22

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grahaṇa kare — chants — CC Antya 3.140

grahāṇām — of the planets — SB 5.22.2

grahaṇam — the acceptance — CC Antya 1.184

grahaṇāya — to take up — SB 3.1.44

grahaṇāya — acceptable — SB 3.4.18

kaca-grahaṇa — grabbing the hair (of Draupadī) — SB 11.1.2

karena grahaṇa — accepts — CC Madhya 18.131

karibe grahaṇa — will accept — CC Antya 7.135

koṭi-nāma-grahaṇa — chanting ten million names — CC Antya 3.124

mṛt-grahaṇa-ādinā — by smearing with earth and so on — SB 11.27.10

nā kare grahaṇa — he does not accept — CC Antya 8.81

nāma-grahaṇa — by the chanting of the name — SB 10.6.27-29

nāma-grahaṇam — chanting the holy name — SB 6.2.14

nāma-grahaṇam — the chanting of the holy name — SB 6.2.33

nigrahaṇāya — to subdue — SB 10.70.27

pāṇi-grahaṇa — marriage — CC Adi 15.4

rāma-nāma-grahaṇa — chanting the holy name of Lord Rāmacandra — CC Madhya 9.26

sakala-grahāṇām — of all the planets — Bs 5.52

sannyāsa grahaṇa kaila — he also accepted the renounced order of life — CC Madhya 10.104

tat-rūpa-grahaṇa-nimittam — the reason why Lord Kṛṣṇa (Keśava) assumed the form of Nṛsiṁha — SB 5.18.7

tattva-grahaṇāya — for accepting the real purpose of Vedic knowledge — SB 5.11.3

viṣayagrahaṇa — accepting sense objects — CC Antya 2.118

Kokila

kokila — of cuckoos — SB 4.25.19, SB 12.8.18-20

kokila — cuckoos — SB 10.18.7

kokila — O cuckoo — SB 10.90.21

kokila — the cuckoos — CC Madhya 8.258

kokila — the cuckoo — CC Antya 17.41

kokila-gaṇāḥ — the cuckoos — SB 10.15.7

kokilaiḥ — with the cuckoos — SB 10.12.7-11

kokilam — cuckoos — SB 3.21.41

kokilam — of a cuckoo — SB 10.15.10-12

Alaṅkāra

alaṅkāra — ornaments — SB 10.5.15-16, CC Adi 8.52, CC Adi 16.69, CC Madhya 14.167, CC Madhya 15.90, CC Madhya 15.237, CC Madhya 21.21, CC Antya 15.74

alaṅkāra — by decorating with ornaments — SB 10.13.23

alaṅkāra — jewelry — SB 10.45.24, SB 10.84.54

alaṅkāra — the ornaments — SB 10.90.12

alaṅkāra — and ornaments — SB 11.6.46

alaṅkāra — poetic ornaments — CC Adi 16.50

alaṅkāra — the art of literary embellishment — CC Adi 16.52

alaṅkāra — literary embellishments — CC Adi 16.54, CC Adi 16.68

alaṅkāra — literary decoration — CC Adi 16.80

alaṅkāra — an ornament — CC Adi 16.83

alaṅkāra — literary ornaments — CC Adi 16.84

alaṅkāra — the literary use of words — CC Adi 16.92

alaṅkāra — of ornaments — CC Madhya 5.125

alaṅkāra — the ornament — CC Madhya 14.191

alaṅkāra — metaphorical ornaments — CC Antya 5.104-105

alaṅkāra-vāsobhyām — with personal ornaments and garments — SB 9.11.4

alaṅkāra-vat — with ornaments (metaphors, similes, etc) — CC Adi 16.71

alaṅkāraiḥ — and jewelry — SB 10.83.37

alaṅkārān — decorating the body with ornaments — SB 7.12.12

alaṅkaraṇa — whose ornaments — SB 10.64.6

alaṅkaraṇam — and decorating with clothing and ornaments — SB 11.27.16-17

artha-alaṅkāra — ornaments of meaning — CC Adi 16.72

artha-alaṅkāra — ornamental use of the meaning — CC Adi 16.78

artha-alaṅkāra — ornamental use of meaning — CC Adi 16.78

divya alaṅkāra — beautiful ornaments — CC Madhya 13.169

dui alaṅkāra — two metaphors — CC Antya 18.99

gandha-puṣpa-alaṅkāra — scented flowers and ornaments — CC Antya 18.101

nāṭaka-alaṅkāra — of the metaphorical ornaments of drama — CC Antya 5.104-105

sa-alaṅkāra — with metaphorical use of words — CC Adi 16.86

sa-alaṅkāra — with metaphors and other ornaments — CC Antya 1.198

śabda-alaṅkāra — ornaments of sound or ornaments of words — CC Adi 16.72

śabda-alaṅkāra — ornamentation of sound — CC Adi 16.73

śabda-alaṅkāra — ornamental use of different sounds — CC Adi 16.75

śabda-alaṅkāra — ornamental use of words — CC Adi 16.77

sva-alaṅkaraṇa — by personal ornaments — CC Madhya 14.189

upamā-alaṅkāra — simile or metaphor — CC Adi 16.46

vakṣaḥ-alaṅkaraṇe — to decorate His chest — SB 8.8.6

vastra-alaṅkāra — ornaments and clothes — CC Adi 13.114

virodha-alaṅkāra — metaphor of contradiction — CC Antya 18.98

Aṁśa

ābhraṁśayitum — to cause to deviate — SB 3.22.34

acyuta-aṁśam — the Supreme Personality of Godhead, who is never bereft of the six opulences, all of which are present in all His plenary expansions — SB 10.2.18

agha-śaṁsaḥ — creating trouble — SB 5.22.14

amaṁsata — began to think — SB 1.7.31

amaṁsata — could think — SB 3.2.9

amaṁsata — considered — SB 8.2.29

amaṁsata — thought — SB 10.6.5-6

aṁśa — a part — Bg 10.41, CC Adi 5.107

aṁśa — plenary portion — SB 1.3.5, CC Adi 2.18, CC Adi 2.84, CC Adi 3.70, CC Adi 3.71, CC Madhya 20.161

aṁśa — plenary portions — SB 1.3.28, CC Adi 1.7, CC Adi 2.67, CC Adi 2.70, CC Adi 2.80, CC Adi 5.7, CC Madhya 9.143, CC Madhya 20.156, CC Madhya 25.134

aṁśa — puruṣa plenary expansion — SB 3.5.28

aṁśa — partially — SB 3.5.36

aṁśa — part and parcel — SB 3.5.38

aṁśa — plenary expansion — SB 4.8.6

aṁśa — part of — SB 4.8.6

aṁśa — from a portion — SB 4.13.39

aṁśa — of His part and parcel, the guṇa-avatāra, Brahmā — SB 8.5.21

aṁśa — who are expansions — SB 10.48.24

aṁśa — as partial expansions — SB 10.72.10

aṁśa — of the expansion — SB 10.85.31, SB 10.85.31, SB 10.85.31

aṁśa — as the expansion — SB 10.87.20

aṁśa — of His plenary expansion (Saṅkarṣaṇa) — SB 12.6.48-49

aṁśa — of the expansion (Viṣṇu) — SB 12.6.48-49

aṁśa — partial — CC Adi 1.39

aṁśa — partial manifestation — CC Adi 2.6

aṁśa — portion — CC Adi 2.19, CC Adi 4.64, CC Adi 16.27

aṁśa — plenary part — CC Adi 2.48

aṁśa — of the plenary expansion — CC Adi 2.98

aṁśa — the plenary portion — CC Adi 3.26

aṁśa — part — CC Adi 3.68, CC Adi 5.73, CC Adi 5.74, CC Adi 5.116, CC Adi 6.10, CC Adi 6.24, CC Adi 6.25, CC Adi 6.26, CC Adi 6.31, CC Madhya 8.159

aṁśa — of plenary portions — CC Adi 4.78

aṁśa — as part — CC Adi 5.91

aṁśa — of the part — CC Adi 6.98

aṁśa — personal expansion — CC Madhya 20.315

aṁśa — of a part — CC Madhya 20.375

aṁśa — from a part — Bs 5.2

aṁsa — shoulders — SB 1.19.26, SB 5.5.31

aṁsa — on his shoulder — SB 3.17.21

aṁsa — upon whose shoulder — SB 10.30.27

aṁsa — upon her shoulder — SB 10.33.11

aṁsa — by His shoulders — SB 10.39.46-48

aṁsa — upon His shoulder — SB 10.43.15

aṁsa — their shoulders — SB 10.72.37

aṁśa-aṁśa-aṁśaḥ — a portion of a portion of a plenary portion — CC Adi 1.11, CC Adi 5.109

aṁśa-aṁśa-sambhavaḥ — incarnation of the plenary portion of a plenary portion — SB 8.8.34

aṁśa-aṁśa-sambhūtam — a partial plenary incarnation — SB 9.20.19

aṁśa-aṁśāḥ — parts and parcels of Your body — SB 4.7.43

aṁśa-aṁśāḥ — parts of Your plenary portion — SB 6.16.35

aṁśa-aṁśaḥ — portion of a plenary portion — CC Adi 1.10, CC Adi 5.93

aṁśa-aṁśena — by an expansion of a plenary portion — SB 9.10.2

aṁśa-aṁśera — of the part of the plenary part — CC Adi 5.116

aṁśa-aṁśi-rūpe — as the expansion and the original Supreme Personality of Godhead — CC Adi 5.154

aṁśa-avatāra — partial incarnations — CC Adi 1.65-66, CC Adi 1.65-66

aṁśa-avatārāḥ — the incarnations of portions of the Supreme Lord — SB 12.7.15

aṁśa-bhāgena — by My plenary expansion — SB 10.2.9

aṁśa-bhāgena — with all of His potent opulences (ṣaḍ-aiśvarya-pūrṇa) — SB 10.2.16

aṁśa-bhāgena — in full potency, with different parts and parcels — SB 10.10.34-35

aṁśa-bhūtā — being a plenary expansion — SB 4.1.4

aṁśa-bhūtāḥ — plenary expansions — SB 4.1.31

aṁśa-bhūtasya — which is the partial expansion — SB 12.4.32

aṁśa-bhuvaḥ — a partial representation — SB 9.20.23

aṁsa-deśe — on the shoulders — SB 3.21.11, SB 8.8.24

aṁśa haite — than a part — CC Adi 6.25

aṁśa-kalāḥ — part or part of the part — CC Adi 5.79

aṁśa-kalayā — by an expansion of My personal form — SB 5.3.18

aṁśa kari' — taking as a plenary portion — CC Adi 6.22

aṁśa-varya — principal part — CC Adi 6.33

aṁśa-vibhavaḥ — plenary expansion — CC Adi 1.3

aṁśa-vibhavaḥ — expansion of a plenary portion — CC Adi 2.5

aṁśa-yogena — partly mixed — SB 3.5.33

aṁśaḥ — fragmental particle — Bg 15.7

aṁśaḥ — part — SB 3.6.8, SB 12.3.20

aṁśaḥ — His partial representation — SB 3.31.16

aṁśaḥ — partial representative — SB 4.15.6

aṁśaḥ — partial representation — SB 4.15.9-10

aṁśaḥ — a partial incarnation — SB 8.13.26

aṁśaḥ — the expansion — SB 10.55.1

aṁsāḥ — shoulders — SB 5.12.5-6

aṁśaiḥ — by the parts — SB 1.17.24

aṁśaiḥ — expanding as plenary portions — SB 10.1.22

aṁśaiḥ — by subjective portions — Bs 5.26

aṁśaka-aṁśakāḥ — those who are parts of the parts — SB 6.17.32

aṁśakaḥ — born of my body — SB 4.5.4

aṁśakaḥ — expansion — SB 11.16.40

aṁsake — and shoulder — SB 10.72.44

aṁśam — part — SB 3.20.53

aṁśam — a plenary portion — SB 8.17.22

aṁśam — an empowered expansion — SB 10.26.23

aṁsam — whose shoulders — SB 10.16.26

aṁśasya — part and parcel — SB 11.11.4

aṁśataḥ — from the partial expansions — SB 6.3.12

aṁśau — part and parcel expansion — SB 4.1.59

anādi-saṁsāra-anubhavasya — of the perception of the beginningless process of transmigration — SB 5.14.1

ananta-aṁśa — from the expansion of the energy of Ananta — CC Madhya 20.258

aṇīyāṁsam — smaller — Bg 8.9

aṇīyāṁsam — invisible to material eyes, although existing everywhere — SB 9.18.50

anumīmāṁsate — he considers — SB 6.1.48

anuśaṁsam — considering — SB 10.16.33

anusaṁsargāt — last touch — SB 3.5.37

anvamaṁsata — agreed to accept — SB 8.9.13

anvamaṁsata — they subsequently thought — SB 10.15.52

asaṁsaktaḥ — being unattached — SB 4.20.6

asaṁsaktaḥ — completely detached from sense gratification — SB 11.11.12-13

āśaṁsamānaḥ — in doubtful mind — SB 1.13.33

āśaṁsamānaḥ — doubting — SB 5.8.12

āśaṁsan — praised — SB 4.10.9

āśaṁsan — giving encouragement for — SB 4.10.29

āśaṁsate — expands — SB 5.22.13

asaṁśayaḥ — beyond a doubt — Bg 8.7

asaṁśayaḥ — without doubt — Bg 18.68

asaṁśayam — undoubtedly — Bg 6.35

asaṁśayam — without doubt — Bg 7.1

asaṁśayam — without any doubt (because it was spoken by the Supreme Lord) — SB 8.24.56

āsura-vaṁśa — unbelievers — SB 1.16.34

ati-praśaṁsantaḥ — praising the Lord — SB 8.18.9-10

ātma-aṁśa-bhūtām — a potency of the Supreme Soul — SB 8.12.42

ātma-aṁśakena — by Your own part and parcel — SB 4.24.64

ātma-māṁsa — of his own flesh — SB 3.30.25

ātma-mīmāṁsā — philosophical inquiry into the reality of the self — SB 10.23.43-44

avataṁsa — with ornaments (for the ears) — SB 10.14.1

avataṁsa — as the ornament on His head — SB 10.35.12-13

avataṁsa — crest — CC Adi 2.70

avataṁsa — partial expansion — CC Adi 6.31

avataṁsa — ornaments — CC Madhya 8.179

avataṁsa — source — CC Madhya 20.161

avataṁsam — whose ornament on the head — Bs 5.30

avidvāṁsaḥ — the ignorant — Bg 3.25

avidvāṁsaḥ — ignorant — SB 6.5.9

avidvāṁsaḥ — who are not learned — SB 12.10.41

avimṛṣṭa-vidheya-aṁśa — of the unconsidered predicate portion — CC Adi 2.87

avimṛṣṭa-vidheyāṁśa — unclean composition — CC Adi 16.55

avimṛṣṭa-vidheyāṁśa — avimṛṣṭa-vidheyāṁśa — CC Adi 16.61

bhakta-haṁsa — the devotees, who are just like swans — CC Madhya 25.274

bhakti-śaṁsanāt — from the propagation of devotional service to Śrī Kṛṣṇa — CC Adi 1.13, CC Adi 6.5

bhaya-aṁśa — the fear part — CC Antya 18.63

bhraṁśayāmi — I make fall — SB 10.27.16

bhṛgoḥ vaṁśam — generations of Bhṛgu — SB 4.1.42

bhū-pāṁśavaḥ — the atoms of an earthly planet — SB 10.14.7

bhū-pāṁśavaḥ — the atoms of the universe — CC Madhya 21.11

bhūyāṁsam — as the greatest — SB 10.89.14-17

brahma-aṁśakasya — of the partial expansion of the Absolute Truth — SB 12.4.32

buddhi-bhraṁśaḥ — such enjoyments attract the intelligence — SB 10.10.8

tions — Bs 5.14

eka saṁśaya — one doubt — CC Madhya 8.267

ha-ila saṁśaya — there was some doubt — CC Antya 2.72

haṁsa — swan — SB 3.10.25, SB 3.15.18, SB 4.1.24, MM mantra 33

haṁsa — fully engaged in transcendental knowledge — SB 3.12.43

haṁsa — of swans — SB 3.23.20, SB 8.15.13, SB 10.87.21, CC Adi 2.2

haṁsa — swans — SB 4.9.64, SB 4.24.21, SB 5.24.6, SB 8.2.14-19, SB 10.35.8-11, CC Madhya 24.178, CC Antya 17.43

haṁsa — Haṁsa — SB 5.20.3-4, SB 9.24.51

haṁsa — the swan incarnation — SB 10.2.40

haṁsa — with swans — SB 10.46.9-13

haṁsa — by swans — SB 10.69.1-6

haṁsa — O swan — SB 10.90.24

haṁsa — by saintly persons situated in knowledge — SB 12.12.51

haṁsa — in the form of a swan — CC Madhya 20.299

haṁsa-cakravāka-gaṇa — compared to swans and cakravāka birds — CC Madhya 25.274

haṁsa-cakravāka hañā — becoming swans or cakravāka birds

— CC Madhya 25.275

haṁsa-guhyena — by the celebrated prayers known as Haṁsa-guhya — SB 6.4.22

haṁsa-kulam — the association of great paramahaṁsas, or devotees — SB 5.13.17

haṁsa-madhye — in a society of white swans — CC Antya 5.129

haṁsa-rūpeṇa — in My form of Haṁsa — SB 11.13.19

haṁsa-rūpeṇa — in the form of Lord Haṁsa — SB 11.17.3-4

haṁsa-saṅgaḥ — having the association of the haṁsas, or liberated persons (who have no connection with material activities) — SB 7.9.18

haṁsa-śaraṇam — the shelter of the liberated souls — SB 4.29.55

haṁsa-śriyoḥ — as beautiful as white swans — SB 3.15.38

haṁsa-svarūpī — assuming His eternal form of the swan incarnation — SB 11.4.17

haṁsa-vāham — who rides a swan airplane — SB 7.3.24

haṁsa-vāhanaḥ — Lord Brahmā, who rides a swan airplane — SB 7.3.15-16

haṁsa-yānena — by the swan carrier — SB 5.1.9

haṁsāḥ — all-perfect beings — SB 1.5.10

haṁsāḥ — swanlike men, saintly persons — SB 11.12.22-23

hamsāḥ — the swanlike men — SB 11.29.3

hamsaḥ — Lord Brahmā — SB 3.24.20

hamsaḥ — Hamsa — SB 4.8.1

hamsaḥ — like the swan — SB 4.28.64

hamsaḥ — the transcendental swan — SB 11.5.23

hamsaḥ — the purified living entity — SB 11.15.19

hamsaḥ — named hamsa — SB 11.17.10

hamsaiḥ — by swans — SB 3.21.42-43

hamsaiḥ — on the backs of swans — SB 8.10.10-12

hamsakaiḥ — with the swans — SB 10.12.7-11

hamsam — one who kills the distress of his kinsmen — SB 4.24.7

hamsam — the living entity — SB 5.7.14

hamsam — a swan — SB 6.5.6-8

hamsam — Lord Hamsa — SB 11.17.11

hamsau — two swans — SB 4.28.54

hamsau — freed from material contamination — SB 4.28.61

hamsāya — unto the supreme pure — SB 6.4.26

hamsāya — unto the most exalted and pure (pavitraṁ paramam, the supreme pure) — SB 6.9.45

hamsāya — situated in perfect purity — SB 12.8.47

haṁsayoḥ — of the living entity and the Lord — SB 4.29.80

hareḥ aṁśaḥ — a partial incarnation of the Supreme Personality of Godhead — SB 8.13.29

hareḥ aṁśaḥ — a partial representation of the Supreme Personality of Godhead — SB 8.13.32

hareḥ aṁśāt — from he who was the incarnation of the Supreme Personality of Godhead — SB 9.23.24

he kaṁsa-antaka — O killer of Kaṁsa — MM mantra 44

ikṣvāku-vaṁśa-jaḥ — born in the dynasty of Ikṣvāku — SB 12.2.37

jana-saṁsadi — to people in general — Bg 13.8-12

jānāilā saṁsāre — has preached within this world — CC Madhya 25.266

jāti-nṛśaṁsānām — of those who are by nature very envious — SB 8.9.19

jighāṁsase — want to kill — SB 4.17.19

jighāṁsasi — You desire to kill — SB 4.17.35

jighāṁsasi — do you want to kill — SB 6.18.63

jighāṁsasi — You wish to kill — SB 10.78.5

jighāṁsataḥ — if one is envied by an enemy — SB 7.10.29

jighāṁsatha — you wish to kill — SB 4.19.30

jighāṁsati — desires to harm — SB 4.14.11

jighāṁsati — desires to kill — SB 4.17.31

jighāṁsayā — out of envy — SB 3.2.23

jighāṁsayā — with a desire to stop — SB 4.19.24-25

jighāṁsayā — with the desire to kill Kṛṣṇa (being envious of Kṛṣṇa and having been instructed by Kaṁsa) — SB 10.6.35-36

jighāṁsayā — because of envy — SB 10.11.56

jighāṁsayā — with a desire to destroy — SB 10.24.31

jighāṁsayā — with the intent of destroying — SB 10.25.7

jighāṁsayā — wanting to kill — SB 10.26.9, SB 10.78.11

jighāṁsayā — with the desire to kill — SB 10.54.30

jighāṁsayā — ready to strike — SB 10.62.31

jighāṁsayā — intending to kill — SB 10.67.16

jighāṁsayā — with a desire to kill — CC Madhya 22.98

jñāna-bhraṁśaḥ — bereft of real knowledge — SB 4.22.31

kalā-aṁśa — plenary portions, or portions of the plenary portions — CC Madhya 21.40

kala-haṁsa — swans — SB 4.3.12

kala-haṁsa — with various kinds of swans — SB 5.2.4

kala-haṁsa — like that of a royal swan — SB 10.53.51-55

kala-haṁsaḥ — ducking swan — SB 1.11.2

kala-haṁsānām — of the swans — SB 10.15.10-12

kalahaṁsa-kula — of groups of swans — SB 4.6.29

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kaṁsa — the King of Mathurā and maternal uncle of Kṛṣṇa — SB 2.7.34-35

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kaṁsa-arāteḥ — of Lord Kṛṣṇa, the enemy of Kaṁsa — CC Adi 4.202

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kaṁsa-bhaya — by fear of Kaṁsa — SB 10.45.15-16

kaṁsa-bhṛtyaḥ — a servant of Kaṁsa — SB 10.7.20

kaṁsa-cikīrṣitam — what Kaṁsa intended to do — SB 10.42.25

kaṁsa-harasya — of Kṛṣṇa, the enemy of Kaṁsa — CC Adi 4.260

kaṁsa-jam — because of Kaṁsa — SB 10.2.6

kaṁsa-kṛtān — created by Kaṁsa — SB 10.82.33

kaṁsa-pakṣa — the party of Kaṁsa — CC Madhya 13.156

kaṁsa-prahitaḥ — sent by Kaṁsa — SB 10.37.1-2

kaṁsa-prahitam — sent by Kaṁsa — SB 10.42.21

kaṁsa-sakham — who was the friend and associate of Kaṁsa — SB 10.11.51

kaṁsa-saṁvignāḥ — being afraid of Kaṁsa — SB 10.2.7

kaṁsa-vihiṁsitān — murdered by Kaṁsa — SB 10.85.27-28

kaṁsaḥ — King Kaṁsa — SB 7.1.31, SB 10.4.28, SB 10.4.29, SB 10.4.43, SB 10.8.8-9, SB 10.36.20, SB 10.38.7, SB 10.42.18, SB 10.42.26-27, SB 10.43.18, SB 10.46.17, SB 10.47.39, SB 10.57.12-13

kaṁsaḥ — Kaṁsa — SB 9.24.24, SB 10.1.55, SB 10.1.59, SB 10.1.65-66, SB 10.4.14, SB 10.36.40, SB 10.42.32, SB 10.42.35, SB 10.48.17, SB 10.51.41, SB 10.65.8

kaṁsaḥ — by the name Kaṁsa — SB 10.1.30

kaṁsaḥ — her brother Kaṁsa — SB 10.2.20

kaṁsam — Kaṁsa — SB 10.1.10, SB 10.44.30, SB 10.46.24, SB 10.46.35

kaṁsam — unto Kaṁsa — SB 10.1.34

kaṁsam — King Kaṁsa — SB 10.37.15-20

kaṁsam anuvratāḥ — even though apparently followers of Kaṁsa — SB 10.1.62-63

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kaṁsāt — out of Kaṁsa's — SB 3.2.17

kaṁsāt — from Kaṁsa — SB 3.2.26

kaṁsāt — of Kaṁsa — SB 10.3.23, SB 10.23.52

kaṁsāt — because of Kaṁsa, with whom I have had such bad experience — SB 10.3.29

kaṁsāt — because of Kaṁsa — SB 10.45.8

kaṁsavatī — Kaṁsavatī — SB 9.24.25

kaṁsavatyām — in the womb of Kaṁsavatī — SB 9.24.41

kaṁsāya — unto Kaṁsa — SB 10.1.57

kaṁsāya — unto King Kaṁsa — SB 10.1.64

kaṁsāya — to Kaṁsa — SB 10.36.16, SB 10.41.18

kaṁsāyām — in the womb of Kaṁsā, his wife — SB 9.24.40

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karaye saṁśaya — felt doubts — CC Antya 7.95

kare praśaṁsana — praise — CC Antya 7.31

karilā saṁśaya — have doubted — CC Antya 2.30

khaṇḍāya saṁsāra — one is freed from material existence — CC Antya 5.152

koṭi aṁśa — millions of parts and parcels — CC Adi 6.13

krodha-aṁśa — the part of anger — CC Antya 16.134

kṛṣṇa-rāmera aṁśa-viśeṣa — particular expansions of Lord Kṛṣṇa and Lord Balarāma — CC Adi 5.153

kula-pāṁsanaḥ — the burnt remnants of the family — SB 1.7.39

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kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣad-ha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁ-sa-ṛṣabha-nāga-kālañjara-nārada — the names of mountains — SB 5.16.26

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māṁsa — flesh — SB 2.10.31, SB 5.26.22, SB 10.60.45, SB 11.26.21

māṁsa — the flesh — SB 7.3.15-16, CC Antya 14.92

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māṁsa-dṛśām — to those who see with their material eyes — SB 10.3.28

māṁsam — flesh — SB 9.6.6, SB 10.45.6

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manaḥ-haṁsa — my mind, which is like a swan — CC Madhya 25.271

mānavaḥ vaṁśaḥ — the dynasty of Manu — SB 9.1.7

manu-vaṁśa-dharaḥ — as the descendant of the Manu dynasty — SB 2.7.20

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māyā-aṁśa — and external energy — SB 3.5.35

mīḍhvāṁsam — Lord Śiva — SB 4.7.7

mīḍhvāṁsam — unto Lord Śiva — SB 4.7.16

mīḍhvāṁsam — expert in discharging semen — SB 9.19.5-6

mīmāṁsaka — followers of Mīmāṁsā philosophy — CC Madhya 9.42

mīmāṁsaka — the Mīmāṁsaka philosophers — CC Madhya 25.50

mīmāṁsamānam — who was deeply pondering — SB 10.81.24

mīmāṁsamānasya — of Hiraṇyakaśipu, who was contemplating the wonderful form of the Lord — SB 7.8.19-22

mīmāṁsamānāyām — as she was conjecturing — SB 10.55.35

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muni-saṁsadi — in the presence of great saintly persons — SB 6.17.4-5

nā kara saṁśaya — do not be worried — CC Madhya 13.186

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paramahaṁsa — liberated persons — SB 5.1.5

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paramahaṁsa-parivrājakaiḥ — by the topmost sannyāsīs wandering all over the world — SB 6.9.33

paramahaṁsānām — of the perfect beings — SB 1.4.31

paramahaṁsānām — of the advanced transcendentalists — SB 1.8.20

paśupa-vaṁśa-śiśutva-nāṭyam — the play of being a child in a family of cowherd men (another of Kṛṣṇa's names is Gopāla, "He who maintains the cows") — SB 10.13.61

pīna-aṁsaḥ — shoulders raised — SB 4.21.15

pitṛ-vaṁśa — paternal family — SB 4.27.8

pradhvaṁsana — for destroying — MM mantra 32

prāk-vaṁśam — the pillars of the sacrificial pandal — SB 4.5.14

praśaṁsā — praise — CC Adi 7.154

praśaṁsā — praising — CC Antya 8.79

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prasaṁśana — praising — CC Madhya 12.116

praśaṁsana — praise — CC Antya 6.210

praśaṁsantaḥ — glorifying — SB 10.75.27, SB 11.31.10

praśaṁsanti — the saintly persons praise — SB 8.19.36

praśaṁsanti sma — praised, glorified — SB 4.15.7

praśaṁsati — praises — SB 11.28.2

praśaśaṁsa — offered praise — SB 9.5.13

praśaśaṁsatuḥ — They offered praise — SB 10.15.15

pumāṁsam — unto the Supreme Personality of Godhead — SB 3.31.14

pumāṁsam — the Supreme Personality of Godhead — SB 3.33.8

pumāṁsam — a male — SB 4.28.61

pumāṁsam — the man — SB 6.5.6-8

pumāṁsam — the Personality of Godhead — SB 8.18.11

pūroḥ vaṁśam — the dynasty of Mahārāja Pūru — SB 9.20.1

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rāja-haṁsa — great swans — SB 5.17.13

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Antya 7.102

rāja-haṁsaḥ — swan — SB 4.7.21

rāja-haṁsam — like a swan — SB 3.28.27

rāja-vaṁśa — of the dynasties of kings — SB 12.12.21

rājanya-vaṁśa — dynasties of the kings — SB 1.8.43

rājanya-vaṁśa — of the dynasties of kings — SB 12.11.25

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sadāśivera aṁśa — part and parcel of Sadāśiva — CC Adi 6.79

sahasra-aṁśaḥ — the source of thousands of avatāras — Bs 5.11

sahasra-aṁśaḥ — with thousands of portions — Bs 5.12

sakala saṁsāra — all the material world — CC Adi 6.13

śaṁsa — kindly explain — SB 4.25.26

śaṁsa — kindly describe — SB 10.1.2

saṁśabda — with prayers — SB 5.3.6

saṁsādhakaḥ — what fulfills the wishes — SB 2.3.2-7

saṁsādhayāmi — may execute — SB 11.7.16

saṁsadi — in the meeting — SB 2.8.27

saṁsādya — surpassing — SB 2.2.30

saṁsaktaḥ — being too much attached — SB 4.25.56

saṁśānta-vigraham — the grave and saintly Lord Śiva — SB

4.6.34

śaṁsantaḥ — glorifying — SB 3.16.28

śaṁsantaḥ — eulogizing — SB 4.22.48

śaṁsantaḥ — while praising — SB 8.4.1

śaṁsantaḥ — praising — SB 10.74.52, SB 10.84.55-56

śaṁsanti — praised — SB 10.30.18

śaṁsantu — kindly tell — SB 10.30.9

śaṁsantu — please tell — CC Antya 15.32

saṁsāra — in material existence — Bg 9.3, Bg 12.6-7, SB 5.6.17, SB 11.13.29

saṁsāra — of material existence — SB 3.25.11, SB 4.25.6, SB 8.12.46, SB 11.3.2, SB 11.12.21, SB 12.4.40, MM mantra 49

saṁsāra — of repeated birth and death — SB 3.27.3

saṁsāra — of material life — SB 5.14.23, SB 10.69.18, SB 11.2.49, SB 11.23.42

saṁsāra — of miserable conditions — SB 5.14.38

saṁsāra — of this conditioned life — SB 6.9.43

saṁsāra — material bondage — SB 8.24.46, CC Adi 17.97, CC Madhya 18.194

saṁsāra — of birth and death — SB 10.49.29

saṁsāra — material existence — SB 11.8.41, CC Adi 3.96, CC Adi 7.73

saṁsāra — in the material world — CC Adi 3.78

saṁsāra — for the essence of enjoyment (rāsa-līlā) — CC Adi 4.219

saṁsāra — the material creation — CC Adi 5.85

saṁsāra — all the world — CC Adi 8.40

saṁsāra — material life — CC Adi 17.270

saṁsāra — the whole world — CC Madhya 1.26

saṁsāra — the material world — CC Madhya 4.40, CC Madhya 10.159

saṁsāra — conditioned life — CC Madhya 22.45

saṁsāra — the conditioned life in material existence — CC Madhya 22.49

saṁsāra — the bondage of material existence — CC Madhya 22.51

saṁsāra — the bondage to material existence — CC Antya 3.76

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saṁsāra — of the cycle of material existence — MM mantra 16, MM mantra 41

saṁsāra — the cycle of birth and death — MM mantra 31

saṁsāra-adhvani — on the path of material existence — SB 5.14.41

saṁsāra-ākhye — called saṁsāra — MM mantra 13

saṁsāra-aṭavyām — in the forest of material life — SB 5.14.1

saṁsāra-aṭavyām — the material world, which is like a great forest — SB 5.14.8

saṁsāra bhramite — wandering throughout the universe — CC Madhya 22.43

saṁsāra-bījeṣu — the root cause of being present in this material world — SB 7.10.3

saṁsāra-cakra — of the cycle of birth and death — SB 7.9.16

saṁsāra-cakram — the wheel of repeated birth and death in different species of life — SB 7.9.21

saṁsāra-cakre — in the cycle of birth and death — SB 6.11.27

saṁsāra-cakre — in the wheel of material existence — SB 6.17.18

saṁsāra-cakre — within the cycle of material existence — SB 10.16.38

saṁsāra-cakre asmin — in this world of birth and death — SB 10.5.24

saṁsāra-duḥkha — miserable condition of material existence — CC Adi 8.43

saṁsāra-duḥkha — miseries of material existence — CC Madhya 20.117

saṁsāra-duḥkham — miseries of material existence — SB

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saṁsāra ha-ite — from material bondage — CC Madhya 20.6

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saṁsāra-kṣaya — annihilation of bondage to the material world — CC Antya 3.70

saṁsāra-kūpa — the dark well of material existence — SB 10.82.48, CC Madhya 1.81

saṁsāra-kūpa — in the dark well of material existence — CC Madhya 13.136

saṁsāra-kūpa — blind well of material life — CC Madhya 13.142

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saṁsāra nāhi jini — one cannot escape the material clutches — CC Madhya 25.28

saṁsāra-paryāvartaḥ — repetition of birth and death within the material world — SB 6.9.39

saṁsāra-saraṇī — on the path of material existence — CC Antya 1.128

saṁsāra-sarpa — by the snake of material existence — SB 12.13.21

saṁsāra-sukha — material happiness — CC Adi 17.63

saṁsāra-tāpa — of the miseries of this material world — SB 5.11.16

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saṁsāra-tāraṇa — liberation from this material bondage — CC Madhya 3.8

saṁsāra-tāraṇa — deliverance from material existence — CC Madhya 18.193

saṁsāra-tāraṇa-hetu — for delivering the entire world — CC Antya 5.150

saṁsāra-vāsanā — desirous of the essence of enjoyment (rā-sa-līlā) — CC Madhya 8.106

saṁsāra-vāsanām — to desire material enjoyment — CC Madhya 25.76

saṁsāraḥ — material, conditional life — SB 6.16.57

saṁsāraḥ — material existence, in which one suffers threefold miseries — SB 7.7.27

saṁsāraḥ — the material bondage of birth and death — SB 10.6.39-40

saṁsāraḥ — material existence — SB 11.10.10, SB 11.28.12

saṁsāraḥ — the material life — SB 11.22.54-55

saṁsāraḥ — material life — SB 11.23.59

saṁsāram — the cycle of material existence — SB 11.22.51

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saṁsaraṇa — of his rotation in the cycle of material existence — SB 10.40.28

saṁsarantam — undergoing the material way of life — SB 6.5.15

saṁsaranti — do rotate — SB 3.9.10

saṁsaranti — they move through the cycle of birth and death — SB 10.85.15

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saṁsāre — all over the world — CC Madhya 2.82

saṁsāre — in the material world — CC Madhya 22.85, CC Madhya 24.184

saṁsārera kṣaya — annihilation of entanglement in the material world — CC Madhya 15.109

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saṁsāreṣu — into the ocean of material existence — Bg 16.19

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5.10.5

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śaṁsasi — speaking nicely — SB 1.18.11

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śaṁsataḥ — praising — SB 6.11.1

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śaṁsaya — describe — SB 9.4.4-5

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saṁśayaḥ — all doubts — Bg 18.10, SB 12.6.9-10

saṁśayaḥ — doubts — SB 3.7.15, SB 11.11.12-13

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ākāśa-gaṅgā — the Ganges in the sky (the Milky Way) — SB 5.23.5

ākāśa-gaṅgayā — by Ganges water known as Ākāśa-gaṅgā — SB 8.15.14

ākāśa-gaṅgāyāḥ — of the Ganges flowing through the heavenly region (known as the Mandākinī) — SB 10.27.22-23

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amaṅgala-ghnaḥ — which destroys everything inauspicious — SB 12.3.15

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amaṅgala-prāyān — merged into misfortune — SB 8.5.19-20

amaṅgalaḥ — inauspicious — SB 6.2.47-48

amaṅgalaḥ — a little inauspicious in some other detail — SB 8.8.22

amaṅgalaiḥ — inauspicious — SB 1.14.40

amaṅgalaiḥ — by misdeeds — SB 3.24.27

amaṅgalam — ill fortune — SB 4.8.17

amaṅgalam — impure — SB 6.18.47

amaṅgalam — inauspicious, inferior — SB 8.7.3

amaṅgalam — inauspicious — SB 9.19.15

amaṅgalam — inauspicious sinful reactions — SB 10.38.6

amaṅgalam — the inauspiciousness — SB 10.46.46

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aṅga — O Mahārāja Parīkṣit — SB 2.2.31, SB 8.7.10, SB 8.7.19, SB 10.9.19

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aṅga — O Brahmā — SB 3.9.38

aṅga — O demigods — SB 3.15.22

aṅga — O Supreme Personality of Godhead — SB 3.15.48

aṅga — O dear one — SB 3.17.29, SB 10.22.14, SB 10.51.36

aṅga — O dear Vidura — SB 3.18.1, SB 3.20.48

aṅga — O dear Śaunaka — SB 3.19.38

aṅga — My dear mother — SB 3.27.30, SB 3.32.38

aṅga — limbs — SB 3.31.3, CC Adi 3.72, CC Adi 3.81, CC Adi 17.5

aṅga — dear great sage — SB 4.1.31

aṅga — my dear boy — SB 4.8.23

aṅga — O Dhruva — SB 4.10.30, SB 4.12.26

aṅga — my dear son — SB 4.11.9

aṅga — my dear Dhruva — SB 4.11.29

aṅga — dear Dhruva — SB 4.12.7

aṅga — O Priyavrata — SB 5.1.13

aṅga — my dear Priyavrata — SB 5.1.15

aṅga — my dear friend — SB 5.2.13

aṅga — of the body — SB 5.3.3, SB 10.80.19, SB 10.85.55-56, SB 11.27.10, SB 12.2.21, CC Adi 4.77, CC Madhya 2.33, CC Madhya 17.196, CC Antya 5.38

aṅga — by the limbs of yogic practice — SB 5.18.37

aṅga — O My dear son — SB 6.4.51

aṅga — my dear King — SB 6.18.2, SB 9.6.33-34, SB 10.16.8, SB 10.16.18, SB 10.20.22, SB 10.33.23, SB 10.34.31, SB 10.69.19, SB 10.69.45, SB 12.3.50, SB 12.4.12, SB 12.4.15-19, SB 12.4.27, SB 12.4.34

aṅga — O Hiraṇyakaśipu — SB 7.4.2

aṅga — O dear King — SB 7.4.13

aṅga — my dear Yudhiṣṭhira — SB 7.8.15

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aṅga — O Lord Śiva — SB 8.12.38

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aṅga — O Hariścandra — SB 9.7.10

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aṅga — O my dear son — SB 9.15.41

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aṅga — my dear brother — SB 10.4.6

aṅga — my dear Parīkṣit — SB 10.15.35, SB 12.1.29-31

aṅga — our dear Kṛṣṇa — SB 10.29.32, SB 10.29.35

aṅga — dear Kṛṣṇa — SB 10.29.40

aṅga — dear one — SB 10.31.18, SB 10.90.24

aṅga — from (touching) the limbs — SB 10.33.1

aṅga — my dear (King Parīkṣit) — SB 10.33.20, SB 10.50.25-28, SB 10.55.10, SB 10.57.31, SB 10.69.9-12, SB 10.69.44, SB 10.75.29, SB 10.88.12

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aṅga — my dear — SB 10.39.5, SB 10.46.16, SB 10.88.20

aṅga — from the body — SB 10.40.2, SB 10.45.42-44

aṅga — My dear — SB 10.41.33, SB 10.81.9

aṅga — for the body — SB 10.42.1

aṅga — of Their bodies — SB 10.42.5

aṅga — the (six) corollary literatures — SB 10.45.33

aṅga — dear (Uddhava) — SB 10.46.5

aṅga — my dear (Uddhava) — SB 10.46.21

aṅga — My dear one — SB 10.47.20

aṅga — from the limbs — SB 10.50.25-28

aṅga — O friend — SB 10.51.39-40

aṅga — my dear (Parīkṣit Mahārāja) — SB 10.52.1

aṅga — his limbs — SB 10.52.32

aṅga — of their bodies — SB 10.52.37

aṅga — dear Lord — SB 10.52.39

aṅga — of whose body — SB 10.56.25

aṅga — with His body — SB 10.58.3

aṅga — physical — SB 10.62.29-30

aṅga — my dear (Parīkṣit) — SB 10.75.38, SB 10.86.16

aṅga — My dear friend — SB 10.80.32, SB 10.88.33

aṅga — whose limbs — SB 11.7.58

aṅga — dear Uddhava — SB 11.12.11

aṅga — My dear Uddhava — SB 11.18.17, SB 11.21.28, SB 11.22.15, SB 11.22.30, SB 11.22.43, SB 11.28.20, SB 11.28.33, SB 11.29.20, SB 11.29.41-44

aṅga — His limbs, such as His feet — SB 12.11.2-3

aṅga — with His major limbs — SB 12.11.23

aṅga — the corollary branches — SB 12.13.1

aṅga — associates — CC Adi 3.60

aṅga — plenary parts — CC Adi 3.65

aṅga — of the limbs — CC Adi 4.202

aṅga — bodily — CC Adi 4.245

aṅga — the whole body — CC Adi 5.189, CC Madhya 2.6

aṅga — limb — CC Adi 6.24, CC Adi 6.25, CC Adi 6.25, CC Adi 6.31

aṅga — parts of the body — CC Adi 6.38, CC Adi 13.116

aṅga — however — CC Adi 8.19

aṅga — limbs of the body — CC Adi 8.23

aṅga — parts — CC Adi 9.33, CC Madhya 23.60

aṅga — the body — CC Madhya 2.6, CC Madhya 3.122, CC Madhya 3.142, CC Madhya 14.169, CC Madhya 17.222, CC Antya 4.189, CC Antya 4.201, CC Antya 14.97

aṅga — whole body — CC Madhya 7.141

aṅga — the bodies — CC Madhya 8.42

aṅga — on the chest of Viṣṇu — CC Madhya 8.78

aṅga — of his body — CC Madhya 11.158

aṅga — the limbs of the body — CC Madhya 21.105

aṅga — portion — CC Madhya 22.134

aṅga — portions — CC Madhya 22.134

aṅga — a part — CC Madhya 22.145

aṅga — O Kṛṣṇa — CC Madhya 24.56, CC Antya 17.31

aṅga — O my dear Kṛṣṇa — CC Antya 4.64

aṅga — My body — CC Antya 10.87

aṅga-ābhāse — bodily reflection — CC Adi 5.66

aṅga cālāite — to move My body — CC Antya 10.86

aṅga-ceṣṭā — ordinary, bodily activities — SB 11.19.20-24

aṅga-ceṣṭāḥ — engaging the bodily energy — CC Madhya 11.29-30

aṅga-gandha — bodily fragrance — CC Antya 15.46

aṅga-gandhe — the scent of the body — CC Antya 3.233

aṅga haite — from his body — CC Madhya 7.137

aṅga-jāḥ — assisting hands — SB 2.5.15

aṅga-jāḥ — sons — SB 5.9.1-2

aṅga-jaḥ — born from the body — SB 4.8.38

aṅga-jam — his son — SB 4.9.42-43

aṅga-jam — dirty things or infections of the body — SB 5.18.11

aṅga-jāya — unto the son — SB 10.14.1

aṅga-kaṇḍūyanam — as pleasing scratching of the body — SB 8.7.10

aṅga-kānti — bodily effulgence — CC Adi 2.15

aṅga-kānti — the bodily rays — CC Madhya 20.159

aṅga-kāntye — by the beauty of the body — CC Antya 3.232

aṅga-mukha — bodies and faces — CC Adi 4.191

aṅga-parityāgaḥ — the giving up of his body — SB 12.12.24

aṅga-prabhā — bodily effulgence — CC Adi 2.6

aṅga-pratimā — the form of the Supreme Lord (there are many forms, but Kṛṣṇa is the original form) — SB 10.12.39

aṅga-rāga — body ointment — SB 10.48.8

aṅga-ruhaiḥ — with your bodily hairs (the grass and growing plants on your surface) — SB 10.30.10

aṅga-śabde — by the word aṅga, or limb — CC Adi 3.68

aṅga-śabde — by the word aṅga — CC Adi 3.71, CC Adi 6.22

aṅga-śabdera — of the word aṅga — CC Adi 3.67

aṅga-saṁśrayā — although she is always the better half of the Supreme Personality of Godhead — SB 10.9.20

aṅga-saṅga — because of the physical contact — SB 10.30.11

aṅga-saṅga — from the bodily contact — SB 10.33.17

aṅga-saṅga — by their conjugal association — SB 10.33.22

aṅga-saṅga — by touching of the bodies — CC Antya 18.25

aṅga-saṅgaḥ — bodily union — SB 3.23.10

aṅga-saṅgaḥ — physical association — SB 10.23.32

aṅga-saṅgaiḥ — by direct physical contact — SB 11.6.19

aṅga-saṅgam — physical contact — SB 10.38.21

aṅga-saṅgamam — contact of his body — SB 9.4.18-20

aṅga-saṅgamam — bodily contact such as touching the lotus

feet or embracing — CC Madhya 22.137-139

aṅga-saṅgāt — by embracing — SB 4.9.48

aṅga-saṅgāt — by bathing in the Ganges water — SB 9.9.6

aṅga-saṅgataḥ — by contact with the body — SB 11.8.13

aṅga-sevā — taking care of the body — CC Adi 10.141

aṅga-sparśa — touch of the body — CC Antya 18.49

aṅga ughāḍiyā — exposing part of her body — CC Antya 3.111

āṅga-upāṅga — plenary parts and associates — CC Adi 3.67

aṅga-upāṅga — plenary portions and parts — CC Adi 3.73

aṅga-vainya-jāyanta-nāhuṣa-gaya-ādayaḥ — Aṅga (the father of Vena), Vainya (Pṛthu, the son of Vena), Jāyanta (Bharata), Nāhuṣa (Yayāti), Gaya and others — SB 10.60.41

aṅga-valaya — on the sphere of His body — SB 5.25.5

aṅga-vepaḥ — bodily trembling — SB 2.7.24

aṅga-vilepam — body ointment — SB 10.42.2

aṅga-yataḥ — incarnate — SB 10.61.22

aṅgadā — bracelets — SB 3.17.17

aṅgada — armlets — SB 3.28.15

aṅgada — bracelets — SB 4.12.20, SB 8.20.32-33, SB 11.14.36-42

aṅgada — upper-arm bracelets — SB 6.4.35-39

aṅgada — arm bands — SB 8.18.2

aṅgada — Aṅgada — SB 9.10.19

aṅgada — and armlets — SB 10.73.1-6, CC Adi 3.46

aṅgada — a kind of ornament — CC Adi 13.112

aṅgada — ornaments — CC Madhya 10.171

aṅgada-ādyāḥ — all the soldiers of Lord Rāmacandra, headed by Aṅgada and others — SB 9.10.20

aṅgada-bhūṣitam — decorated with bangles — SB 8.8.41-46

aṅgadaḥ — the monkey commander named Aṅgada — SB 9.10.42-43

aṅgadaḥ — Aṅgada — SB 9.11.12

aṅgadaiḥ — and armlets — SB 10.39.51-52

aṅgadaiḥ — and arm ornaments — SB 11.30.28-32

aṅgadam — ornament — SB 2.2.9

aṅgaḥ — different bodily parts — SB 1.6.17

aṅgaḥ — Aṅga — SB 2.7.43-45

aṅgaḥ — body — SB 3.13.28

aṅgaḥ — his limbs — SB 3.30.7, SB 4.14.44, SB 10.36.12

aṅgaḥ — a part — SB 4.3.19

aṅgaḥ — his body — SB 4.12.18

aṅgaḥ — King Aṅga — SB 4.13.25, SB 4.13.29

aṅgaḥ — His transcendental body — SB 10.14.47

aṅgaḥ — whose limbs — SB 10.38.35

aṅgaḥ — his entire body — SB 10.44.20

aṅgaḥ — His body — SB 10.90.1-7

aṅgaḥ — whose body — CC Adi 1.9, CC Adi 5.50, MM mantra 2*

aṅgāḥ — bodies — SB 3.15.25

aṅgāḥ — bodily limbs — CC Madhya 24.88

aṅgaiḥ — with bodily limbs — SB 4.7.36

aṅgaiḥ — with His limbs — CC Adi 4.224, CC Madhya 8.144

aṅgajam — sex desire — SB 3.12.30

aṅgakaḥ — whose body — CC Antya 15.14, CC Antya 15.78

aṅgam — plenary portion — SB 1.14.8, CC Adi 2.30, CC Adi 3.69, CC Adi 6.23

aṅgam — body — SB 1.16.34, SB 3.23.25, SB 10.60.57

aṅgam — parts of the body — SB 2.3.21

aṅgam — the figure — SB 3.15.42

aṅgam — arms — SB 3.22.3

aṅgam — His body — SB 3.22.29-30

aṅgam — all parts of the body — SB 4.8.46

aṅgam — his body — SB 4.9.3

aṅgam — Aṅga — SB 4.13.17

aṅgam — part of the body — SB 7.5.37, SB 8.7.3

aṅgam — the body — SB 10.6.37-38

aṅgam — the expanded plenary portion — SB 10.14.14

aṅgam — whose limbs — SB 10.67.9-10

aṅgam — the embodiment — SB 10.79.30

aṅgam — physical body — SB 11.7.54

aṅgam — this body — SB 11.23.29

aṅgam — a limb — SB 11.23.51

aṅgam — His limbs — SB 11.30.28-32

aṅgam — supplementary parts — CC Adi 1.51, CC Madhya 25.105

aṅgam — limbs — CC Adi 4.259

aṅgam — whose figure — Bs 5.30

aṅgam ca — necessary paraphernalia — SB 2.9.31

aṅganā — the woman — SB 4.28.45

aṅgana — courtyards — SB 10.69.1-6

aṅgana — courtyard — CC Adi 14.80

aṅgana — the courtyard — CC Antya 3.151

aṅganā-āśramam — household life — SB 4.29.55

aṅganā-darśanīya — visible only to the ladies within the house — SB 10.8.24

aṅganāḥ — the wives — SB 10.27.24

aṅganāḥ — O ladies — SB 10.82.45

aṅgānām — his limbs — SB 3.31.26

aṅgānām — of bodily limbs — CC Madhya 14.192

aṅganānām — of women — SB 10.69.44

aṅganānām — of all the women of Vṛndāvana — CC Madhya 14.228

aṅgane — My dear woman — SB 10.42.2

aṅgane — My dear lady — SB 10.60.29

aṅgane — in the courtyard — CC Adi 5.163, CC Adi 17.99, CC Madhya 20.51, CC Antya 6.163, CC Antya 7.66, CC Antya 11.48

aṅgane — to the courtyard — CC Adi 5.169

aṅgane — in the yard — CC Adi 17.19, CC Adi 17.80, CC Antya 11.59

aṅgane āila — came to the courtyard — CC Antya 3.232

aṅgane ānila — brought into the courtyard of his house — CC Madhya 24.274

aṅganete — in the courtyard — CC Antya 6.190

aṅganete āsi' — coming to the courtyard — CC Madhya 25.62

aṅgāni — limbs — Bg 2.58, SB 2.2.13, SB 10.80.4

aṅgāni — branches — SB 3.25.29

aṅgāni — the limbs of the body — SB 6.4.46

aṅgāni — his limbs — SB 6.9.54

aṅgāni — their bodies — SB 10.13.31

aṅgāni — the limbs — Bs 5.32

aṅgāra — hot cinders — SB 10.66.32-33

aṅgārakaḥ — Mars — SB 5.22.14, SB 5.23.7

aṅgārān — embers — SB 8.10.49

aṅgasya — of Aṅga — SB 4.13.18

aṅgasya — of King Aṅga — SB 4.14.42

aṅgasya — of the name Aṅga — SB 4.21.28-29

aṅgāt — the body — SB 10.47.48

aṅgataḥ — from King Aṅga — SB 9.23.6

āṅgaṭiyā — undivided — CC Madhya 3.43

āṅgaṭiyā — without being divided — CC Madhya 15.207

aṅgau — whose limbs — SB 10.34.21, SB 10.38.28-33, SB 10.44.8, SB 10.44.8

aṅgayā — whose limbs — SB 10.54.34

aṅgayoḥ — their bodies — SB 3.18.19

antaḥ-aṅgā — internal — CC Adi 2.101

antaḥ-aṅgam — one of His personal associates — CC Antya 6.1

antaraṅga — internal — CC Adi 4.6, CC Madhya 21.92

antaraṅga — confidential associate — CC Adi 4.105

antaraṅga — more — CC Adi 6.25

antaraṅga — very confidential — CC Adi 7.17, CC Adi 10.54, CC Antya 6.142, CC Antya 6.162

antaraṅga — confidential — CC Adi 10.93

antaraṅga — confidential associates — CC Adi 17.177

antaraṅga — intimate — CC Madhya 13.54

antaraṅga — intimate friend — CC Antya 3.19

antaraṅga — very intimate and confidential associates — CC Antya 6.11

antaraṅga — very intimate — CC Antya 16.44

antaraṅgā — the internal potency — CC Madhya 6.160, CC Madhya 8.152

antaraṅgā — internal — CC Madhya 8.152

antaraṅga-sevā — very confidential service — CC Antya 6.241

anu-gaṅgam — from Gaṅgādvārā (Hardwar) — SB 12.1.35

anulipta-aṅgaḥ — with sandalwood pulp smeared all over the body — SB 7.13.41

anuṣaṅga — by intimate contact — SB 11.12.12

ānuṣaṅga — secondary — CC Adi 4.36-37

ānuṣaṅga-karma — secondary work — CC Adi 4.14

anuṣaṅga-phale — as a simultaneous result — CC Madhya 15.109

anuṣaṅgataḥ — due to His affection — SB 10.77.28

anya-prasaṅgataḥ — from attachment to any other object — SB 3.31.35

anya-prasaṅgataḥ — from any other attachment — SB 11.14.30

anya saṅga — other associates — CC Madhya 13.146

apāṅga — sidelong — SB 3.21.45-47

apāṅga — by your glances — SB 4.25.30

apāṅga — by the glance over him — SB 7.10.15-17

apāṅga — of their sidelong glances — SB 10.15.43

apāṅga — upon the corners of His eyes — SB 10.39.23

apāṅga — with sidelong glances — SB 10.46.21

apāṅga — exhibiting glances — SB 10.82.15

apāṅga — by the sidelong glances — SB 10.90.19

apāṅga — of the corner of His eyes — SB 12.9.31-32

apāṅga — of glances — CC Adi 4.196

apāṅga-mokṣa — glance of grace — SB 1.16.32-33

apāṅga-puṅkhena — by the arrow of glancing — SB 4.25.25

apāṅga-viddha-dhīḥ — his intelligence pierced by the lustful glance — SB 6.1.65

apāṅga-vīkṣaṇaiḥ — by glancing — SB 6.18.27-28

apāṅgaiḥ — by exhibiting attractive feminine features — SB 8.9.8

apāṅgaiḥ — with sidelong glances — SB 10.53.51-55

apāṅgam — sidelong glance — SB 4.24.47-48

apāṅgam — corners of the eyes — SB 10.60.30

apāṅgam — the corners of His eyes — SB 12.9.22-25

aprasaṅgataḥ — without intimate connections — SB 3.27.7

ārya-saṅgame — in the association of advanced devotees — SB 4.20.26

asaṅga — nonattachment — SB 2.1.15

asaṅga — being disgusted — SB 4.21.32

asaṅga — by detachment — SB 5.3.11

asaṅga — by detachment from the association of worldly people — SB 5.12.16

asaṅga — through detachment — SB 11.11.12-13

asaṅga — detachment — SB 11.13.40

asaṅga-raṁhasā — with the power of Lord Śiva that cannot be opposed — SB 4.5.5

asaṅga-śastreṇa — by the weapon of detachment — Bg 15.3-4

asaṅgaḥ — unattached — SB 1.5.6

asaṅgaḥ — no attachment — SB 2.3.12

asaṅgaḥ — detachment — SB 3.32.27, SB 4.22.21, SB 11.19.33-35

asaṅgaḥ — uncontaminated — SB 4.22.25

asaṅgaḥ — who have no association with the material world — SB 5.10.18

asaṅgaḥ — completely detached — SB 5.12.15

asaṅgaḥ — without material association — SB 11.2.39

asaṅgaḥ — without attachment — SB 11.9.25

asaṅgaḥ — being unobstructed — SB 11.15.4-5

asaṅgaḥ — having no interest — SB 11.19.27

asaṅgaḥ — without any association — SB 11.23.32

āsaṅgaḥ — so much affectionate attachment — SB 5.8.26

āsaṅgaḥ — Āsaṅga — SB 9.24.16-18

asaṅgaiḥ — who have no material attachment — SB 6.3.28

asaṅgam — unattached — SB 1.11.37

asaṅgam — detachment — SB 11.3.23, SB 11.25.16

asaṅgam — being unattached — SB 11.7.42

asaṅgamaḥ — detachment — SB 11.19.36-39

asaṅgamena — with detachment — SB 3.29.16

asaṅgāt — being detached from anything else — SB 4.24.17

asaṅgata — unreasonable — CC Adi 7.105

asaṅgatāḥ — without being assembled — SB 2.5.32

asaṅgataiḥ — which activities, enacted in different incarnations, are impossible to be performed — SB 10.10.34-35

asaṅgataiḥ — impossible — CC Madhya 20.355

āsaṅgavam — during the second part of the day — SB 6.8.20

asat-prasaṅgaiḥ — by material topics — SB 3.9.4, CC Antya 5.124-125

asat-prasaṅgaiḥ — who discuss the Supreme Personality of Godhead illogically — CC Madhya 25.38

asat-prasaṅgāt — by association of nondevotees who are against the Vedic principles and who manufacture different paths of religion — SB 5.14.13

asat-saṅga-tyāga — rejection of the association of nondevotees — CC Madhya 22.87

asat-saṅga-tyāga — giving up the company of nondevotees — CC Madhya 24.339

aśeṣa-maṅgalam — all-auspicious — SB 10.38.13

aśru-gaṅgā — tears like the Ganges waters — CC Adi 8.23

aśru-gaṅgā — a flow of tears like the Ganges — CC Antya 14.36

aṣṭa-aṅgam — consisting of eight parts — SB 3.25.37

aṣṭa mṛdaṅga — eight mṛdaṅgas — CC Madhya 11.216

ātma-kṛṣṇa-saṅga — personal association with Kṛṣṇa — CC Madhya 8.213

ātta-rathāṅgam — armed with the Sudarśana disc — SB 3.19.7

avyaṅgam — with undistorted limbs (unlike the various animal forms) — SB 10.51.46

bahiḥ-aṅgā — external — CC Adi 2.102

bahiraṅga — external — CC Adi 4.6

bahiraṅgā — the external potency — CC Madhya 6.160

bahiraṅgā — external — CC Madhya 8.152

bahiraṅga-jñāne — thinking outside My intimate relationship — CC Antya 4.170

bahu aṅga-sādhana — execution of many processes of devotional service — CC Madhya 22.135

baṅga — East Bengal — CC Madhya 17.52

baṅga-deśī — from Bengal — CC Antya 5.91

bāṅgāla-kavira — of a poet from Bengal — CC Antya 20.111

baṅgavāṭī-caitanya-dāsa — Baṅgavāṭī Caitanya dāsa — CC Adi 12.86

bhagavat-ratha-aṅgam — the disc appearing from the wheel of the Lord's chariot — SB 9.4.50

bhagavat-saṅgi-saṅgasya — of the association of devotees who are always associated with the Supreme Personality of Godhead — CC Madhya 22.55

bhakṣita-aṅgam — Hiraṇyakaśipu's body, which had been almost completely eaten — SB 7.3.22

bhakta-aṅga — the bodies of the devotees — CC Madhya 12.139

bhaṅga — the breaking — SB 10.39.22, NBS 66

bhaṅga — of breaking — SB 10.61.39

bhaṅga — broken — CC Adi 7.31-32, CC Madhya 15.150

bhaṅga — breaking — CC Madhya 7.47

bhaṅga — by the waves — CC Antya 15.14

bhaṅga haila — was broken — CC Adi 4.179

bhaṅga karāilā — you have broken — CC Antya 18.109

bhaṅga-udagrā — being strong enough for breaking — CC Antya 1.155

bhaṅgaḥ — detachment — SB 2.8.20

bhaṅgaḥ — the eradication — SB 10.25.17

bhaṅgaḥ — the stopping — SB 10.27.15

bhaṅgam — disturbance — SB 4.20.2

bhaṅgam — the breaking — SB 10.42.26-27

bhaṅgam — the transgression — SB 10.56.12

bhāṅgāñā — after allowing to break it — CC Madhya 5.157

bhāṅgāya — allows to break it — CC Madhya 5.157

bhasmībhūta-aṅga — by the body which had been burnt to ashes — SB 9.9.13

bhāva-taraṅga — the waves of ecstasy — CC Madhya 3.130

bhavat-prasaṅgānām — of Your loving devotees — SB 4.30.33

bhojana-raṅga — process of eating — CC Madhya 14.45

bhrū-bhaṅga — signals of the eyebrow — SB 2.2.12

bhrū-bhaṅga — even the slightest agitation of an eyebrow — CC Adi 10.45

bhrū-bhaṅga-mātreṇa — simply by the flicking of the eyebrows — SB 9.4.53-54

bhuja-aṅga — of the serpent — SB 10.38.16

bhuja-aṅga — whose arms — MM mantra 30

bhujaṅga — the serpent — SB 10.16.24

bhujaṅgamaḥ — the serpent — SB 4.28.24

bhūruha-aṅgaiḥ — with the trees and plants — SB 9.10.16

bhūṣaṇa-aṅgam — of the ornaments — SB 3.2.12

bhūṣaṇa-aṅgam — the limbs of which were the ornaments — CC Madhya 21.100

bhuvana-maṅgala — O You who are all-auspicious for all the universes — SB 3.9.4

bhuvana-maṅgala — O most auspicious of the entire world — CC Madhya 25.38

bhuvana-maṅgala — they are all-auspicious for all the universes — CC Antya 5.124-125

bilvamaṅgala — Bilvamaṅgala — CC Madhya 10.177

caitanya-maṅgala — the book of this name — CC Adi 8.33

caitanya-maṅgala — the book named Caitanya-maṅgala — CC Adi 8.35, CC Adi 8.38

caitanya-maṅgala — the book of the name Caitanya-maṅgala — CC Adi 8.44, CC Adi 11.54

caitanya-maṅgala — the book Caitanya-maṅgala — CC Adi 8.63

caitanya-maṅgale — in his book Caitanya-maṅgala — CC Adi 15.7, CC Adi 17.330, CC Madhya 1.11-12

caitanya-maṅgale — in the book of the name Caitanya-maṅgala — CC Adi 15.33

caitanya-maṅgale — in the book named Caitanya-maṅgala — CC Madhya 3.217, CC Madhya 4.7, CC Antya 20.85

caitanya-maṅgale — in the book known as Caitanya-maṅgala (Caitanya-bhāgavata) — CC Antya 3.96

caitanya-maṅgale — in his book Caitanya-maṅgala, now known as Caitanya-bhāgavata — CC Antya 10.50

caitanya-maṅgale — in the book named Caitanya-maṅgala, now known as Caitanya-bhāgavata — CC Antya 20.87

caitanyamaṅgale — in his book named Caitanya-maṅgala — CC Adi 17.138

cala-apāṅgā — having restless eyes — CC Madhya 23.87-91

candana-aṅgadī — whose body was smeared with sandalwood — CC Adi 3.49, CC Madhya 10.170

candana-aṅgadī — smeared with the pulp of sandalwood — CC Madhya 6.104

cāṅgaḍā lañā — taking the baskets — CC Antya 11.76

cāṅgaḍā uṭhāñā — taking big baskets — CC Antya 11.75

cāpe aṅga — pressed the body — CC Antya 10.91

caraṇa-saṅga — association of the lotus feet — CC Madhya 18.216

catuḥ-ṣaṣṭi aṅga — sixty-four parts — CC Madhya 22.127

caturaṅgaḥ — Caturaṅga — SB 9.23.7-10

catvara-prāṅgaṇa — the yard and the raised sitting place — CC Madhya 12.120

cetaḥ-prāṅgaṇa — in the courtyard of the heart — CC Antya

1.99, CC Antya 1.120

cholaṅga — grapefruits — CC Madhya 14.27

citrāṅgadaḥ — Citrāṅgada — SB 9.22.20, SB 9.22.21-24

dakṣiṇa-aṅgāt — from His right limb — Bs 5.15

daṇḍa-bhaṅga-līlā — the pastime of breaking the staff — CC Madhya 5.158

daṇḍa-bhaṅgaḥ — the breaking of the order — SB 6.3.2

dāsa-anudāsa-saṅga — association with the servant of the servant — CC Madhya 2.83

dhāma-aṅgam — the bodily reservoir — SB 1.11.25

dhanuka bhāṅga — break your bow — CC Madhya 24.256

dhūli-dhūsarita-aṅgaḥ tvam — You have become covered with dust and sand all over Your body — SB 10.11.18

dhyāna-maṅgalam — the auspicious object of meditation — SB 11.14.36-42

dīrgha-apāṅga — in the form of long outer corners of the eyes — CC Antya 1.167

divasa-madhyaṅgataḥ — being positioned as at midday — SB 5.21.8-9

diyāchilā saṅga — gave the association — CC Antya 11.94

duḥsaṅga — unwanted association — CC Madhya 24.97

duḥsaṅga — bad, unwanted association — CC Madhya 24.99

duḥsaṅga-dīnasya — of a person poor in spiritual understanding due to bad association — SB 7.4.42

duḥsaṅgaḥ — the association of materialistic persons — CC Madhya 24.98

duḥsaṅgam — bad association — SB 11.26.26, CC Adi 1.59, NBS 43

dui aṅga — two limbs of the Lord — CC Adi 5.146

ei pañca aṅga — these five limbs — CC Madhya 22.129

gadāira gaurāṅga — the Gaurāṅga of Gadādhara Paṇḍita — CC Antya 7.164

gaṅgā — the Ganges — SB 1.8.42, SB 9.9.1, SB 12.13.16, CC Adi 14.50, CC Madhya 17.70, CC Madhya 17.72

gaṅgā — mother Ganges — SB 1.19.15, CC Madhya 23.21

gaṅgā — of the Ganges — SB 3.29.11-12, SB 10.79.11-15, CC Antya 14.94

gaṅgā — the river Ganges — SB 4.2.35, SB 4.21.11

gaṅgā — the sacred Ganges — SB 11.16.20, CC Adi 5.54

gaṅgā — Ganges — CC Adi 7.158

gaṅgā — the river Gaṅgā — CC Madhya 16.280

gaṅgā-ādayaḥ — like the Ganges, Yamunā, Narmadā and Kāverī — SB 7.14.29

gaṅgā-ambhaḥ — the water of the Ganges — SB 9.8.28

gaṅgā-ambhaḥ — in the water of the Gaṅgā — SB 11.7.29

gaṅgā-ambhasaḥ — of the celestial waters of the Ganges — CC Adi 4.205, CC Madhya 19.171

gaṅgā-ambhasām — of the Ganges waters — NoI: verse 6

gaṅgā dekhi' — seeing the Ganges — CC Madhya 20.10-11

gaṅgā-dhāra — the flow of the Ganges — CC Madhya 3.36

gaṅgā-dhāra — the flowing of the water of the Ganges — CC Madhya 20.383

gaṅgā-dhārā-prāya — like the flow of the Ganges — CC Madhya 17.111

gaṅgā-dvāram — to Hardwar (hari-dvāra), the doorway to Hari (because the Ganges begins there, Hardwar is also called gaṅgā-dvāra) — SB 6.2.39

gaṅga-ghāṭe — on the bank of the Ganges — CC Adi 13.100

gaṅgā-ghāṭe — on the bank of the Ganges — CC Adi 17.47

gaṅgā iti — called Gaṅgā — SB 10.70.44

gaṅgā-jala — the water of the Ganges — CC Adi 3.108

gaṅgā-jala — Ganges water — CC Adi 17.116

gaṅgā-jala — the sweetmeat gaṅgājala — CC Antya 18.106

gaṅgā-jala-dhāra — the flowing of the waters of the Ganges — CC Adi 16.100

gaṅgā-jala diyā — with the water of the Ganges — CC Adi

13.70

gaṅgā-jale — in the water of the Ganges — CC Adi 13.102

gaṅgā-kūle — on the bank of the Gaṅgā — SB 12.6.9-10

gaṅgā-mṛttikā — dirt from the river Ganges — CC Antya 10.35

gaṅgā-pāra kaila — he got him across the Ganges — CC Madhya 20.15

gaṅgā pāra kari' deha' — help me cross the river Ganges — CC Madhya 20.43

gaṅgā pāra kari' dila — got him across the river Ganges — CC Madhya 20.44

gaṅgā-pathe — on the way to the Ganges — CC Adi 15.28

gaṅgā-pathe — on the path of the Ganges — CC Madhya 18.150

gaṅgā-pathe — on the Ganges — CC Madhya 19.113

gaṅgā-pathe — on the road on the bank of the Ganges — CC Madhya 25.212

gaṅgā-pathe — on the path on the bank of the Ganges — CC Antya 1.51

gaṅgā-prāpti — getting the mercy of the Ganges (death) — CC Antya 1.52

gaṅgā-prāpti — death — CC Antya 4.27

gaṅgā-prāpti hailā — there was attainment of the shelter of

mother Ganges (passing away) — CC Antya 1.37

gaṅgā-sannidhāne — near the Ganges — CC Madhya 3.26

gaṅgā-snāna — bath in the Ganges — CC Adi 13.100, CC Adi 14.49, CC Adi 14.62

gaṅgā-snāna — bathing in the Ganges — CC Adi 14.74, CC Adi 17.74, CC Madhya 1.231, CC Madhya 3.29, CC Madhya 3.208, CC Madhya 9.14, CC Madhya 18.214, CC Madhya 20.70

gaṅgā-snāna — a bath in the Ganges — CC Adi 17.54

gaṅgā-snāna — taking bath in the Ganges — CC Adi 17.120

gaṅgā snāna — bathing in the Ganges — CC Antya 6.126

gaṅgā-snāna pāiye — we can take a bath in the Ganges — CC Madhya 18.150

gaṅgā-snāne — for bathing in the Ganges — CC Madhya 3.184, CC Madhya 9.170

gaṅgā-taṭe — on the bank of the Ganges — SB 9.23.13

gaṅgā-tīra — to the bank of the Ganges — CC Madhya 16.275

gaṅgā-tīra — on the bank of the Ganges — CC Madhya 18.147

gaṅgā-tīra-patha — the path on the bank of the Ganges — CC Madhya 3.17, CC Madhya 3.18-19

gaṅgā-tīra-pathe — the path on the bank of the Ganges — CC Madhya 1.241

gaṅgā-tīra-pathe — on the bank of the Ganges — CC Madhya 18.143

gaṅgā-tīra-pathe — on the path by the bank of the Ganges — CC Madhya 18.158

gaṅgā-tīra-pathe — on the path on the bank of the Ganges — CC Madhya 18.214

gaṅgā-tīra-pathe — on the road on the bank of the Ganges — CC Madhya 25.209

gaṅgā-tīra yāite — to go to the bank of the Ganges — CC Madhya 16.190

gaṅgā-tīre — on the bank of the Ganges — CC Adi 16.28, CC Madhya 1.93, CC Madhya 3.33, CC Antya 3.216, CC Antya 6.44, CC Antya 6.68

gaṅgā-tīre — the bank of the Ganges River — CC Antya 6.90

gaṅgā-tīre-tīre — on the banks of the Ganges — CC Madhya 3.216

gaṅgā-tīre-tīre — along the bank of the Ganges — CC Madhya 10.91

gaṅgā-vāsa — living on the bank of the Ganges — CC Adi 10.108, CC Adi 13.57-58

gaṅgā-yamunā — the river Ganges and river Yamunā — CC Madhya 19.40

gaṅgādāsa — Gaṅgādāsa — CC Adi 11.43, CC Adi 15.5, CC Madhya 3.153-155, CC Madhya 11.159-160, CC Madhya

13.39, CC Antya 10.9-11

gaṅgādāsa paṇḍita — Gaṅgādāsa Paṇḍita — CC Adi 13.61, CC Madhya 11.85

gāṅgāḥ — of the river Ganges — SB 3.20.5

gaṅgāke — to the bank of the Ganges — CC Madhya 3.34

gaṅgām — the river Ganges — SB 8.4.17-24

gaṅgām — the Ganges — SB 9.9.9, SB 10.78.19-20

gaṅgām — all the water of the Ganges — SB 9.15.2-3

gāṅgam — (the water) of the Ganges — SB 10.84.31

gāṅgam ambhaḥ — with water from the Ganges — SB 8.6.13

gaṅgāmantrī — Gaṅgāmantrī — CC Adi 12.81

gaṅgāra — of mother Ganges — CC Adi 16.35, CC Adi 16.80

gaṅgāra — of the Ganges — CC Adi 16.36, CC Adi 16.79, CC Adi 16.81, CC Adi 16.83, CC Antya 7.165

gaṅgāra — of the river Ganges — CC Madhya 16.256

gaṅgāra laharī — the waves of the Ganges — CC Antya 3.230

gaṅgāra mahattva — glorification of mother Ganges — CC Adi 16.56

gaṅgāra nikaṭa — near the bank of the Ganges — CC Madhya 20.10-11

gaṅgāre — to mother Ganges — CC Adi 16.29

gaṅgāre — of the river Ganges — CC Madhya 3.26

gaṅgāte — in the Ganges — CC Adi 14.48

gaṅgāte — in the river Ganges — CC Adi 16.79

gaṅgāte — in the water of the Ganges — CC Adi 17.245

gaṅgāya — on the bank of the Ganges — CC Adi 17.61

gaṅgāya — with the river Ganges — CC Madhya 3.36

gaṅgāya — to the bank of the Ganges — CC Madhya 20.84

gaṅgāyāḥ — of mother Ganges — CC Adi 16.41

gaṅgāyām — on the bank of the Ganges — SB 1.3.42, SB 1.4.10, SB 1.12.28, SB 1.18.3, SB 6.2.43

gaṅgāyām — on the Ganges — SB 1.8.1

gaṅgāyām — in the Ganges water — SB 1.13.33

gaṅgāyām — the bank of the Ganges — SB 1.16.3

gaṅgāyām — to the bank of the river Ganges — SB 9.16.2

gaṅgāyām — in the womb of Gaṅgā, the wife of Śāntanu — SB 9.22.18-19

gaṅgāyām — the Ganges, known as Mandākinī — SB 10.10.4

gaṅgāyām — in the Ganges — SB 10.68.41, SB 10.75.19

gaṅgāyām — into the Ganges — SB 10.68.42-43

gaṅgāyām — by the Ganges — SB 10.68.54

gaṅgāyām anu — from the mouth of the Ganges to the source

— SB 9.20.24-26

gata-saṅgasya — of one unattached to the modes of material nature — Bg 4.23

gātra-saṅgaḥ — touching the body — CC Madhya 20.61

gaurāṅga — Lord Caitanya Mahāprabhu — CC Adi 4.50

gaurāṅga — Lord Śrī Caitanya Mahāprabhu — CC Adi 7.152

gaurāṅga-caraṇa — the lotus feet of Śrī Caitanya Mahāprabhu — CC Antya 6.308

gaurāṅga-dāsa — Gaurāṅga dāsa — CC Adi 11.53

gaurāṅga-prabhu — Śrī Caitanya Mahāprabhu — CC Madhya 16.236

gaurāṅga-prema — the love for Śrī Caitanya Mahāprabhu — CC Madhya 16.137

gaurāṅga-stava-kalpa-vṛkṣe — in his poem known as Gaurāṅga-stava-kalpavṛkṣa — CC Antya 6.326

gaurāṅga-stava-kalpa-vṛkṣe — in the book known as Gaurāṅga-stava-kalpavṛkṣa — CC Antya 14.72, CC Antya 14.119

gaurāṅga-stava-kalpa-vṛkṣe — Gaurāṅga-stava-kalpavṛkṣa — CC Antya 16.86

gaurāṅga-stava-kalpa-vṛkṣe — named Gaurāṅga-stava-kalpavṛkṣa — CC Antya 17.71

gaurāṅga-stava-kalpa-vṛkṣe — in his book known as Gaurāṅga-stava-kalpavṛkṣa — CC Antya 19.75

gaurāṅga-sundara — Lord Caitanya Mahāprabhu — CC Adi 10.30

gaurāṅga-sundara — Lord Śrī Caitanya Mahāprabhu — CC Madhya 9.78

gaurāṅga-sundara — Śrī Caitanya Mahāprabhu — CC Madhya 15.31

gaurāṅgaḥ — Śrī Caitanya Mahāprabhu — CC Madhya 18.1, CC Antya 14.1

gaurāṅgaḥ — Lord Gaurāṅga — CC Antya 6.327

gaurāṅgaḥ — Lord Śrī Caitanya Mahāprabhu — CC Antya 14.120, CC Antya 16.87, CC Antya 17.72, CC Antya 19.76

gautamī-gaṅgāya — to the bank of the Gautamī-gaṅgā — CC Madhya 9.14

giraḥ aṅga-vat — voices exactly like theirs — SB 10.13.19

gopa-aṅganā-gaṇa-vimohana — for bewildering the groups of the gopīs — CC Antya 1.162

gopa-utsaṅga — the lap of a cowherd boy — SB 10.15.16, CC Adi 5.139

guṇa-saṅga — associated with the modes of nature — SB 2.7.3

guṇa-saṅga — by the three modes of material nature — SB 8.3.18

guṇa-saṅga-varjitaḥ — completely freed from the contamination of the modes of nature — SB 8.8.21

guṇa-saṅgaḥ — the association with the modes of nature — Bg 13.22

guṇa-saṅgaḥ — contamination of the three modes of nature — SB 6.1.44

guṇa-saṅgam — association with the modes of nature — SB 11.25.33

guṇa-saṅgāt — because of associating with the modes of nature — SB 11.22.48

guṇa-saṅgataḥ — because of association with the modes of nature — SB 11.23.44

guṇḍicā-prāṅgaṇe — in the yard of the Guṇḍicā temple — CC Madhya 14.72

ha-ila maṅgala — all auspiciousness unto you — CC Madhya 1.186

haiyaṅgava — butter — SB 10.26.7

haiyaṅgavam — the freshly churned butter — SB 10.9.6

haiyaṅgavam — butter and other milk preparations — SB 10.9.8

haṁsa-saṅgaḥ — having the association of the haṁsas, or liberated persons (who have no connection with material activities) — SB 7.9.18

harataḥ aṅga-tāpam — decreasing all the miserable conditions of the body — CC Madhya 24.52

haryaśva-turaṅga-varṇāḥ — exactly of the same color as the

horses of Indra (yellow) — SB 8.15.5

hata-maṅgalā — because of my being the most unfortunate — SB 6.14.58

hema-aṅgada-lasat-bāhuḥ — decorated with golden bangles on his arms — SB 8.15.8-9

hema-aṅgaḥ — whose body was like molten gold — CC Adi 3.49, CC Madhya 10.170

hema-aṅgaḥ — having a body like molten gold — CC Madhya 6.104

hemāṅgada — Hemāṅgada — SB 9.24.49

hena-saṅga — such association — CC Madhya 7.47

hṛdayaṅgamam — captivating — SB 5.3.2

īśa-saṅgāt — from the association of the Supreme Lord — SB 6.1.55

jagat-maṅgala — all-auspicious for the world — CC Adi 6.12

jagat-maṅgala — all-auspicious to the whole world — CC Madhya 17.113

jagat-maṅgalam — the most auspicious performance within this material world — SB 6.3.31

jagat-maṅgalam — for the auspiciousness of the whole world — SB 7.8.49

jagat-maṅgalam — auspiciousness for all living entities in all the universes of the creation — SB 10.2.18

jagat-maṅgalam — auspicious for the whole world — CC Antya 3.181

jala-karaṅga — a waterpot — CC Antya 16.40

jana-saṅgaḥ — association with worldly-minded persons — NoI: verse 2

jana-saṅgāt — from the association of ordinary men — SB 5.12.15

jaṅgama — movable — CC Adi 13.97

jaṅgama — mobile — CC Madhya 19.144

jaṅgama — moving — CC Antya 3.67, CC Antya 5.151

jaṅgama-brahma — moving Brahman — CC Antya 5.153

jaṅgama-nārāyaṇa — moving Nārāyaṇa — CC Madhya 18.109

jaṅgamam — moving — Bg 13.27

jaṅgamānām — and of the moving living entities — SB 5.11.13-14

jaṅgamāni — and moving — SB 4.31.15

jaṅgame — among the living entities who can move — CC Madhya 19.144

jaṅgamera — of the movable — CC Adi 9.32

jaṅgamera — of the living entities who can move — CC Antya 3.70

jaṅgameṣu — and moving — SB 10.80.3

jaṅgameṣu — and all moving forms of life — SB 11.7.42

jita-saṅgaḥ — controlled association — SB 2.1.23

kā stry aṅga te ślokera — of the verse beginning with the words kā stry aṅga te — CC Antya 20.132

kailā saṅga-bhaṅga — He has broken My association — CC Antya 11.94

kāṅgāla — beggars — CC Madhya 14.44

kāṅgāla — the poor section of people — CC Madhya 14.46

kāṅgāla — poor — CC Madhya 25.183

kāṅgālera — of the beggars — CC Madhya 14.45

kāntā-aṅga — with the body of the beloved — CC Antya 15.44

kaṇṭaka-viddha-aṅgaḥ — a person whose body has been pin-pricked — SB 10.10.14

kapāla-khaṭvāṅga — a staff with a skull at the top — SB 4.19.20

karaṅga — a pitcher carried by saintly persons — CC Madhya 12.207

kare gaṅgā-snāna — was taking his bath in the Ganges — CC Madhya 17.83

kare nṛtya-raṅga — performed dancing in jubilation — CC Madhya 15.21

kari' gaṅgā-snāna — having taken a bath in the Ganges — CC Madhya 18.144

karma-phala-āsaṅgam — attachment for fruitive results — Bg 4.20

karmera aṅga — subject to fruitive activities — CC Madhya 25.50

kārya-bhaṅga — disturbance of activities — CC Madhya 7.20

kathā-prasaṅgaiḥ — on the pretext of stories — SB 12.12.66

kautuka-maṅgalām — the ceremony of putting on the auspicious marriage necklace — SB 10.53.11

keha gaṅgā-tīre — some on the bank of the Ganges — CC Antya 6.70

khaṭvāṅga — King Khaṭvāṅga — SB 11.23.30

khaṭvāṅgaḥ — King Khaṭvāṅga — SB 2.1.13

khaṭvāṅgaḥ — the king named Khaṭvāṅga — SB 9.9.41

khaṭvāṅgaḥ dhundhuhā raghuḥ — Khaṭvāṅga, Dhundhuhā and Raghu — SB 12.3.9-13

khaṭvāṅgasya — of Khaṭvāṅga — SB 12.12.23

khaṭvāṅgāt — from Mahārāja Khaṭvāṅga — SB 9.10.1

komala-aṅgaḥ — with a body as soft as a lotus flower — CC Madhya 13.78

kṛpāra taraṅga — waves of mercy — CC Antya 4.190

kṛṣṇa-aṅga — of the transcendental body of Kṛṣṇa — CC Madhya 21.135, CC Antya 19.92

kṛṣṇa-aṅga — the bodily features of Kṛṣṇa — CC Madhya 21.138

kṛṣṇa-aṅga — the body of Kṛṣṇa — CC Antya 15.21, CC Antya 15.22

kṛṣṇa-aṅga-gandha — the aroma of Kṛṣṇa's body — CC Antya 15.43

kṛṣṇa-aṅga-gandha — the scent of Kṛṣṇa's body — CC Antya 19.96

kṛṣṇa-bhakta-saṅga — for associating with the devotees of Lord Kṛṣṇa — CC Madhya 8.251

kṛṣṇa-bhakta-saṅga — in the association of a devotee of Lord Kṛṣṇa — CC Madhya 22.145

kṛṣṇa-saṅga — association with Kṛṣṇa — CC Adi 17.288

kṛṣṇa-saṅga — meeting with Lord Kṛṣṇa — CC Madhya 3.119

kṛṣṇa-saṅga — the association of Kṛṣṇa — CC Madhya 8.178

kṛṣṇa-saṅga-ānanda — transcendental bliss by the association of Kṛṣṇa — CC Madhya 8.226

kṛṣṇa-saṅga-āsvāda — tasting the sweetness of the association of Lord Kṛṣṇa — CC Madhya 9.154

kṛṣṇa-saṅgamam — on Her association with Kṛṣṇa — SB 10.47.11

kṛṣṇa-saṅgame — directly enjoying with Kṛṣṇa — CC Madhya 8.212

kṛṣṇa-viraha-taraṅga — the waves of separation from Kṛṣṇa — CC Antya 9.5

kṛṣṇera saṅga — association with Kṛṣṇa — CC Antya 17.47

kṛṣṇera saṅgama — the association of Kṛṣṇa — CC Madhya 9.136

kṛṣṭa-aṅganaḥ — attracting the gopīs of Vṛndāvana — CC Antya 19.91

kṛta-anuṣaṅgaḥ — having developed attachment — SB 5.8.11

kṛta-prasaṅgāḥ — have association — SB 4.9.12

ku-jana-prasaṅgataḥ — from a relationship with a bad person — SB 4.4.22

kula-aṅganā — of family ladies — CC Antya 1.168

kula-aṅganā — of the gopīs — CC Antya 16.119

kula-aṅgāram — the wretched of the dynasty — SB 1.18.37

kula-aṅgārasya — of he who is like a cinder in the dynasty — SB 7.5.16

kuraṅga — Kuraṅga — SB 5.16.26

kuraṅga-mada-jit — conquering the aromatic smell of musk — CC Antya 19.91

kuru-jāṅgala — the province of Delhi — SB 1.10.34-35

kuru-jāṅgala — the region of the Kuru forests (the districts of Thaneswar and Kurukṣetra) — SB 10.86.20

kuru-jāṅgalān — the Kuru-jāṅgala provinces — SB 1.4.6

kuru-jāṅgale — in the capital of Kuru's empire — SB 1.16.10

kurujāṅgalān — the kingdom of western India up to the Delhi province — SB 3.1.24

kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣad-ha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁ-sa-ṛṣabha-nāga-kālañjara-nārada — the names of mountains — SB 5.16.26

lalita-lavaṅga-latā — beginning with the words lalita-lavaṅ-ga-latā — CC Antya 19.84

lāṅga-gaṇeśa — the deity Lāṅga-gaṇeśa — CC Madhya 9.281

lāṅgala — of My plow — SB 10.65.26

lāṅgala — of His plow — SB 10.68.41

lāṅgala — plow — CC Adi 17.119

lāṅgalaḥ — Lāṅgala — SB 9.12.14

lāṅgalaiḥ — with plows — SB 10.74.12

latā-aṅga-āliṅgitānām — which are embraced by the limbs of creepers — SB 5.24.10

laugākṣiḥ māṅgaliḥ kulyaḥ — Laugākṣi, Māṅgali and Kulya — SB 12.6.79

lavaṅga — cloves — CC Madhya 3.103, CC Madhya

15.254, CC Antya 10.29-30, CC Antya 16.108-109

loka-maṅgalam — auspicious for everyone — SB 4.6.35

lola-aṅgulī-saṅgatām — joined with fingers moving here and there — CC Antya 1.166

mahā-maṅgala uṭhila — all good fortune awakened — CC Madhya 11.217

mahat-saṅgaḥ — the association of a great person like Nārada — SB 7.6.29-30

malina-aṅgatā — an unclean, almost dirty state of the body — CC Antya 14.53

malla-raṅga — a wrestling ring — SB 10.36.24

mana āra aṅga — mind and body — CC Antya 9.5

māna-bhaṅgam — hurting the prestige — SB 4.8.26

manaḥ-vyāsaṅgam — opposing attachments — CC Adi 1.59

mānasa-gaṅgā — the Ganges of the celestial world — CC Antya 16.146

mānasa-gaṅgāya — in the lake named Mānasa-gaṅgā — CC Madhya 18.32

maṅgala — O most auspicious — SB 4.6.45

maṅgala — auspicious — SB 4.21.42, SB 10.47.67, SB 12.11.25, CC Adi 1.104, CC Adi 2.4, CC Adi 6.12

maṅgala — of auspiciousness — SB 5.6.16

maṅgala — is auspicious — SB 8.17.8

maṅgala — whose auspiciousness — SB 9.10.20

maṅgala — auspicious offerings — SB 10.68.18, SB 10.71.36

maṅgala — O creator of good fortune — SB 10.70.44

maṅgala — good fortune — CC Madhya 1.177

maṅgala — auspiciousness — CC Antya 4.29

maṅgalā — and auspiciousness — SB 10.44.46

maṅgala-ācaraṇa — auspicious invocation — CC Adi 1.20, CC Adi 1.22, CC Adi 1.29, CC Adi 1.33

maṅgala-ācaraṇa — invocation of benediction — CC Adi 1.83

maṅgala-ācaraṇam — invoking auspiciousness — CC Adi 4.276

maṅgala-ācaraṇe — in the auspicious introduction — CC Adi 3.80, CC Madhya 19.133

maṅgala-ācaraṇe — in the auspicious invocation — CC Madhya 20.358

maṅgala-ācaraṇe — in the performance of auspiciousness in the beginning — CC Antya 1.182

maṅgala-ācaritaiḥ — by auspicious activities — CC Adi 6.61

maṅgala-ārati — the early ārati — CC Madhya 4.209

maṅgala-ārati — the maṅgala-ārati performance — CC Mad-

hya 5.139

maṅgala-āyanāḥ — O personified good fortune — SB 4.22.7

maṅgala-ayanam — which brings good fortune — SB 11.30.9

maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ — whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean — SB 10.3.1-5

maṅgala-caṇḍī — of the religious performance for worship of Maṅgalacaṇḍī — CC Adi 17.205

maṅgala-caritra — all characteristics are auspicious — CC Adi 6.12

maṅgala-dhvani — an auspicious sound — CC Madhya 25.65, CC Antya 14.102

maṅgala-dravya — auspicious things — CC Adi 13.114

maṅgala-guṇa-dhāma — the reservoir of all auspicious attributes — CC Adi 6.12

maṅgala haya — there is auspiciousness — CC Madhya 18.142

maṅgala-maṅgalam — personification of the topmost religious principle — SB 6.17.13

maṅgala-prasthaḥ — Maṅgala-prastha — SB 5.19.16

maṅgala-pūjitāḥ — well worshiped and satisfied — SB 5.4.7

maṅgala-svanān — transcendental sounds auspicious for everyone — SB 10.12.35

mańgala vaiṣṇava — Mańgala Vaiṣṇava — CC Adi 12.87

mańgalaācaraṇa — invocation of auspiciousness — CC Adi 17.313

mańgalācaraṇa — invoking auspiciousness — CC Antya 1.35

mańgalaḥ — whose righteous acts — SB 3.21.25

mańgalaḥ — all good fortune — SB 4.14.29

mańgalaḥ — auspicious — SB 10.58.29

mańgalaḥ — whose good fortune — SB 10.74.38

mańgalāḥ — their auspicious karmic reactions — SB 10.29.10-11

mańgalaiḥ — auspicious articles — SB 4.21.4

mańgalaiḥ — with auspicious items — SB 10.54.56

mańgalam — welfare — SB 1.2.5

mańgalam — auspicious — SB 1.12.13, SB 4.24.31, SB 6.18.78, SB 10.31.10, SB 12.12.49

mańgalam — good fortune — SB 4.22.7

mańgalam — all-auspicious — SB 6.2.34

mańgalam — happiness — SB 10.34.23

mańgalam — auspicious mantras — SB 10.53.10

mańgalam — auspicious rituals — SB 10.56.10

mańgalam — the auspicious object — SB 11.31.6

maṅgalam — the most auspicious — SB 11.31.24

maṅgalām — full of auspiciousness — SB 8.15.20

maṅgalānām — of the auspicious — SB 4.6.45

maṅgalānām — of all auspiciousness — SB 8.23.22-23

maṅgalāni — good fortune — SB 9.5.14

maṅgalāni — which are all transcendental and therefore auspicious — SB 10.2.37

maṅgalāni — auspicious — SB 10.69.28

maṅgalāni — auspicious things (such as a brown cow) — SB 10.70.10

maṅgalāya — for all good — SB 1.14.35-36

maṅgalāya — for the sake of all prosperity — SB 3.9.4, CC Antya 5.124-125

maṅgalāya — for the benefit — CC Madhya 25.38

maṅgalena — auspicious activities — SB 6.2.32

mat-aṅga — My body — SB 7.10.22

mat-aṅgam — my body — SB 10.1.5-7

mat-deva-saṅgāt — by association with My devotees — SB 5.5.10-13

mat-saṅgāt — simply by association with Me and My devotees — SB 11.12.7

mātaṅgaiḥ — by elephants — SB 4.6.13

mṛdaṅga-paṇava-ānakān — mṛdaṅga, paṇava and ānaka drums — SB 10.90.8-9

mṛdaṅga-paṭaha — mṛdaṅga and paṭaha drums — SB 10.84.46

mṛdaṅga-paṭahāḥ — mṛdaṅga and paṭaha drums — SB 10.83.30

mṛdaṅga-śaṅkha-paṇavāḥ — clay drums, conchshells and side drums — SB 10.53.40-41

mṛdaṅgāḥ — drums — SB 10.1.33

mṛdaṅgānām — and of different types of drums — SB 8.8.26

mṛdaṅgānām — and of drums — SB 8.10.7

mṛga-saṅgāt — because of my intimate association with a deer — SB 5.12.14

mukhya aṅga — the primary part — CC Adi 6.22

mukhya aṅga — the chief principle — CC Madhya 22.83

mukta-anya-saṅgaḥ — being freed from all material contamination — SB 4.23.37

mukta-duḥsaṅgaḥ — freed from bad materialistic association — SB 1.10.11-12

mukta-saṅga — with persons devoid of all material contamination — SB 4.16.18

mukta-saṅga-manoramam — the Supreme Personality of Godhead, who is beautiful to the liberated souls — SB 8.18.27

mukta-saṅgaḥ — liberated from association — Bg 3.9

mukta-saṅgaḥ — liberated from all material association — Bg 18.26

mukta-saṅgaḥ — freed from all attachment — SB 1.12.27

mukta-saṅgaḥ — liberated from material association — SB 3.29.32

mukta-saṅgaḥ — free from attachment — SB 3.31.47, SB 11.20.16

mukta-saṅgaḥ — a liberated soul — SB 9.10.8

mukta-saṅgaḥ — liberated from material bondage — SB 12.3.51

mukta-saṅgaiḥ — by those who are liberated from material contamination — SB 4.30.36

mukta-saṅgaiḥ — by the association of liberated persons — SB 7.6.17-18

mukta-saṅgānām — who are free from attachment — SB 5.1.2

mukunda-saṅgāt — from the association of Lord Mukunda — SB 10.39.28

muṣala-lāṅgale — His club and plow — SB 10.67.25

nāḍu gaṅgā-jala — a sweetmeat ball as white as Ganges water — CC Antya 10.25

nahi bahiraṅga — are not outsiders — CC Antya 15.46

nānā-bhāva-alaṅkṛta-aṅgaḥ — having many ecstatic symptoms manifested in His transcendental body — CC Madhya 11.1

nāraṅga — oranges — CC Madhya 14.27, CC Madhya 15.86, CC Antya 18.104

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra — sweetmeats in the shape of varieties of orange, lemon and mango trees —CC Madhya 14.32

naṣṭa-maṅgalaḥ — bereft of all auspiciousness or piety — SB 11.7.4

nata-aṅgaḥ — falling down — SB 10.3.12

nava-saṅga — of new association — CC Madhya 1.211

nidrā-bhaṅga — breaking of sleep — CC Antya 10.91

niḥsaṅgaḥ — without association — SB 3.24.42

niḥsaṅgaḥ — aloof from material association — SB 3.32.30

niḥsaṅgaḥ — without attachment — SB 4.13.7

niḥsaṅgaḥ — without contaminated association — SB 7.15.30

niḥsaṅgaḥ — with no ambition to take any benefit from them — SB 9.21.16

niḥsaṅgaḥ — detached from material association — SB 10.52.3

niḥsaṅgaḥ — free from material association — SB 11.5.45, SB 11.25.34

niḥsaṅgaḥ — without any material attachment — SB 11.18.20

niḥsaṅgaḥ — free from attachment — SB 11.28.9

niḥsaṅgaḥ — free of all material attachment — SB 12.6.9-10

niḥsaṅgāḥ — free from material attachment — SB 3.32.5

niḥsaṅgāḥ — free of material association — SB 12.10.20-21

nihsaṅgaḥ — without attachment — SB 11.3.46

niḥsaṅgam — being freed from material qualities — SB 2.8.3

niḥsaṅgam — without material attachment — SB 3.32.25

niḥsaṅgatvāya — to liberation — SB 3.23.55

nija-aṅga — of His own body — CC Adi 5.96

nija-aṅga — Her personal body — CC Madhya 8.178

nija-aṅga — personal body — CC Madhya 12.138

nija-aṅga — own body — CC Madhya 19.232

nija-aṅga — from His own personal body — CC Madhya 20.286

nija-aṅgam — own body — CC Adi 4.184

nirloma gaṅgādāsa — Nirloma Gaṅgādāsa — CC Adi 10.151

nirviṣaṅgaḥ — without being contaminated — SB 4.22.51

niṣaṅga — quiver of arrows — SB 6.1.34-36

niṣaṅgān — with two quivers — SB 9.10.42-43

niśaṅgāt — from His quiver — SB 10.50.23

nitya-maṅgalaḥ — his daily spiritual duties — SB 4.12.28

nivīta-aṅgaḥ — whose body was adorned from the neck down to the feet — SB 6.4.35-39

nṛ-turaṅga-vigrahaḥ — assuming the form of half-horse, half-man — SB 5.18.6

nṛtya-raṅga — amusement in dancing — CC Madhya 13.179

nyasta-aṅgam — having touched the Deity's various limbs with the chanting of appropriate mantras — SB 11.27.24

pakṣī rāṅgā-ṭuni — just like a little bird with a red beak — CC Antya 20.90-91

paṇḍita gaṅgādāsa — Paṇḍita Gaṅgādāsa — CC Adi 10.29

paṅka-aṅga-rāga-rucirau — whose beautiful transcendental bodies were covered with muddy cow dung and urine — SB 10.8.23

parama-maṅgala — supreme bliss — SB 5.3.11

parama-maṅgala — the most auspicious — SB 6.9.33

parama-maṅgala — whatever You do is good — SB 10.10.36

parama-maṅgala — all-auspicious — CC Adi 5.228

parama maṅgala — everything is auspicious — CC Antya 4.24

parama-maṅgalam — the highest good fortune — SB 4.1.54-55

parama-maṅgalam — supremely auspicious — SB 11.6.44

parihūta-saṅgatān — to call the cows — SB 10.13.24

pariṣvaṅga — embracing — SB 1.13.5

pariṣvaṅga — with embracing — SB 10.33.16

pariṣvaṅga — of embracing — CC Madhya 19.120

pariṣvaṅgaḥ — being embraced — SB 10.42.28-31

pariṣvaṅgaiḥ — and embraces — SB 10.90.13

pariṣvaṅgam — the embrace — SB 10.65.15

pataṅga — Pataṅga — SB 5.20.3-4

pataṅga-vat — like flies — SB 10.11.56

pataṅga-vat — just like the moth — SB 11.8.7

pataṅga-vat — like the moth — SB 11.8.8

pataṅgāḥ — moths — Bg 11.29

pataṅgaḥ — the sun — SB 2.1.30

pataṅgaḥ — sun — SB 5.1.30

pataṅgaḥ — the ball — SB 5.2.14

pataṅgaḥ — a bird — SB 10.54.30

pataṅgaḥ — the moth — SB 11.7.33-35

pataṅgaḥ kṣudrabhṛt ghṛṇī — Pataṅga, Kṣudrabhṛt and Ghṛṇī — SB 10.85.51

pataṅgam — the ball — SB 3.20.36

pataṅgamaḥ — an insect — SB 7.8.24

patnī-aṅga-nāśam — the destruction of the body of his wife — SB 4.4.1

piśaṅga — yellow — SB 2.2.9, SB 4.25.23, SB 10.62.29-30, SB 10.89.54-56

piśaṅga — yellowish — SB 2.9.11, SB 4.30.26, SB 12.8.33-34

piśaṅga — dress of the color — SB 3.8.28

piśaṅga-ambaram — dressed in yellow garments — SB 8.22.13

piśaṅga-vāsāḥ — by the yellow garments — SB 1.11.27

piśaṅga-vāsāḥ — whose dress is yellow — SB 8.10.54

piśaṅga-vāsāḥ — dressed in yellow garments — SB 8.18.1

piśaṅgaiḥ — yellowish — SB 4.5.13

prabhu-aṅga cāṭe — began to lick the body of the Lord — CC Madhya 17.198

prabhu-saṅga — association of the Lord — CC Madhya 9.107

prabhura upāṅga — Lord Caitanya's smaller parts — CC Adi 6.38

prāṇa-pataṅgakān — My insectlike life — CC Madhya 2.45

prāṅgaṇa — inner yards — SB 3.23.21

prāṅgaṇa — the yard — CC Madhya 12.103

prāṅgaṇa — the courtyard — CC Antya 3.158

prāṅgaṇe — in the courtyard — CC Adi 2.2, CC Antya 1.83

prāṅgaṇe — in the yard — CC Madhya 14.95

prasaṅga — topic — SB 3.9.10

prasaṅga — topics — CC Adi 4.105, CC Adi 7.162

prasaṅga — discussion — CC Madhya 12.43

prasaṅga — thesis — CC Madhya 25.50

prasaṅgaḥ — association — SB 1.19.16, SB 10.90.20

prasaṅgaḥ — attached — SB 3.16.21

prasaṅgaḥ — affinity — SB 3.23.54

prasaṅgaḥ — intimate association — SB 4.9.11

prasaṅgaḥ — intimately associated — SB 4.16.18

prasaṅgaḥ — an intimate relationship — SB 5.19.20

prasaṅgaḥ — one wants association — SB 9.6.51

prasaṅgaḥ — the topics — SB 10.47.14

prasaṅgaḥ — the valuable association — SB 10.81.36

prasaṅgaḥ — close association — SB 11.7.52

prasaṅgam — attachment — SB 3.25.20

prasaṅgam — engagement in sexual matters — SB 9.1.31

prasaṅgāt — from the topics — SB 3.9.7

prasaṅgāt — through the association — SB 3.25.25

prasaṅgāt — from the heart — SB 4.4.14

prasaṅgāt — because of their association — SB 4.11.9

prasaṅgāt — because of bad association or increased association with material desires — SB 7.9.28

prasaṅgāt — by intimate association — CC Adi 1.60

prasaṅgāt — by the intimate association — CC Madhya 22.86, CC Madhya 23.16

prasaṅgataḥ — from association — CC Madhya 22.88-90

prati-aṅgam — each limb — CC Adi 4.224, CC Madhya 8.144

prema-antaraṅga-bhūtāni — which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa —CC Madhya 23.95-98

prema-saṅgatā — endowed only with love — CC Madhya 23.8

premera taraṅga — waves of ecstatic love — CC Madhya 15.279

priya-saṅga-hīnā — being separated from the man beloved — CC Madhya 13.152

priya-saṅga-jam — produced from meeting her beloved — CC Madhya 14.187

priyā-saṅga vinā — being separated from the woman beloved — CC Madhya 13.152

pulaka-aṅga — the entire body quivering in joy — CC Madhya 16.104

pulaka-aṅga — eruptions on the body — CC Antya 17.16

puruṣa-aṅgānām — who are limbs of the Supreme Person — SB 5.20.17

rādhā-aṅga — of the body of Śrīmatī Rādhārāṇī — CC Madhya 8.287

rādhā-aṅga — the body of Śrīmatī Rādhārāṇī — CC Antya 15.47

raṇa-raṅga-durmadaḥ — arrogant on the battlefield — SB 6.11.8

raṅga — of the arena — SB 10.36.25, SB 10.43.2

raṅga — the arena — SB 10.46.35

raṅga — a stage — SB 10.66.15

raṅga — playful activities — CC Adi 5.146

raṅga — trick — CC Adi 7.31-32

raṅga — performance — CC Adi 13.101

raṅga — pastimes — CC Madhya 2.83

raṅga dekhe — see the fun — CC Antya 6.81

raṅga-gatau — present in the arena — SB 10.43.19

raṅga-kāram — engaged in dyeing — SB 10.41.32

raṅga-līlā — pastime at Śrī Raṅga-kṣetra — CC Madhya 9.165

raṅga-nātha — the Raṅganātha temple — CC Madhya 9.80

raṅga-sthale — on the stage — CC Antya 1.184

raṅga-upari — onto the surface of the wrestling ring — SB 10.44.37

rāṅgā-yaṣṭi — a red stick — CC Adi 5.190

raṅgaḥ — attachment — CC Adi 5.224

raṅgaiḥ — with great pleasure — CC Madhya 19.120

rāṅgāilā — made reddish — CC Antya 13.7

raṅgam — the arena — SB 10.42.33, SB 10.43.16, SB 10.43.17, SB 10.83.28

raṅgam — to Raṅga-kṣetra — CC Madhya 24.120

raṅgāya — for increasing the beauty — CC Antya 1.136

rasa-taraṅga — by the continuous waves of the mellow — CC Antya 1.171

rasika-āsaṅga-raṅgiṇām — who live with the devotees and enjoy their transcendental company — CC Madhya 23.95-98

ratha-aṅga — the wheel of a chariot — SB 2.2.8

ratha-aṅga — and by the wheels of the chariots — SB 8.10.38

ratha-aṅga — with a chariot wheel — SB 10.38.36

ratha-aṅga — a disc like the wheel of a chariot — CC Madhya 24.156

ratha-aṅga-pāṇau — the representative of the Lord — SB 1.18.43

ratha-aṅga-pāṇeḥ — of Lord Kṛṣṇa, who bears in His hand the wheel of a chariot — SB 1.3.38

ratha-aṅga-pāṇeḥ — of Lord Kṛṣṇa, Who holds the Sudarśana disc in His hand — SB 10.66.40

ratha-aṅga-pāṇeḥ — of the Supreme Lord, who holds a chariot wheel in His hand (in His pastime of fighting with grandfather Bhīṣma) — SB 11.2.39

ratha-aṅga-pāṇeḥ — of Lord Śrī Hari, who carries a chariot wheel in His hand — SB 12.10.42

ratha-aṅgaiḥ — and disc weapon — SB 10.73.1-6

ratha-aṅgam — His disc weapon — SB 10.77.35

ratna-aṅgadam — adorned with jeweled ornaments — Bs 5.31

ṛju-aṅgaḥ — the body perpendicularly straight — SB 7.15.31

sa-aṅga — along with supplementary parts — SB 7.12.13-14

sa-aṅga — including the limbs of His transcendental body — SB 11.3.52-53

sa-aṅga — along with associates — SB 11.5.32, CC Adi 3.52, CC Madhya 11.100

sa-aṅga — accompanied by personal expansions — CC Madhya 6.103

sa-aṅga — with associates — CC Madhya 20.342, CC Antya 20.10

sa-aṅgadam — with decorations and armor — SB 1.17.15

sa-aṅgam — in all aspects — SB 11.3.52-53

sa-aruṇa-apāṅga-vīkṣitaiḥ — by the clear glances of Their reddish eyes — SB 10.13.50

sa-sumaṅgalaiḥ — with all-auspicious signs — SB 1.11.18

sādhana-aṅga-sāra — the essential parts of the practice of devotional service — CC Madhya 22.114

sādhu-saṅga — association with advanced devotees — CC Madhya 22.83

sādhu-saṅga — association with devotees — CC Madhya 22.128, CC Madhya 23.9, CC Madhya 24.339

sādhu-saṅga — the association of devotees — CC Madhya 24.104

sādhu-saṅga — of the association of devotees — CC Madhya 24.282

sādhu-saṅga haite — from association with devotees — CC Madhya 23.10

sādhu-saṅga-kṛpā — by the mercy of association with devotees — CC Madhya 24.97

sādhu-saṅga pāya — one obtains the association of devotees — CC Madhya 24.310

sādhu-saṅga sādhu-saṅga — association with pure devotees — CC Madhya 22.54

sādhu-saṅgaḥ — association with pure devotees — CC Madhya 23.14-15

sādhura saṅgama — there is association with devotees — CC Madhya 24.226

sakala maṅgala — all auspiciousness — CC Antya 4.44

samagra-aṅgam — all the limbs — SB 3.28.18

samasta-saṅgaḥ — all contamination — SB 9.19.25

saṁhanana-aṅgaḥ — whose limbs were firm — SB 5.9.9-10

saṁhanana-aṅgaḥ — having very firm limbs — SB 5.10.1

saṁhanana-aṅgaḥ — having a firm, tolerant body — SB 5.10.6

sanātana-saṅgame — the meeting with Sanātana Gosvāmī — CC Antya 4.237

sañchinna-bhinna-sarva-aṅgāḥ — all the limbs wounded — SB 4.6.1-2

saṅga — association — Bg 14.7, CC Adi 6.75, CC Madhya 6.60, CC Madhya 7.47, CC Madhya 7.129, CC Madhya 12.184, CC Antya 5.132, CC Antya 12.81, CC Antya 13.38, NoI: verse 5

saṅga — of association — Bg 15.5

saṅga — too much association with women — SB 1.17.24

saṅga — attachments — SB 3.25.24

saṅga — by association — SB 4.26.18, SB 4.28.27, CC Antya

15.44

saṅga — in the association — SB 7.4.42

saṅga — by the association — SB 10.22.22, SB 11.11.25

saṅga — by the contact — SB 10.58.3, SB 10.80.19

saṅga — because of the contact — SB 10.62.29-30

saṅga — of material association — SB 10.83.39

saṅga — because of association — SB 10.87.21

saṅga — from attachment — SB 11.9.33

saṅga — material association — SB 11.12.1-2

saṅga — shelter — CC Adi 10.54

saṅga — associate — CC Madhya 4.179

saṅga — the association — CC Madhya 8.240, CC Madhya 22.118

saṅga — union — CC Antya 3.126

saṅga — group — CC Antya 6.158

saṅga — of (material) association — NBS 35

sāṅga — complete — CC Adi 16.66

saṅga-ādi — the association — CC Madhya 24.161

saṅga-bale — by the strength of association — CC Madhya 24.8

saṅga-bandhaḥ — bondage by association — SB 5.12.14

saṅga-bhaye — from fear of the association — CC Madhya 17.103

saṅga chāḍi' — giving up their association — CC Antya 12.36

saṅga-doṣa — the pernicious effects of material attachment — SB 3.25.24

saṅga karāya — obliges Me to associate — CC Madhya 13.155

saṅga la-ite — to take company — CC Madhya 17.6

saṅga-labdham — achieved by the association — SB 5.18.11

saṅga-rahitam — without attachment — Bg 18.23

saṅga-sukhe — for the happiness of association — CC Antya 12.68

saṅga-tyāgāt — by giving up the association of nondevotees — NoI: verse 3

saṅga-varjitaḥ — freed from the contamination of fruitive activities and mental speculation — Bg 11.55

saṅga-varjitam — without the contamination of association — SB 8.8.20

saṅga-vivarjitaḥ — free from all association — Bg 12.18-19

saṅga-vivarjitaḥ — without affection — CC Madhya 23.111-112

saṅgacchante — become — SB 5.6.2

saṅgaḥ — attachment — Bg 2.47, Bg 2.62, SB 3.25.24, SB 11.21.19

saṅgaḥ — association — SB 1.19.7, SB 3.23.55, SB 4.23.39, SB 4.30.33, SB 11.26.24, SB 11.28.27, CC Madhya 22.131

saṅgaḥ — material contamination — SB 2.7.10

saṅgaḥ — material association — SB 4.29.82, SB 11.21.17

saṅgaḥ — from material association — SB 5.1.19

saṅgaḥ — association or attachment — SB 5.18.10

saṅgaḥ — from attachment — SB 11.9.30

saṅgaḥ — attached — SB 11.19.40-45

saṅgaḥ — from all material association — SB 11.26.35

saṅgaḥ — the association — NBS 39

saṅgam — attachment — Bg 2.48, Bg 5.10, Bg 5.11, SB 1.18.22, SB 2.4.16, SB 8.12.6, SB 9.9.47

saṅgam — association — Bg 18.6, Bg 18.9, SB 1.18.3, SB 3.31.34, SB 3.31.39, SB 4.22.34, SB 5.5.2, SB 7.6.17-18, SB 7.14.3-4, SB 9.6.51, SB 9.19.27-28, SB 10.48.9, SB 11.3.23, SB 11.14.29, SB 11.26.3, CC Madhya 22.88-90

saṅgam — the association — SB 7.6.11-13

saṅgam — material association — SB 11.14.2, NBS 46

saṅgam — (the cause of) attachment — SB 11.25.14

saṅgama — by this association — SB 10.22.23

saṅgama — of contact — SB 10.48.6

saṅgama — association — SB 10.59.44, CC Madhya 1.197, CC

Madhya 9.112, CC Madhya 9.116, CC Madhya 13.138

saṅgama — for intimate association — SB 10.61.5

saṅgama — association with Kṛṣṇa — CC Madhya 8.212

saṅgama — direct association — CC Madhya 8.213

saṅgama-gīta — meeting songs — CC Antya 19.54

saṅgama ha-ite — than direct embracing — CC Madhya 14.179

saṅgama haite su-madhura — sweeter than direct union — CC Antya 20.60

saṅgama-sukham — the happiness of meeting — CC Madhya 1.76, CC Antya 1.79, CC Antya 1.114

saṅgama-vihāra — mingling and enjoying with Kṛṣṇa — CC Madhya 8.218

saṅgamaḥ — meeting — SB 3.1.3, SB 4.24.16

saṅgamaḥ — association — SB 4.22.19, SB 4.24.17, SB 4.24.58, SB 10.86.42, SB 11.17.53

saṅgamaḥ — confluence — SB 6.5.3

saṅgamaḥ — the association, living together — SB 11.17.53

saṅgamāt — even than embracing — CC Madhya 14.181

saṅgamayati — causes to meet — CC Antya 1.188

saṅgamayitā — caused to meet — CC Antya 1.136

saṅgame — at the confluence — SB 10.79.11-15

saṅgame — in association — CC Adi 4.255

saṅgame — by meeting — CC Adi 4.258

saṅgame — union — CC Antya 3.118

saṅgame — in embracing — CC Antya 18.88

saṅgame — by union with Me — CC Antya 20.59

saṅgamena — by association — SB 4.30.38

saṅgamya — meeting with — SB 10.57.2

saṅgamya — going up to — SB 10.68.19

saṅgamya — obtaining association — SB 10.84.21

saṅgamya — approaching by realized knowledge — SB 11.10.11

saṅgānām — of association with different types of sense gratification — SB 11.20.26

saṅgaraḥ — in battle — SB 10.51.14

saṅgasya — of the association — SB 1.2.20, SB 1.18.13

saṅgasya — from attachment — SB 3.22.12

saṅgasya — one who takes advantage of associating — SB 4.24.57

saṅgasya — of association — SB 4.30.34

saṅgāt — from attachment — Bg 2.62, SB 11.14.30

saṅgāt — by association — SB 4.28.59, SB 5.1.15, SB 11.12.13

sańgāt — from association — SB 5.8.31

sańgāt — because of the association — SB 8.22.36

sańgāt — from bad association — SB 9.8.15-16

sańgāt — due to association — SB 11.10.27-29

sańgāt — from that material association — SB 11.21.19

sańgāt — by the association — CC Madhya 22.88-90

sańgāt — from material association — NBS 45

sańgatā — in company — SB 3.23.45

sańgatā — consorted with — Bs 5.17

sańgata-ātmā — fully absorbed in thought of Me — SB 4.8.82

sańgataḥ — association — SB 2.3.11

sańgataḥ — from the fellowship — SB 3.31.35

sańgataḥ — on account of meeting — SB 10.20.14

sańgataḥ — from the association — SB 11.14.30

sańgataḥ — Sańgata — SB 12.1.13

sańgatāḥ — you come in My association — SB 8.9.9

sańgatāḥ — getting His direct association — SB 10.29.10-11

sańgatāḥ — related to — SB 11.8.39

sańgatam — joined — Bs 5.3

sańgatān — having gathered — SB 1.9.11

sańgi-sańgam — association with those who enjoy the association — CC Madhya 22.82

sārańgaḥ — a bee — SB 4.30.32

sārańgāṇām — of the devotees who talk and sing of the essence or substance — SB 1.11.26

sarva-ańga — in all respects — SB 3.25.14

sarva-ańga — all over the body — SB 3.31.7, CC Adi 17.46

sarva-ańga — all the parts of the body — SB 11.14.36-42

sarva-ańga — all parts of the body — CC Antya 14.97

sarva ańga — all different parts of the body — CC Adi 13.116

sarva-ańga-ramyayā — the form that pleases everyone by all parts of the body — SB 9.24.63-64

sarva-ańga-sparśana — touching the whole body — CC Madhya 18.62

sarva-ańgaḥ — every part of the body — SB 3.2.5

sarva-ańgaḥ — all over the body — SB 3.31.6, SB 4.26.12

sarva-ańgaḥ — whose entire body — SB 5.26.15

sarva-ańgāḥ — complete — SB 4.7.4

sarva-ańgaiḥ — with all the parts of the body — SB 8.6.3-7

sarva-ańgaiḥ — with all the limbs of the body — SB 11.19.20-24

sarva-ańgaiḥ — by all the parts of the body — CC Madhya

11.29-30

sarva-maṅgala — with all auspicious items — SB 6.18.52

sarva-maṅgala — of all auspicious things — SB 11.31.24

sarva-saṅgam — who is full of all kinds of material attachment — SB 11.28.28

sarvāṅga maṇḍana — decorating the whole body — CC Antya 5.18

ṣaṭ-aṅga-ṣaṭ-padī — of the eighteen-syllable mantra with six-fold divisions — Bs 5.3

ṣaṭ-aṅgayā — having six different parts — SB 7.9.50

sat-cit-ānanda-sāndra-aṅgaḥ — the concentrated form of eternity, knowledge and bliss — CC Madhya 23.79-81

sat-saṅga — association with devotees — CC Madhya 24.193

sat-saṅga-mahimāra jñāne — knowledge of the greatness of association with a great devotee — CC Madhya 24.229

sat-saṅgaḥ — the association of devotees of the Lord — SB 11.2.30

sat-saṅgaḥ — association with My devotees — SB 11.12.1-2

sat-saṅgaḥ — association with devotees — CC Madhya 22.85

sat-saṅgama-ākhyena — known as association with devotees — CC Madhya 24.125

sat-saṇgamaḥ — saintly association — SB 10.51.53

sat-saṅgamaḥ — association with devotees — CC Madhya 22.46

sat-saṅgamaḥ — association with the devotees — CC Madhya 22.84

sat-saṅgāt — by the association of pure devotees — SB 1.10.11-12, CC Madhya 24.98

sat-saṅgāt — from such good association — SB 7.14.3-4

sattva-saṅgāt — by association with the mode of goodness — SB 11.22.52

satyāṅga — Satyāṅga — SB 5.20.3-4

saumaṅgalyā — with only the nose ring — SB 9.11.4

saumaṅgalya-giraḥ — whose chanting of mantras and hymns purified the environment by their vibration — SB 10.5.5

sei nava saṅgama — We are meeting in the same new spirit as in the beginning — CC Madhya 13.126

siddhānta-samudra-taraṅga — the waves of the ocean of devotional service — CC Antya 5.132

siddhānta-saṅga — acceptance of the conclusion — CC Madhya 12.194

śīla-maṅgalam — good behavior or auspiciousness — SB 8.8.22

smara-udgīthaḥ pariṣvaṅgaḥ — Smara, Udgītha and Pariṣvaṅga — SB 10.85.51

śodhila prāṅgaṇa — cleansed the yard — CC Madhya 12.87

śravaṇa-maṅgala — all good simply by hearing the name — SB 2.7.15

śravaṇa-maṅgalam — giving spiritual benefit when heard — SB 10.31.9

śravaṇa-maṅgalam — giving all spiritual benefit to anyone who hears — CC Madhya 14.13

śrī-aṅga — His body — CC Adi 3.64

śrī-aṅga — My transcendental body — CC Madhya 4.38

śrī-aṅga — the body — CC Madhya 4.60

śrī-aṅga — the body of the Deity — CC Madhya 4.62

śrī-aṅga — the transcendental body of the Deity — CC Madhya 4.63

śrī-aṅga — of the transcendental body — CC Madhya 10.41, CC Madhya 10.147

śrī-aṅga — of His transcendental body — CC Madhya 24.49

śrī-aṅga — the transcendental body — CC Antya 17.18

śrī-aṅga-gandhe — the aroma of the transcendental body — CC Antya 19.88

śrī-aṅga-saṅga — association with the transcendental body — CC Antya 17.18

śrī-gaurāṅgaḥ — Lord Śrī Caitanya Mahāprabhu — CC Antya 14.73

śrī-nāma-maṅgala — the auspicious Hare Kṛṣṇa mahā-mantra — CC Adi 10.75

śrī-raṅga-ākhyam — known as Śrī-raṅga — SB 10.79.11-15

śrī-raṅga darśana — visiting the temple of Śrī Raṅga — CC Madhya 9.87

śrī-raṅga dekhiyā — after seeing this temple — CC Madhya 1.107

śrī-raṅga dekhiyā — visiting Śrī Raṅga — CC Madhya 9.163

śrī-raṅga-kṣetra — to the place where the temple of Raṅganātha is situated — CC Madhya 1.107

śrī-raṅga-kṣetre — to the holy place named Śrī Raṅga-kṣetra — CC Madhya 9.79

śrī-raṅga-kṣetre — in Śrī Raṅga-kṣetra — CC Madhya 9.91

śrī-raṅga-purī — Śrī Raṅga Purī — CC Madhya 1.113, CC Madhya 9.285, CC Madhya 9.295, CC Madhya 9.300, CC Madhya 9.302

śrī-raṅga-purīra — of Śrī Raṅga Purī — CC Madhya 9.288

śrīraṅga — Śrīraṅga — CC Adi 11.51

śrīvatsa-aṅgada-do-ratna-kambu-kaṅkaṇa-pāṇayaḥ — bearing the emblem of the goddess of fortune on Their chests, armlets on Their arms, the Kaustubha gem on Their necks, which were marked with three lines like a conchshell, and bracelets on Their hands — SB 10.13.47-48

sthala-vihaṅgama — of land birds — SB 5.2.4

sthāvara-jaṅgama — living entities who cannot move and living entities who can move — CC Madhya 8.139

sthāvara-jaṅgama — the movable and inert — CC Madhya 8.273

sthāvara-jaṅgama — movable and inert — CC Madhya 8.274

sthāvara-jaṅgama — moving and not moving — CC Madhya 17.46

sthāvara-jaṅgama — all living entities, moving and not moving — CC Madhya 17.202

sthāvara-jaṅgama — all living entities, nonmoving and moving — CC Madhya 17.206

sthāvara-jaṅgama — nonmoving and moving living entities — CC Antya 3.68, CC Antya 3.80

sthāvara-jaṅgama — nonmoving and moving — CC Antya 3.78-79, CC Antya 14.48

sthāvara-jaṅgama prāṇī — all living entities, moving and not moving — CC Madhya 21.108

sthāvara-jaṅgame — the moving and nonmoving — CC Madhya 24.200

sthāvara-jaṅgame — moving and nonmoving creatures — CC Antya 3.268

sthāvara-jaṅgamera — of all living entities, moving and nonmoving — CC Antya 3.69

sthāvarajaṅgama — all living entities, nonmoving and moving

— CC Antya 3.72

sthira jaṅgama — of both the nonmoving and the moving living beings — SB 12.12.68

sthira-jaṅgamāḥ — moving or nonmoving living entities — SB 7.8.7

sthira-jaṅgamāḥ — both nonmoving and moving — SB 10.16.5

sthira-jaṅgamān — all moving and nonmoving creatures — SB 10.19.7

sthira-jaṅgamānām — of all the moving and nonmoving — SB 1.17.34

sthira-jaṅgamānām — either stationary or moving — SB 8.17.28

sthira-jaṅgamāni — moving and stationary — SB 8.20.25-29

sthira-jaṅgamāni — nonmoving and moving — SB 10.7.35-36

strī-pum-prasaṅgaḥ — attraction between husband and wife, or man and woman — SB 9.11.17

strī-saṅgataḥ — from attachment to a woman — SB 3.31.41

su-maṅgalāḥ — strict followers of Vedic principles — SB 2.4.17

su-maṅgalāḥ — auspicious — SB 2.8.2

su-maṅgalāḥ — very auspicious — CC Madhya 22.20

su-maṅgalaḥ — auspicious in every respect — SB 8.8.22

su-maṅgalaiḥ — most auspicious — SB 10.38.12

su-maṅgalam — all-auspicious — SB 2.6.36, SB 8.3.7, SB 8.18.28, SB 11.30.28-32

su-maṅgalam — and very auspicious (to hear) — SB 8.3.20-21

su-maṅgalam — for the purpose of their auspicious departure — SB 10.1.33

su-maṅgalam — most auspicious — SB 10.57.42

su-maṅgalam — very auspicious — SB 11.1.10

su-maṅgalān — most auspicious — SB 11.29.8

su-maṅgalāni — most auspicious — SB 11.1.11-12

su-ramya-aṅgaḥ — having the most beautiful transcendental body — CC Madhya 23.70

su-raṅga — buff color — CC Madhya 12.213

su-saṅga — by the association of devotees — SB 5.12.16

su-saṅgamaḥ — appropriate — SB 10.60.53

śuddha-gaṅgā-jala — the pure water of the Ganges — CC Madhya 2.48

śuddha-premera taraṅga — waves of pure devotional service — CC Antya 3.19

sva-aṅga — his limbs — SB 3.31.9

sva-aṅga-kara-nyāsaḥ — mental assignment of the eight parts of the body and twelve parts of the hands — SB 6.8.4-6

sva-aṅga-viśeṣa-ābhāsa-rūpe — in the form of a specific shadow from His personal body — CC Madhya 20.273

sva-aṅgam — her body — SB 3.33.29

sva-aṅgam — his own body — SB 6.8.38

sva-aṅgam — His own body — SB 10.8.30

sva-jana-saṅgāt — from association with relatives and friends — SB 5.9.3

sva-saṅga — personal association — CC Adi 16.18

sva-utsaṅgāt — from his lap — SB 7.5.33

svaka-aṅga-nalina-aṣṭake — on all eight lotuslike parts of the body (face, navel, eyes, palms and feet) — CC Antya 19.91

svapna-bhaṅga — breaking of the dream — CC Adi 5.197

svara-bhaṅga — faltering of the voice — CC Madhya 15.279

svara-bhaṅga — faltering voice — CC Madhya 25.68

svarṇa-aṅgada — golden armlets — CC Adi 5.186

tāṅra aṅga — of his body — CC Madhya 20.55

taraṅga — of the waves — SB 8.10.51

taraṅga — as the waves — SB 10.50.25-28

taraṅga — waves — CC Adi 10.45, CC Madhya 3.119, CC Madhya 12.213, CC Madhya 13.171, CC Madhya 14.169, CC

Madhya 21.113, CC Antya 14.95, CC Antya 18.21, CC Antya 18.27

taraṅga — the waves — CC Madhya 22.134, CC Antya 17.47

taraṅga — from the waves — MM mantra 50

taraṅga-bale — by the force of the waves — CC Madhya 2.27

taraṅga-bindu — a drop of a wave — CC Antya 15.19

taraṅga-haste — by the waves of the Yamunā, which are compared to hands — CC Antya 18.91

tat-aṅga — his body — SB 4.9.49

tat-prasaṅga-anubhāvena — because of associating with King Rantideva (when talking with him about bhakti-yoga) — SB 9.21.18

tat-saṅga — by association with the prostitute of intelligence — SB 6.5.15

tat-saṅga-bhītaḥ — being afraid of such material association — SB 7.10.2

tat-saṅgi-saṅgataḥ — by association with persons attached to women — CC Madhya 22.88-90

tava saṅga — your union — CC Antya 3.236

ṭhākura sāraṅga-dāsa — Ṭhākura Sāraṅga dāsa — CC Adi 10.113

tina-aṅga-bhaṅge — with three bends in the body — CC Madhya 14.190

tomā-sabāra saṅga-bale — by the strength of your association — CC Madhya 24.9

tomāra saṅga — Your association — CC Madhya 11.139

tomāra saṅga haite — on account of your association — CC Madhya 6.211

tomāra saṅgama — union with you — CC Antya 3.113

tri-bhaṅga — bent in three places — CC Madhya 1.86, CC Madhya 21.105

tri-bhaṅga — curved in three places — CC Madhya 18.60, CC Antya 14.18

tri-bhaṅga — bending in three places — Bs 5.31

tri-bhaṅga-ṭhāma — figure curved in three places — CC Madhya 2.56

turaṅga — horses — SB 1.16.11

turaṅgāḥ — horses — SB 8.10.37

turaṅgamān — horses — SB 10.68.50-51

turaṅgāṇām — among horses — SB 11.16.18

tvat-aṅga-jam — produced from your body — SB 4.4.23

uddāma-kāñcī-aṅgada-kaṅkaṇa-ādibhiḥ — with a brilliant belt on His waist, armbands on His arms, bracelets on His wrists, etc — SB 10.3.9-10

ujjvala-aṅgaḥ — whose beautiful body — CC Antya 1.165

upa-aṅga — servitors — SB 11.5.32, CC Madhya 20.342

upa-aṅga — devotees — CC Madhya 6.103

upacita-aṅga-dakṣiṇaiḥ — with all prescribed paraphernalia and contributions of dakṣiṇā to the brāhmaṇas — SB 9.4.22

upāṅga — His secondary limbs, such as associates like Garuḍa — SB 12.11.2-3

upāṅga — minor limbs — SB 12.11.23

upāṅga — servitors — CC Adi 3.52, CC Madhya 11.100, CC Antya 20.10

upāṅga — devotees — CC Adi 3.60

upāṅga — parts — CC Adi 3.72

upāṅga-vyākhyāna — the exposition of the word upāṅga — CC Adi 3.68

upāṅgām — and His special bodily features such as His Sudarśana disc and other weapons — SB 11.3.52-53

upasaṅgamya — approaching — Bg 1.2, SB 10.27.2, SB 10.37.9, SB 10.71.36, SB 11.6.40-41

upasaṅgamya — going nearer — SB 1.11.21

upasaṅgamya — going nearer to — SB 3.14.33

upasaṅgamya — having approached — SB 3.24.26

upasaṅgamya — meeting — SB 10.49.3

upasaṅgamya — being met — SB 10.50.35-36

upasaṇgamya — coming toward — SB 10.48.3

upasaṅgatāḥ — approaching — SB 10.41.7

upasaṅgataḥ — going up to — SB 10.82.40

uraṅga — of the serpent — SB 10.16.23

uraṅga-vidviṣaḥ — of Garuḍa, the enemy of the snakes — SB 4.20.22

uraṅgamaḥ — the snake — SB 10.34.8

utsaṅga — on his lap — SB 4.26.20

utsaṅga — the lap — SB 10.15.14

utsaṅga-sukha-āśayā — by the desire for the happiness of the association — CC Antya 1.152

utsaṅgāt — by transcendental deliberation — SB 3.12.23

uttama-aṅgaiḥ — heads — Bg 11.26-27

uttara-āsaṅgān — the upper cloths covering the body — SB 9.10.41

vajra-kūṭa-aṅga — body like a great mountain — SB 3.13.29

valgu-smita-apāṅga-visarga-vīkṣitaiḥ — by her casting her smiling glance on everyone very attractively — SB 10.6.5-6

vāma-aṅgāt — from His left limb — Bs 5.15

vaṅga — Vaṅga — SB 9.23.5

vara-aṅgadam — fine ornaments on the arms — SB 11.27.38-41

vara-aṅgaḥ — having a most beautiful body — CC Adi 3.49, CC Madhya 10.170

vara-aṅgaḥ — whose body is very beautifully constructed — CC Madhya 6.104

vara-aṅganā — of beautiful women — CC Antya 17.40

vāri-cara-prasaṅgāt — because of the affairs of the aquatics — SB 9.6.50

vastra-pradāna-prasaṅga — incidents of exchanging cloth — CC Madhya 1.149

veda-aṅga — of the transcendental body of the Supreme Personality of Godhead — CC Madhya 21.50

vena-aṅga — from the body of King Vena — SB 4.16.2

vihaṅga — of birds — SB 3.33.18, SB 4.9.63

vihaṅga — birds — SB 4.25.17, SB 8.15.12

vihaṅgāḥ — and other birds — SB 10.35.8-11

vihaṅgāḥ — (like) birds — SB 10.47.18

vihaṅgāḥ — birds — CC Madhya 24.178

vihaṅgama — frequented by birds — SB 5.24.10

vihaṅgamaḥ — birds — SB 8.2.7

vihaṅgamāḥ — the Vihaṅgamas — SB 8.13.25

vimukta-samasta-saṅgasya — although having given up the association of my real sons and home — SB 5.8.29

vimukta-saṅgaḥ — free from all material association — SB 5.11.15

vimukta-saṅgaḥ — without material contamination — SB 9.2.11-13

vimukta-saṅgāḥ — persons who are completely disinfected of material conditions — SB 8.3.7

vimukta-saṅgam — completely freed from everything else — SB 1.9.30

vīṇā-veṇu-mṛdaṅgāni — vīṇās, flutes and mṛdaṅga drums — SB 10.50.37-38

viracita-aṅga-kriyeṣu — in which the supplementary rites were performed — SB 5.7.6

viṣaya-taraṅga — materialistic way of life — CC Madhya 7.129

viśva-maṅgalam — all-auspicious — SB 10.31.18

vitta-vyatiṣaṅga — by monetary transactions — SB 5.13.13

vitta-vyatiṣaṅga — because of monetary transactions — SB 5.14.37

vividha-aṅga — varieties of limbs (regulative principles) — CC Madhya 22.114

vraja-aṅganā — of the beautiful women of Vraja — CC Adi 4.74-75

vraja-aṅganāḥ — the young ladies of Vraja — SB 10.30.1

vraja-aṅganānām — of the women of Vraja — SB 10.46.46

vrata-bhaṅga — the end of my vow — CC Antya 3.126

vyāsaṅgam — excessive attachment — SB 11.26.26

yadu-pura-saṅgamāya — for going back home, back to Godhead, to Dvārakā — CC Madhya 24.120

yamala-arjuna-bhaṅga — the place where the twin arjuna trees were broken — CC Madhya 18.68

yat-aṅga-jām — the daughter of whom — SB 4.4.30

yat-aṅgāntaram — whose chest — SB 9.14.20

yat-apāṅga — whose glance — SB 2.1.31

yat-saṅgāt — from association with whom — SB 3.31.33

yoṣit-saṅgāt — from attachment to women — SB 3.31.35

yoṣit-saṅgāt — by association with women — CC Madhya 22.88-90

yuddha-raṅga — fighting — CC Madhya 13.171

Madhyama

kṛcchra-madhyamām — whose slim waist was overburdened — SB 10.6.5-6

madhyama — one who is in an intermediate position — SB 4.20.13

madhyama — middle-class — CC Madhya 6.72

madhyama — in the middle — CC Madhya 8.167

madhyama — middle — CC Madhya 21.42

madhyama — intermediate — CC Madhya 22.64

madhyama-adhikārī — second-class devotee — CC Madhya 22.67

madhyama-āvāsa — the middle residence — CC Madhya 21.47

madhyamaḥ — the middle one — SB 9.16.29

madhyamaḥ — mediocre — SB 9.18.44

madhyamaḥ — a second-class devotee — SB 11.2.46, CC Madhya 22.73

madhyamaḥ — second-class or middle-class devotee — CC Madhya 22.68

madhyamāḥ — and neutral parties — SB 10.87.11

madhyamām — the middle one (Devahūti) — SB 3.12.57

madhyamam — middle portion of the body — SB 7.8.19-22

madhyamam — the second — SB 9.7.20

su-madhyamā — a girl whose waist is slender — SB 4.30.16

su-madhyamā — because of her thin waist — SB 10.9.10

su-madhyamā — slender-waisted (Rukmiṇī) — SB 10.54.4

su-madhyamāḥ — thin-waisted — SB 3.24.14

su-madhyamāḥ — O slender-waisted girls — SB 10.22.11, SB 10.29.19

su-madhyamāḥ — O slender-waisted ones — SB 10.32.18

su-madhyamām — whose waist was well-formed — SB 10.53.51-55

vayase madhyamā — grown up — CC Madhya 14.161

Citra

baḍa citra — most wonderful — CC Madhya 13.143

baḍa citra — very wonderful — CC Antya 18.98

citra — painted — SB 1.11.13

citra — beautiful — SB 3.18.9

citra — variegated — SB 4.6.28, SB 10.5.6, SB 10.18.7, SB 10.53.8-9

citra — wonderful — SB 7.4.9-12, SB 10.39.16, SB 10.54.55, SB 10.65.13, SB 10.83.36, CC Adi 17.306, CC Adi 17.306, CC Adi 17.306, CC Madhya 2.83

citra — with varieties of — SB 8.2.7

citra — various — SB 8.18.7

citra — amazing — SB 10.16.30

citra — of wonderful variety — SB 10.44.13

citra — colorful — SB 10.71.31-32

citra — of various colors — SB 10.75.11

citra — charming — SB 11.6.6

citra — pictures — CC Madhya 13.21

citrā-ākhyā — named Citrā — SB 12.8.17

citra-ambarāḥ — dressed with varieties of colored embroidery — SB 10.5.11

citra-bāhuḥ virūpaḥ ca — Citrabāhu and Virūpa — SB 10.90.33-34

citra-bhānuḥ — the fire-god — SB 5.24.17

citra-bhānuḥ vṛkaḥ aruṇaḥ — Citrabhānu, Vṛka and Aruṇa — SB 10.90.33-34

citra-candrera — of the beautiful moon — CC Antya 15.67

citra-caritra — of varieties of activities — CC Madhya 15.298

citra-dhātu — valuable minerals like gold, silver and copper — SB 1.6.12

citra-dhvaja-paṭaiḥ — with very nicely decorated flags and canopies — SB 8.10.13-15

citra-dhvajaiḥ — with decorated flags — SB 9.10.35-38

citra-jalpa — various mad talks — CC Madhya 23.59

citra-jalpa — citra-jalpa — CC Antya 14.16

citra-jalpera — of the mad talks — CC Madhya 23.60

citra-karmaṇām — of all of us who have had varieties of reactions to our past karma — SB 10.5.25

citra-katham — whose story is wonderful — SB 6.5.6-8

citra-keli — with variegated pastimes — CC Adi 4.117, CC Madhya 8.190

citra-kūṭaḥ — Citrakūṭa — SB 5.19.16, SB 5.20.15

citra-līlā — wonderful pastimes — CC Adi 7.152

citra-līlā — varieties of pastimes — CC Madhya 15.297

citra-padam — decorative — SB 1.5.10

citra-padam — flowery — SB 4.21.20

citra-padam — decorative words — SB 12.12.51

citra-priya-kathaḥ — able to speak palatable words that are pleasing to the heart — SB 7.13.19

citra-rathaḥ — Dhruva Mahārāja, whose chariot was very beautiful — SB 4.10.22

citra-rathaḥ — named Citraratha — SB 5.15.14-15

citra-rathena — by Dhruva Mahārāja, who had a beautiful chariot — SB 4.11.6

citra-repha — Citrarepha — SB 5.20.25

citra-sragbhiḥ — with varieties of flower garlands — SB 9.11.31-34

citra-svanaiḥ — pleasing to the heart — SB 1.6.12

citra-vājaiḥ — having various feathers — SB 4.10.11-12

citra-vājaiḥ — with variegated feathers — SB 4.26.9

citra-varṇa — printed with varieties of colors — CC Adi

13.113

citra-varṇāni — of various colors — SB 12.4.12

citra-vastra — printed cloth — CC Madhya 14.109

citra-vilāpanaiḥ — with various lamentations — SB 6.14.59

citra-vilokane — by seeing a picture of Kṛṣṇa — CC Madhya 20.181

citradhā — in various ways — SB 3.13.20

citradhā — in varieties of ways — SB 6.14.52

citradhā — in various charming ways — SB 10.32.1

citraguḥ vegavān vṛṣaḥ — Citragu, Vegavān and Vṛṣa — SB 10.61.13

citrāḥ — various — SB 3.19.6

citrāḥ — wonderful — SB 10.81.37

citrāḥ — variegated — SB 11.14.5-7

citraiḥ — wonderful — SB 10.88.35

citraketoḥ — from King Citraketu — SB 6.14.30

citraketoḥ — of King Citraketu — SB 6.14.38

citraketoḥ — of Citraketu — SB 6.17.40

citraketu — Citraketu — SB 4.1.40, SB 9.24.40

citraketuḥ — Citraketu — SB 4.1.41, SB 6.14.10, SB 6.15.9, SB 6.17.1, SB 9.11.12

citraketuḥ — King Citraketu — SB 6.14.59, SB 6.16.15, SB 6.16.27, SB 6.17.16, SB 6.17.25, SB 6.17.34-35

citraketuḥ uvāca — King Citraketu replied — SB 6.14.23

citraketuḥ uvāca — King Citraketu said — SB 6.16.34, SB 6.17.6, SB 6.17.17

citraketum — King Citraketu — SB 6.16.49, SB 6.16.65

citrakṛt — Citrakṛt — SB 9.17.11

Citralekhā — citralekhā — SB 10.62.12

citralekhā — Citralekhā — SB 10.62.20

citralekhā uvāca — Citralekhā said — SB 10.62.16

citram — astonishing — SB 1.4.5, SB 1.19.20, SB 6.18.29

citram — very wonderful — SB 3.5.19, SB 8.23.8

citram — of all varieties — SB 4.29.12

citram — wonderful — SB 5.1.35, SB 5.18.5, SB 8.2.29, SB 10.50.29, SB 10.69.1-6, SB 10.84.30, SB 10.90.47, CC Adi 1.71, CC Adi 13.77, CC Madhya 8.211, CC Madhya 20.170

citram — variegated — SB 6.14.53

citram — surprising — SB 10.15.35, SB 12.8.30

citram — wonder — SB 10.35.4-5, SB 10.68.24, SB 11.29.4, CC Madhya 13.1

citram — an illustration — SB 10.35.4-5

citram — amazing — SB 10.55.40

citram — as the variety — SB 11.28.22

citram — made varied — SB 11.28.33

citram — wonderfully — CC Adi 8.1

citrāṅgadaḥ — Citrāṅgada — SB 9.22.20, SB 9.22.21-24

citraratha — of the King of the Gandharvas, known as Citraratha — SB 9.16.3

citraratha-ātmajāḥ — the sons of Citraratha — SB 9.24.16-18

citrarathaḥ — Citraratha — Bg 10.26, SB 6.8.39, SB 9.13.23, SB 9.22.40, SB 9.23.7-10, SB 9.23.30-31

citrarathaḥ ca — and Citraratha — SB 9.24.15

citrarathāt — from Citraratha — SB 5.15.14-15

citrasena — Citrasena — SB 8.13.30

citrasenaḥ — one named Citrasena — SB 9.2.19

citrau — wonderful — CC Adi 1.2, CC Adi 1.84, CC Madhya 1.2

citrāya — for increasing the wonder — CC Madhya 8.195

ki vicitra — what astonishment — CC Antya 7.9

su-citra — very charming — CC Antya 15.63

śukraḥ citrasvanaḥ — Śukra and Citrasvana — SB 12.11.36

upātta-vicitra-veśam — dressed very attractively — SB 10.21.11, CC Madhya 17.36

vaicitravīrya — O son of Vicitravīrya (Vidura) — SB 4.23.38

vaicitravīrya — son of Vicitravīrya — SB 10.49.17

vicitra — full of variegatedness — SB 1.6.12

vicitra — variegated — SB 1.7.17, SB 3.8.25, SB 10.35.16-17, SB 10.43.19, SB 10.54.56, SB 10.59.16, SB 10.69.9-12, SB 10.87.19, SB 10.90.1-7, SB 11.21.38-40

vicitra — of different kinds — SB 3.7.24

vicitra — highly decorated — SB 3.15.26

vicitra — of various kinds — SB 3.18.19

vicitra — various — SB 3.23.19, SB 5.17.13, SB 10.41.40

vicitra — wonderful — SB 5.24.9, SB 10.81.21-23, CC Adi 17.217, CC Madhya 4.5, CC Antya 18.100

vicitra — of many varieties — SB 8.12.18

vicitra — decorated varieties of — SB 10.5.7

vicitra — with great variety — SB 10.21.8

vicitra — splendid — SB 10.50.50-53

vicitra — varieties — CC Adi 8.52

vicitra — uncommon — CC Madhya 12.176

vicitrā — various types — SB 7.11.16

vicitra-ādyāḥ — and others, like Vicitra — SB 8.13.30

vicitra-mālyābhiḥ — with charming flowers — SB 3.23.14-15

vicitra nahe — this is not extraordinary — CC Madhya 15.165

vicitra-vaiśasam — inventing different kinds of harassments — SB 8.22.8

vicitra-vīryāya — having varieties of prowess — SB 7.8.40

vicitra-vyasanāt — which is full of various dangers — SB 11.2.9

vicitrābhiḥ — of various colors and fabrics — SB 3.23.14-15

vicitrāḥ — variegated — SB 3.26.5

vicitraiḥ — various — SB 4.9.63, SB 4.14.21

vicitram — artistic — SB 2.1.36

vicitram — wonderful — SB 3.1.37, SB 3.22.20, SB 5.18.3, SB 7.8.24, SB 10.21.19, CC Madhya 24.207, CC Antya 1.169

vicitram — variegated — SB 3.9.24, SB 5.2.4

vicitram — very wonderful — SB 7.8.18

vicitram — varieties — SB 10.8.37-39

vicitram — is wonderful — SB 10.12.38

vicitram — all wonderful — SB 10.12.40

vicitram — full of variety — SB 10.58.24

vicitram — amazing — SB 10.84.16

vicitram — anything surprising — SB 11.4.9

vicitrām — attractive false varieties — SB 7.13.28

vicitrāṇi — all very nicely decorated — SB 8.8.16

vicitrāṇi — various — SB 10.5.13

vicitrāṇi — skillful — SB 10.72.35

vicitrāṇi — variegated — SB 10.75.9

vicitrāṇi — artistic — SB 10.79.25

vicitrāsu — in various types of bodies — SB 7.1.10

vicitravīryaḥ — Vicitravīrya, the son of Śāntanu — SB 9.22.21-24

vicitravīryaḥ — Vicitravīrya — SB 9.22.21-24

vijayaḥ citraketuḥ ca — Vijaya and Citraketu — SB 10.61.10-12

Tala

ādarśa-tala-upamā — whose surface is just like the surface of a mirror — SB 5.20.35

āmli-talāya — at the place known as Āmli-talā — CC Madhya 18.83

āmlitalāya — at Āmlitalā — CC Madhya 9.224

atalam — the planets named Atala — SB 2.1.27

atalam — the first planetary system below the earth — SB 2.5.40-41

atalam — named Atala — SB 5.24.7

aṭṭāla — towers — SB 4.25.14

aṭṭāla — having upper levels — SB 10.50.50-53

aṭṭāla — watchtowers — SB 10.63.5

aṭṭāla — observatories — SB 10.76.9-11

aṭṭālaka — in the watchtowers — SB 10.50.21

aṭṭālaka — watchtowers — SB 10.66.41

avani-tala — the surface of the globe — SB 5.1.6, SB 5.4.1, SB 5.7.1

bhū-pātāla — underneath the land — SB 2.8.15

bhū-talam — the surface of the earth — SB 9.9.4

bhū-talam — on the ground — SB 10.77.34

bīja-tāla — palm-fruit seeds — CC Madhya 14.26

candana-śītalam — as cool as sandalwood pulp — CC Adi 4.259

cautarā-talāne — at the base of the platform — CC Antya 6.66

ciyaḍatalā — named Ciyaḍatalā — CC Madhya 9.220

dharā-talam — the surface of the earth — SB 3.17.11

hema-tālābhaiḥ — like golden palm trees — SB 4.10.18-19

kara-pada-tala — the palms and the soles of the feet — CC Antya 15.76

kara-tala — in the palms of one's hands — MM mantra 51

karatāla — hand bells — CC Adi 17.123

karatāla — hand cymbals — CC Adi 17.207

karatāla — cymbals — CC Madhya 11.216, CC Madhya 14.77

kare ṭalamala — trembles — CC Antya 10.64

kṣiti-tala — the planet earth — SB 2.7.1

kṣiti-talam — the surface of the earth — SB 10.15.29

kṣmā-talam — the surface of the earth — SB 12.9.12

kuntala — of hair — SB 3.28.30

kuntala — within His locks of hair — SB 10.15.42

kuntala — and of the locks of their hair — SB 10.33.21

kuntala — by locks — SB 10.39.20

kuntala — of the locks of her hair — SB 10.53.51-55

kuntala — and of the locks of His hair — SB 10.62.29-30

kuntala — and locks of hair — SB 10.75.33

kuntala — with locks of hair — SB 10.83.29, SB 11.30.28-32

kuntala — of the locks of hair — SB 10.90.11

kuntala-maṇḍita-ānanām — whose beautiful face was surrounded by black hair — SB 10.6.5-6

kuntalaiḥ — hair — SB 2.2.11

kuntalaiḥ — with locks of hair — SB 10.31.12

kuntalam — with locks of hair — SB 10.31.15

kuntalam — whose locks of hair — SB 10.89.54-56

kuṭila-kuntalam — adorned with curled hair — CC Adi 4.152

kuṭilakuntalam — adorned with curly hair — CC Madhya 21.124

mahā-tālaḥ — the great palm tree — SB 10.15.33

mahātalam — the planets named Mahātala — SB 2.1.26

mahātalam — the fifth planetary system below — SB 2.5.40-41

mahātalam — Mahātala — SB 5.24.7

mahītalam — the planetary system named Mahītala — SB 2.1.27

mahītalam — the material world — SB 5.1.23

moha-paṭalā — the covering of illusion — SB 3.33.1

nabhaḥ-talā — the sky — SB 10.20.3

nabhaḥ-talam — the sky — SB 10.15.38

nabhastalam — outer space — SB 2.1.27

nabhastalam — the sky — SB 6.9.13-17, SB 7.8.36

pada-tala — the soles of His feet — CC Madhya 2.34

pada-tala — His foot — CC Madhya 13.83

pāda-talataḥ — on the bottom or soles of the feet — SB

2.5.40-41

pāṇi-talaiḥ — and hand cymbals — SB 10.18.10

parişvakta-sahasra-kuntalam — brilliantly illuminated by scattered, fully grown hair — SB 10.3.9-10

pātāla — lower planets — SB 5.26.40

pātāla — of the subterranean regions — SB 12.12.16

pāṭala — pāṭala — SB 8.2.9-13

pātala — thin — CC Antya 10.36

pāṭala-aśoka-bakulaiḥ — with pāṭalas, aśokas and bakulas — SB 4.6.14-15

pātāla-talam — the planet Pātāla — SB 11.3.10

pātāla-vivara — the caves of the Pātāla planetary system — SB 5.24.31

pātālam — the planets at the bottom of the universe — SB 2.1.26

pātālam — the seventh planetary system below — SB 2.5.40-41

pātālam — Pātāla — SB 5.24.7

paṭalam — mass — SB 3.14.27

rasātala — of the lowest region — SB 1.3.7

rasātala — to hell — CC Madhya 16.131

rasātalam — the planets named Rasātala — SB 2.1.26

rasātalam — the sixth planetary system below — SB 2.5.40-41

rasātalam — to the depths of the ocean — SB 3.18.1

rasātalam — Rasātala — SB 5.24.7

rasātalam — to the lower region of the universe — SB 9.7.2

rasātalam — to Pātāla, the lower part of the universe — SB 9.9.4

rasātalam — the subterranean region — SB 10.89.43-44

rasātalāt — from the bottom of the ocean — SB 3.20.8

rasātalāt — from the Plutonic region — SB 4.17.34

rasātalāt — from the lowest planetary system (Rasātala) — SB 5.18.6

sa-tāla — in perfect tune — SB 8.15.21

sa-tāla-agraiḥ — with the tops of the palm trees — SB 10.15.38

śakuntalā — your wife, Śakuntalā — SB 9.20.22

śakuntalām — the girl Śakuntalā — SB 9.20.16

śakuntalām — Śakuntalā — SB 9.20.21

śāla-tālaiḥ — with śālas and tālas — SB 4.6.14-15

śāla-tālaiḥ — palm fruits — SB 8.2.9-13

sapta-tāla — the seven palm trees — CC Madhya 9.313

sapta-tāla dekhi' — upon seeing the seven palm trees — CC

Madhya 9.313

sapta-tāla-vimocana — deliverance of the Sapta-tāla trees — CC Madhya 1.116

sapta-tāla-vṛkṣa — seven palm trees — CC Madhya 9.312

śītala — cool — CC Adi 4.247, CC Madhya 4.164, CC Madhya 12.106, CC Madhya 12.133, CC Madhya 14.97

śītala — very cool — CC Madhya 1.159, CC Antya 4.123

śītala — cold — CC Madhya 4.38, CC Madhya 15.220, CC Antya 14.100

śītala samīra — very cool breeze — CC Madhya 18.77

śītala-vāyu — cool breeze — CC Madhya 13.203

śītalāḥ — cool — SB 10.22.37

śītalam — cool and calm — CC Madhya 12.1

śrī-śakuntalā uvāca — Śrī Śakuntalā replied — SB 9.20.13

su-śītala — very, very cool — CC Adi 4.247

su-śītala — cool and pleasing — CC Madhya 2.34, CC Antya 15.76

su-śītala — very cool — CC Antya 15.21

su-śītala karite — to make it very cool — CC Madhya 15.73

sutala-ālayam — to the place known as Sutala — SB 8.23.9

sutalam — the planetary system named Sutala — SB 2.1.27

sutalam — the third planetary system below — SB 2.5.40-41

sutalam — Sutala — SB 5.24.7

sutalam — in the planet known as Sutala — SB 8.22.32, SB 8.22.33

sutalam — the planet Sutala — SB 8.23.3

sutalam — the subterranean planet of Sutala, ruled by Bali Mahārāja — SB 10.85.34

tāla — of the palm trees — SB 10.15.40

tāla — with meters — SB 10.42.36

tāla — and the palm tree — SB 10.50.21

tāla — of palm trees — SB 10.66.34

tāla — palm trees — SB 10.67.24

tāla — cymbals — SB 10.70.20

tāla — the palm trees — CC Madhya 9.315

tāla — Tālavana — CC Madhya 17.193

tāla — palm or palmyra fruit — CC Antya 18.105

tala — from His palms — SB 10.36.8

tala — of their palms — SB 10.72.38

tala — and hand cymbals — SB 10.75.10

tāla-āli — with rows of palm trees — SB 10.15.21

tāla-pāte — on a leaf of a palm tree — CC Madhya 6.250

tāla-patre — the palm leaf — CC Madhya 1.66

tāla-patre — on a palm leaf — CC Antya 1.80

tāla-patrete — on a palm leaf — CC Madhya 1.61

tāla-trayam — as long as three palm trees — SB 10.46.25

tāla-vana-asi-patraiḥ — by the swordlike leaves of palm trees — SB 5.26.15

tāla-vanam — to the Tāla forest — SB 10.15.27

tāla-vanam — the Tālavana forest — SB 10.26.10

tālāḥ — the palm trees — SB 10.15.34

tālajaṅgha-ākhyam — were known as the Tālajaṅghas — SB 9.23.28

tālajaṅghaḥ — a son named Tālajaṅgha — SB 9.23.28

tālajaṅghān — the uncivilized clan named Tālajaṅgha — SB 9.8.5-6

tālāka — grave admonition — CC Adi 17.222

talakaḥ — Talaka — SB 12.1.21-26

talaloka-pālāḥ — the leaders of the lower planets — SB 2.6.43-45

talam — at the base — SB 10.29.36

talam — the surface — SB 10.66.34

talām — the soles — SB 10.30.30

ṭalamala — unsteady — CC Adi 4.157

ṭalamala — agitation — CC Madhya 8.130-131

ṭalamala — tilting — CC Madhya 13.83, CC Madhya 19.81

ṭalamala — agitated — CC Madhya 18.68

ṭalamale — tottering — CC Madhya 2.57

tālān — the palm trees — SB 10.15.28

talātalam — the planets named Talātala — SB 2.1.26

talātalam — the fourth planetary system below — SB 2.5.40-41

talātalam — Talātala — SB 5.24.7

talātale — in the planet known as Talātala — SB 5.24.28

teṅtulī-talāte — underneath the Teṅtulī tree — CC Madhya 18.75

vasudhā-talam — all over the surface of the globe — SB 4.24.10

vasudhā-talam — the lower planetary system — SB 5.1.30

vetālāḥ — the Vetālas — SB 7.8.37-39

vetālān — the jinn — SB 2.10.37-40

vetālān — vampires — SB 10.63.10-11

vitalam — the planetary system named Vitala — SB 2.1.27

vitalam — the second planetary system below — SB 2.5.40-41

vitalam — Vitala — SB 5.24.7

Sthāyī

cira-sthāyī — long-lasting — CC Antya 10.25, CC Antya 10.26

sthāyī — prevalent — CC Madhya 13.172

sthāyī — permanently existing — CC Madhya 19.188

sthāyi — continuously existing — CC Antya 5.23

sthāyi-bhāva — continuous existence of ecstasy — CC Madhya 19.180

sthāyi-bhāva — the permanent ecstasies — CC Madhya 23.47

sthāyi-bhāva — permanent ecstasy — CC Madhya 23.48

sthāyī bhāva — permanent ecstatic moods — CC Madhya 23.46

sthāyi-bhāva-nāma — called sthāyi-bhāva — CC Madhya 23.4

sthāyi-bhāve — in this continuous existence of ecstasy — CC Madhya 19.180

Sthita

abhyavasthitaḥ — situated — SB 5.24.3

adhiṣṭhita — established — CC Adi 10.69

adhiṣṭhita — situated — CC Adi 13.81

adhiṣṭhitaḥ — situated — SB 3.1.17, SB 8.17.18

adhiṣṭhitaḥ — on which he was situated — SB 3.10.5

adhiṣṭhitam — situated — SB 3.8.18

adhiṣṭhitam — he was situated — SB 3.10.7

adhiṣṭhitam — was ruled — SB 4.9.20-21

adhyātma-saṁsthitaḥ — situated in a spiritual body — SB 9.13.11

ākāśa-sthitaḥ — situated in the sky — Bg 9.6

akhila-bhūta-hṛt-sthitaḥ — because He is antaryāmī, situated everywhere, in the core of everyone's heart — SB 10.12.25

anadhiṣṭhitam — not acquired — SB 4.8.37

anāsthitam — never achieved — SB 4.12.26

anavasthita — disturbed — SB 4.3.18

anavasthita — unsteady — SB 10.36.14, SB 10.65.13

anavasthitam — not situated on the spiritual platform — SB 11.20.19

aṇḍa-saṁsthitam — situated within the universe — CC Adi 5.77, CC Madhya 20.251

antaḥ-sthitaḥ — staying among them — SB 9.21.12

anuṣṭhitam — executed — SB 1.5.39, SB 5.1.37, SB 10.73.34, SB 10.88.31

anuṣṭhitam — performed — SB 4.19.31

anuṣṭhitam — done — CC Madhya 15.269

apratiṣṭhitaḥ — unlimited — SB 3.10.11

āśaya-sthitaḥ — situated within the heart — Bg 10.20

asmat-āsthitāḥ — possessed by us — SB 4.4.21

āsthitā — following — SB 6.19.19-20

āsthitā — using — SB 10.62.21

āsthitāḥ — situated — Bg 3.20

āsthitāḥ — remaining — SB 10.47.37

āsthitāḥ — following — SB 10.60.13

āsthitāḥ — fixed — SB 10.60.41

āsthitaḥ — being situated — Bg 5.4, SB 2.2.15, SB 3.3.19, SB 8.19.15

āsthitaḥ — situated — Bg 6.31, Bg 7.18, SB 9.9.48, SB 10.69.40, SB 10.89.64, SB 11.26.1

āsthitaḥ — situated in — Bg 8.12, SB 11.5.45

āsthitaḥ — seated — SB 1.8.8, SB 10.72.1-2, SB 10.80.18

āsthitaḥ — exercised — SB 3.23.12

āsthitaḥ — accepting — SB 3.24.34, SB 5.5.32

āsthitaḥ — accepted — SB 3.24.42

āsthitaḥ — associating — SB 3.31.32

āsthitaḥ — he underwent — SB 4.28.35-36

āsthitaḥ — remains in that position — SB 5.13.18

āsthitaḥ — who has undertaken (because of association with a prostitute) — SB 6.1.22

āsthitaḥ — being situated in — SB 6.10.12

āsthitaḥ — is situated in — SB 7.3.12

āsthitaḥ — being seated on such — SB 8.10.16-18

āsthitaḥ — lived there — SB 9.3.28

āsthitaḥ — became situated — SB 9.6.53

āsthitaḥ — he is still living there — SB 9.12.6

āsthitaḥ — becoming situated in — SB 10.18.26

āsthitaḥ — assuming — SB 10.33.36

āsthitaḥ — have assumed — SB 10.49.17

āsthitaḥ — engaged — SB 10.58.20

āsthitaḥ — carried out — SB 10.60.59

āsthitaḥ — mounted — SB 10.65.1

āsthitaḥ — He stayed — SB 10.68.16

āsthitaḥ — standing — SB 10.77.34

āsthitaḥ — executing — SB 10.87.6

āsthitam — seated on it — SB 2.9.17

āsthitam — situated — SB 4.6.35

āsthitam — present — SB 10.66.4

āsthitam — arrayed — SB 10.66.15

āsthitasya — who was situated in — SB 10.90.29

āsthitau — assumed — SB 10.45.29

avasthita — situated — SB 3.33.26, SB 12.13.1

avasthitāḥ — situated — Bg 1.11, Bg 1.32-35, Bg 11.32

avasthitāḥ — are situated — Bg 2.6

avasthitāḥ — standing — SB 4.17.35

avasthitaḥ — situated — Bg 9.4, Bg 13.33, SB 2.9.25, SB 3.7.6, SB 3.29.21, SB 4.17.18, SB 4.22.49, SB 5.16.7, SB 10.50.54, SB 11.7.51, SB 11.18.32

avasthitaḥ — being situated — SB 3.8.16, SB 4.9.4

avasthitaḥ — standing — SB 4.20.21, SB 10.70.14

avasthitaḥ — staying (a householder generally stays home with his wife and children) — SB 7.14.2

avasthitaḥ — was standing — SB 10.36.8

avasthitaḥ — remaining — SB 10.59.43

avasthitaḥ — so situated — SB 11.27.48

avasthitaiḥ — who were residing — SB 9.3.35

avasthitam — situated — Bg 15.11, SB 2.6.40-41, SB 3.13.21, SB 3.24.46, SB 3.29.25, SB 4.8.50, SB 4.12.11, SB 4.24.70, SB 7.8.3-4, SB 10.11.47, SB 11.5.10, Bs 5.3

avasthitam — existing — SB 1.8.18

avasthitam — standing — SB 3.19.24, SB 3.21.11, SB 10.43.2, SB 10.51.11

avasthitam — remaining — SB 4.2.17

avasthitam — being situated — SB 7.9.3

avasthitam — situated there — SB 8.17.19, SB 8.23.10

avasthitam — individually staying — SB 10.12.33

avasthitam — seated — SB 11.13.36

avasthitān — arrayed on the battlefield — Bg 1.21-22

avasthitān — situated — Bg 1.27, SB 10.14.42

avasthitānām — situated in — SB 3.1.45

bahiḥ-sthitam — externally situated — SB 4.9.2

dhiṣṭhitā — being situated — SB 4.8.79

dhiṣṭhitāḥ — established and maintained — SB 11.25.31

dhiṣṭhitam — situated — SB 1.9.42, CC Adi 2.21

dhiṣṭhitam — being established — SB 8.17.24

dhiṣṭhitam — placed — SB 12.9.31-32

duḥsthitā matiḥ — oscillating mind — SB 1.5.14

duravasthitam — never remaining in one place — SB 10.76.22

ekānta-saṁsthitām — fixed in one subject matter, devotional service — SB 7.8.2

hṛdi sthitaḥ — residing in the heart — SB 3.5.4

jñāna-avasthita — situated in transcendence — Bg 4.23

khe avasthitaḥ yaḥ — this person Brahmā, who was situated in the higher planetary system in the sky — SB 10.13.15

nija-rūpam āsthitā — remained in her original demoniac form — SB 10.6.13

niṣṭhitānām — of the well situated — SB 2.7.37

pariniṣṭhitaḥ — fully realized — SB 2.1.9

pariniṣṭhitaḥ — is fixed — SB 11.25.7

pariniṣṭhitaḥ — situated — CC Madhya 24.47, CC Madhya 25.157

pariniṣṭhitām — fixed — SB 4.29.46

pariniṣṭhitām — attached — CC Madhya 11.118

prasthitaḥ — departed — SB 10.71.20

pratiṣṭhitā — fixed — Bg 2.57, Bg 2.58, Bg 2.61, Bg 2.68

pratiṣṭhita — situated — CC Madhya 21.121

pratiṣṭhitāḥ — established soundly — SB 3.20.51

pratiṣṭhitam — situated — Bg 3.15

pratiṣṭhitam — standing — SB 4.17.21

pratyupasthitaḥ — exactly appeared — SB 1.9.29

pratyupasthitaḥ — being present there — SB 4.28.11

pratyupasthitaḥ — came forward — SB 10.77.25

puraḥ-sthitam — standing before him — SB 8.11.3

puraḥ-sthitam — situated in front of him — SB 10.13.59

puraḥ sthitam — as it is just before us all — SB 10.12.19

puruṣa-adhiṣṭhitāt — because of the puruṣa incarnation of the Lord — SB 2.5.22

samāsthitaḥ — having mounted — SB 10.39.27

samavasthitaḥ — stood firmly — SB 3.19.11

samavasthitaḥ — situated (in front) — SB 6.11.14

samavasthitam — equally situated — Bg 13.29

samavasthitam — standing before Him — SB 10.34.10

saṁsthitaḥ — died — SB 9.9.1

saṁsthitam — situated — SB 3.10.12

saṁsthitam — fixed upon — SB 3.28.20

saṁsthitam — to establish (without deviation) — SB 8.1.16

saṁsthitām — dead — CC Antya 11.1

saṁsthitau — which was situated — SB 11.24.10

samupasthitaḥ — has come — SB 6.18.38

samupasthitam — present — Bg 1.28

samupasthitam — arrived — Bg 2.2

samupasthitam — present before — SB 2.9.19

sarva-bhūta-sthitam — situated in everyone's heart — Bg 6.31

sarva-saṁsthitau — who are the basis of all things — CC Adi 4.63

śici sthitam — situated in the butter pot hanging on the swing — SB 10.9.8

sthāne sthitāḥ — situated in their own positions — CC Madhya 8.67

sthitā — situated — SB 1.13.58, SB 8.17.6

sthitā — staying — SB 8.8.25

sthitā — are present — SB 12.2.36

sthita — there remaining — SB 11.1.10

sthita — situated — CC Adi 10.39

sthita — situated at — CC Antya 20.32

sthita-dhīḥ — one fixed in Kṛṣṇa consciousness — Bg 2.54

sthita-dhīḥ — whose mind is steady — Bg 2.56

sthita-prajñaḥ — transcendentally situated — Bg 2.55

sthita-prajñasya — of one who is situated in fixed Kṛṣṇa consciousness — Bg 2.54

sthitāḥ — are situated — Bg 5.19

sthitāḥ — situated — SB 5.17.22-23

sthitāḥ — remaining — SB 10.14.3

sthitāḥ — sitting — SB 10.43.20

sthitāḥ — situated within — MM mantra 16

sthitaḥ — situated — Bg 5.20, Bg 6.13-14, Bg 6.20-23, Bg 18.73, SB 3.27.12, SB 3.28.43, SB 4.20.8, SB 7.2.41, SB 7.2.43, SB 7.3.33, SB 9.3.30, SB 10.51.62, SB 10.58.10, SB 11.17.14, SB 11.28.30, SB 12.3.47, CC Adi 2.20, CC Madhya 20.163, CC Madhya 20.376, CC Madhya 22.42, CC Madhya 24.219

sthitaḥ — being situated — Bg 6.10, Bg 6.20-23, SB 4.4.19, SB 4.16.13, SB 9.6.15-16, SB 11.13.28, SB 11.13.29, CC Madhya 1.5

sthitaḥ — am situated — Bg 10.42

sthitaḥ — fixed — SB 1.5.15

sthitaḥ — placed — SB 1.7.23

sthitaḥ — thus situated — SB 2.9.30

sthitaḥ — remained — SB 4.1.17

sthitaḥ — existing — SB 5.25.13

sthitaḥ — keeping (Yourself) — SB 7.9.32

sthitaḥ — thus being situated — SB 7.13.44

sthitaḥ — you are situated — SB 8.12.38

sthitaḥ — present in front of them — SB 10.12.12

sthitaḥ — established — SB 10.14.57

sthitaḥ — standing — SB 10.15.31, CC Adi 1.17, CC Antya 1.7

sthitaḥ — he was present — SB 12.9.34

sthitam — situated — Bg 5.19, Bg 13.17, SB 2.2.20, SB 3.2.31, SB 3.9.32, SB 4.13.31, SB 5.17.21, SB 9.9.46, SB 10.39.44-45

sthitam — situated in the body — Bg 15.10

sthitam — being fixed — SB 1.2.19

sthitam — standing — SB 3.28.19

sthitam — sitting — SB 3.28.37, SB 10.59.15

sthitam — having been placed — SB 4.4.25

sthitam — although situated — SB 7.2.40

sthitam — situated on — SB 7.4.14

sthitam — remaining — SB 10.61.2

sthitam — seated — MM mantra 34

sthitān — standing — Bg 1.26

sthitān — situated — SB 7.10.9

sthitān — staying — SB 8.7.4

sthitasya — of the situation — SB 1.8.31

sthitasya — situated — SB 3.27.24, CC Antya 3.197

sthitasya — being situated — CC Adi 7.98, CC Madhya

20.110, CC Madhya 24.37

sthitāt — being situated — SB 7.8.9

sthitau — situated — Bg 1.14, SB 4.12.20

sthitau — for the purpose of maintaining — SB 3.19.30

sthitau — for the maintenance — SB 4.8.7

sthitau — for maintaining (the universe) — SB 4.9.15

sthitau — during the maintenance of this material world — SB 10.2.34

sthitau — in maintenance — SB 11.4.5

sthitavati — while staying there — SB 1.9.35

sthitāya — who was situated — SB 12.13.10

sthitaye — for its maintenance — SB 5.25.13

sthitayoḥ — of the two who are situated — SB 11.11.5

su-anuṣṭhitaḥ — perfectly performed — SB 9.5.10

su-anuṣṭhitaḥ — properly executed — CC Antya 5.10

su-anuṣṭhitāt — perfectly done — Bg 3.35, Bg 18.47

su-niṣṭhitaḥ — very fixed — SB 10.51.52

sv-anuṣṭhitaḥ — excellently performed — SB 11.10.22

svanuṣṭhitaḥ — executed in terms of one's own position — SB 1.2.8

svanuṣṭhitasya — of one's own prescribed duties — SB 1.2.13

svarūpa-avasthitasya — staying in the same form even to the time of dissolution — SB 3.11.2

tri-loka-sthitaye — to maintain the three worlds, the upper, middle and lower planetary systems — SB 10.3.20

upasthitā — appeared — SB 10.1.18

upasthita — present — CC Madhya 22.143

upasthitaḥ — arrived — SB 1.14.8

upasthitaḥ — being present — SB 1.19.12

upasthitaḥ — now present before me — SB 4.17.30

upasthitaḥ — that which is presently obtained — SB 10.1.49-50

upasthitaḥ — is present here — SB 10.7.32

upasthitaḥ — sitting near them — SB 10.86.43

upasthitam — appearance — SB 1.13.13

upasthitam — situated before him — SB 7.3.24

upasthitam — the present situation — SB 8.7.37

upasthitam — arrived by chance — SB 9.21.3-5

upasthitasya — situated nearby — SB 8.24.36

upasthitau — appeared — SB 10.50.11

vakṣaḥ-sthitā — situated on the chest — CC Madhya 9.111

viṣṭhitam — situated — Bg 13.18

vṛṣa-sthitam — seated upon his bull — SB 9.18.9

vyavasthitaḥ — well situated — SB 2.2.19

vyavasthitaḥ — standing — SB 10.37.4

vyavasthitaḥ — standing firm — SB 10.62.31

vyavasthitam — standing in position — SB 3.19.7

vyavasthitam — Kṛṣṇa was sitting — SB 10.9.8

vyavasthitam — situated — MM mantra 48

vyavasthitān — situated — Bg 1.20

vyavasthitānām — particularly situated — SB 2.4.13

vyavasthitau — put under regulations — Bg 3.34

vyavasthitau — in determining — Bg 16.24

yat-adhiṣṭhitaḥ — upon which He is sitting — SB 12.11.13

yogam āsthitaḥ — performed bhakti-yoga — SB 6.2.40

Vasu

akrūra-vasudeva-āhuka-ādayaḥ — Akrūra, Vasudeva, Āhuka (Ugrasena) and others — SB 10.82.3-6

āmaḥ śaṅkuḥ vasuḥ — Āma, Śaṅku and Vasu — SB 10.61.13

aṅguṣṭha-parvasu — to the joints of the thumbs — SB 6.8.7

avaśuṣyat — drying up — SB 10.54.34

devakī-vasudevābhyām — by Devakī and Vasudeva — SB 10.4.28

dhanvasu — the bows — SB 11.30.20

grāvasu — in the stones of gold ore — SB 7.7.21

indraḥ viśvāvasuḥ śrotāḥ — Indra, Viśvāvasu and Śrotā — SB 12.11.37

mahā-parvasu — on auspicious occasions — SB 11.27.51

mātṛ-svasuḥ — of his mother's sister — SB 6.18.56

navasu — in the nine — SB 5.17.14

parāvasū — named Parāvasu — SB 8.11.41

parvasu — in the celebrations — SB 11.11.34-41

pitṛ-svasuḥ — of His father's sister — SB 10.58.56

prahrāda-nārada-vasu-pramukhaiḥ — headed by Prahlāda, Nārada and Uparicara Vasu — SB 10.39.53-55

punarvasu — the star named Punarvasu — SB 5.23.6

punarvasuḥ — a son named Punarvasu — SB 9.24.20

rakṣaḥ-svasuḥ — of Śūrpaṇakhā, the sister of the Rākṣasa (Rāvaṇa) — SB 9.10.9

rāmānanda vasu — Rāmānanda Vasu — CC Adi 11.48

sarvāsu — everywhere — SB 8.21.8

ṣaṭ-vasu — six kinds of enjoyable material opulence — SB 9.23.26

śrī-vāsudeva-priyaḥ — very dear to Śrī Vāsudeva Datta Ṭhākura — CC Antya 6.263

śrī-vasudevaḥ uvāca — the great personality Vasudeva said — SB 10.1.37

śrī-vasudevaḥ uvāca — Śrī Vasudeva said — SB 10.1.54, SB 10.82.20, SB 10.84.29, SB 10.84.61, SB 11.2.4

śrī-vasudevaḥ uvāca — Śrī Vasudeva prayed — SB 10.3.13

śrī-vasudevaḥ uvāca — Śrī Vasudeva replied — SB 10.5.31

svasuḥ — the sister — SB 1.10.7

svasuḥ — of his own sister Devakī — SB 10.1.30

svasuḥ — of his sister (Devakī) — SB 10.1.55

svasuḥ — of my sister — SB 10.2.21, SB 10.4.17

svasuḥ — of his sister — SB 10.4.8, SB 10.54.18, SB 10.61.23

svasuḥ — sister — SB 10.38.42

svasuḥ — of the sister — SB 10.58.31

svasuḥ — his sister — SB 10.61.25

svasuḥ — of the sister (Kuntī) — SB 10.71.40

śvaśurāḥ — fathers-in-law — Bg 1.32-35

śvaśurān — fathers-in-law — Bg 1.26

śvaśurasya — of the father-in-law (Dakṣa) — SB 4.2.3

śvaśurasya — of the father-in-law — SB 4.3.1

śvaśurasya — of your father-in-law — SB 4.3.8

tāmraḥ antarikṣaḥ śravaṇaḥ vibhāvasuḥ — Tāmra, Antarikṣa, Śravaṇa and Vibhāvasu — SB 10.59.12

turvasuḥ — Turvasu, another son — SB 9.18.41

turvasum — Turvasu — SB 9.18.33

turvasum — his son known as Turvasu — SB 9.19.22

udāvasuḥ — a son named Udāvasu — SB 9.13.14

vāṇīnātha vasu — Vāṇīnātha Vasu — CC Adi 10.81

vasu — riches — SB 4.14.39-40, SB 4.16.6, SB 9.20.24-26

vasu — produce — SB 4.17.22

vasu — revenue — SB 4.22.56

vasu — unto Vasu — SB 5.20.14

vasu — protection of wealth — SB 8.9.29

vasu — all the riches — SB 9.4.6

vasu — Vasu — SB 9.24.51

vasu — the wealth — SB 10.20.5

vasu — of wealth — MM mantra 5*

vasu-dhe — my dear earthly planet — SB 4.17.22

vāsu-ghoṣa — Vāsudeva Ghoṣa — CC Madhya 11.88

vāsu kahe — Vāsudeva Datta said — CC Madhya 11.139

vasu-kāmaḥ — one who wants wealth — SB 2.3.2-7

vasu-pāla — of earthly kings — SB 9.11.21

vasu rāmānanda — Rāmānanda Vasu — CC Madhya 14.252

vasu-uttamaḥ — the best among the Vasus (Bhīṣmadeva) — SB 1.9.9

vasubhiḥ — by the eight Vasus — SB 6.7.2-8

vasubhiḥ — by the Vasus — SB 6.10.17-18

vasubhṛdyānaḥ — Vasubhṛdyāna — SB 4.1.41

vasudāna — Vasudāna — SB 5.20.14

vāsudeva — in respect to Vāsudeva — SB 1.2.16

vāsudeva — the Personality of Godhead — SB 1.2.28-29, SB 1.2.28-29, SB 1.2.28-29, SB 1.2.28-29, SB 1.2.28-29, SB 1.2.28-29, SB 1.2.28-29, SB 1.2.28-29, SB 3.12.5

vāsudeva — of Lord Kṛṣṇa — SB 1.18.9, SB 4.17.8

vāsudeva — Lord Kṛṣṇa — SB 2.3.16, SB 3.1.25

vāsudeva — the Supreme Personality of Godhead — SB 3.7.12

vāsudeva — Lord Vāsudeva — SB 3.8.4, CC Adi 5.24, CC Madhya 20.216, CC Madhya 20.253

vāsudeva — with Vāsudeva — SB 3.22.36

vāsudeva — in the Supreme Personality of Godhead — SB 3.33.29

vāsudeva — to Lord Kṛṣṇa, the all-pervading Supreme Personality of Godhead — SB 6.1.15

vāsudeva — Lord Vāsudeva, Śrī Kṛṣṇa — SB 6.9.33

vāsudeva — unto Lord Vāsudeva — SB 7.14.2

vāsudeva — of the Supreme Personality of Godhead, Kṛṣṇa — SB 8.10.1

vāsudeva — Kṛṣṇa — SB 9.9.49

vāsudeva — by Lord Kṛṣṇa — SB 10.24.38, SB 10.33.38

vāsudeva — O son of Vasudeva — SB 10.37.10-11

vāsudeva — of Lord Vāsudeva — SB 10.55.1, SB 12.2.21

vāsudeva — by the Supreme Personality of Godhead, Vāsudeva — SB 12.2.38

vāsudeva — Vāsudeva — CC Adi 1.78, CC Adi 10.115, CC Adi 11.14-15, CC Adi 11.19, CC Madhya 1.102, CC Madhya 1.115, CC Madhya 1.255-256, CC Madhya 3.153-155, CC Madhya 11.137, CC Madhya 11.142, CC Madhya 13.40, CC Madhya 16.16-17, CC Madhya 20.186, CC Madhya 20.224, CC Antya 4.189, Antya 7.52, CC Antya 10.140-141, CC Antya 12.98, CC Antya 7.50-52

vāsudeva — the expansion named Vāsudeva — CC Adi 5.41

vāsudeva — all glories to Vāsudeva — CC Adi 13.3

vāsudeva — the Lord's devotee named Vāsudeva — CC Antya 3.74

vāsudeva — Vāsudeva Datta — CC Antya 4.108-110

vāsudeva — O supreme proprietor — MM mantra 28-29

vasudeva — Vasudeva — SB 4.3.23, SB 10.39.8

vasudeva — of Vasudeva — SB 10.41.24

vasudeva — O Vasudeva — SB 10.84.41, SB 11.2.32

vasudeva — the father of Kṛṣṇa — CC Adi 13.59

vāsudeva-ādi — Vāsudeva and others — CC Madhya 20.210

vāsudeva-ādi — beginning with Lord Vāsudeva — CC Madhya 20.226

vasudeva-ādyāḥ — headed by Vasudeva — SB 10.1.62-63

vāsudeva-ādyāḥ — Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha — CC Madhya 20.242

vāsudeva-ākhyam — by the name vāsudeva — SB 3.26.21

vāsudeva-ākhye — known as Bhagavān Vāsudeva — SB 5.16.3

vāsudeva-amṛta-prada — the giver of nectar to Vāsudeva — CC Madhya 7.150

vāsudeva-aṁśaḥ — an expansion of Vāsudeva — SB 6.6.8

vāsudeva-aṁśaḥ — incarnation of Lord Vāsudeva — SB 9.17.4

vāsudeva-aṁśam — an incarnation of Vāsudeva, the Supreme Personality of Godhead — SB 9.15.14

vāsudeva-aṁśam — a plenary expansion of the Supreme Lord, Vāsudeva — SB 11.2.16

vāsudeva-aṅghri — the lotus feet of the Lord — SB 1.15.29

vāsudeva-anucintayā — with meditation upon Lord Vāsudeva — SB 12.5.9

vasudeva-anuja — of the younger brothers of Vasudeva — SB 9.24.25

vāsudeva-anumoditaḥ — confirmed by Lord Śrī Kṛṣṇa — SB 1.9.49

vasudeva-ātmajau — the two sons of Vasudeva — SB 10.44.32

vāsudeva datta — Vāsudeva Datta — CC Adi 10.41, CC Madhya 10.81, CC Madhya 11.87

vāsudeva-datta — Vāsudeva Datta — CC Madhya 14.98, CC Antya 10.9-11

vāsudeva dattera — of Vāsudeva Datta — CC Adi 12.57

vāsudeva-dattera — of Vāsudeva Datta — CC Madhya 15.93, CC Antya 6.161, CC Antya 10.121

vasudeva-devakīra — of Vasudeva and Devakī — CC Madhya 19.196

vāsudeva-dhiyā — thinking of Lord Vāsudeva — SB 10.46.14

vāsudeva-eka-nilayaḥ — one for whom the Supreme Lord, Vāsudeva, is the only shelter — SB 11.2.50

vasudeva-gehe — in the home of Vasudeva — SB 3.2.16

vāsudeva ghoṣa — Vāsudeva Ghoṣa — CC Adi 10.118

vāsudeva-ghoṣa — Vāsudeva Ghoṣa — CC Madhya 13.43

vasudeva-gṛhe — in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared) — SB 10.1.23

vasudeva-gṛhe — in the home of Vasudeva — SB 10.48.24, SB 12.12.27

vāsudeva-gṛhe — to the house of Vāsudeva Datta — CC Madhya 16.206

vasudeva-jighāṁsayā — with the desire to kill Vasudeva — SB 10.36.18

vāsudeva-kalā anantaḥ — the plenary expansion of Lord Kṛṣṇa known as Anantadeva or Saṅkarṣaṇa Ananta, the all-pervasive incarnation of the Supreme Lord — SB 10.1.24

vāsudeva-kathā — topics on the subject of the Personality of Godhead, Vāsudeva — SB 3.13.1

vāsudeva-kathā-praśnaḥ — questions about the pastimes and characteristics of Vāsudeva, Kṛṣṇa — SB 10.1.16

vāsudeva-kathāyām — in hearing about the topics of Vāsudeva, Kṛṣṇa — SB 10.1.15

vāsudeva-nāma — of the name Vāsudeva — CC Madhya 7.136

vasudeva-nandana — of the darling son of Vasudeva — SB 10.90.22

vasudeva-nārada-saṁvādam — within the conversation between Vasudeva and Nārada — SB 5.4.11-12

vāsudeva nistāra — delivering Vāsudeva — CC Madhya 25.248

vasudeva-parāk-mukhāḥ — those who have turned away from Lord Vāsudeva — SB 11.5.18

vāsudeva-parāyaṇaḥ — one who is a devotee of Lord Kṛṣṇa — SB 4.24.74

vāsudeva-parāyaṇaḥ — simply being a devotee of Lord Vāsudeva — SB 8.16.49

vasudeva-patnyaḥ — the wives of Vasudeva — SB 11.31.20

vasudeva-pracoditaḥ — being inspired by Vasudeva — SB 10.8.1

vasudeva-purogamān — led by Vasudeva — SB 10.36.33

vasudeva-putrayoḥ — for the sons of Vasudeva — SB 10.50.25-28

vasudeva-śabditam — named vasudeva — CC Adi 4.66

vāsudeva-śaraṇāḥ — those who are souls surrendered unto Lord Vāsudeva — SB 2.7.19

vasudeva-sutam — the son of Vasudeva — SB 10.51.39-40

vasudeva-sutau — at the two sons of Vasudeva — SB 10.41.7

vasudeva-sutāya — the son of Vasudeva — SB 10.16.45

vāsudeva-uddhāra — giving liberation to Vāsudeva — CC Madhya 7.150

vasudeva-ugrasena-ādyaiḥ — headed by Vasudeva and Ugrasena — SB 10.82.22

vasudeva-ugrasenābhyām — by Vasudeva and Ugrasena — SB 10.84.67-68

vasudeva-ugrasenayoḥ — of Vasudeva and Ugrasena — SB 11.31.15

vāsudeva-ukta-kāriṇaḥ — who are always ready to execute the orders of Lord Vāsudeva (being personal associates of Lord Viṣṇu who have obtained the liberation of sālokya) — SB 6.1.37

vasudeva-vacaḥ — the words spoken by Vasudeva when Nanda Mahārāja was in Mathurā — SB 10.7.33

vāsudeva-vimocana — and liberating the leper brāhmaṇa of the name Vāsudeva — CC Madhya 7.151

vāsudevaḥ — the Personality of Godhead, Kṛṣṇa — Bg 7.19

vāsudevaḥ — Kṛṣṇa in Dvārakā — Bg 10.37

vāsudevaḥ — Kṛṣṇa — Bg 11.50, SB 4.8.40

vāsudevaḥ — Lord Kṛṣṇa — SB 2.2.32

vāsudevaḥ — Vāsudeva — SB 4.3.23, SB 6.18.33-34, SB 10.51.1-6, SB 10.66.2, CC Adi 4.66

vāsudevaḥ — the shelter of everything, manifested and non-manifest — SB 5.11.13-14

vāsudevaḥ — the shelter of everything — SB 5.11.13-14

vāsudevaḥ — the all-pervading Lord — SB 5.19.6

vāsudevaḥ — therefore He may be given the name Vāsudeva — SB 10.8.14, SB 10.26.17

vāsudevaḥ — the Supreme Lord, Vāsudeva — SB 10.66.1

vāsudevaḥ — Lord Vāsudeva — SB 10.66.5

vāsudevaḥ — Lord Vāsudeva (Kṛṣṇa) — SB 10.89.30-31

vāsudevaḥ — the Supreme Personality of Godhead — SB 11.16.29

vasudevaḥ — Vasudeva (the father of Kṛṣṇa) — SB 1.11.16-17, SB 9.24.46

vasudevaḥ — Śrī Vasudeva, the father of Kṛṣṇa — SB 9.24.21-23

vasudevaḥ — Śrīla Vasudeva — SB 9.24.52

vasudevaḥ — Śrīla Vasudeva, the father of Kṛṣṇa — SB 9.24.53-55

vasudevaḥ — who appeared as Vasudeva — SB 10.1.29

vasudevaḥ — Vasudeva — SB 10.1.36, SB 10.1.55, SB 10.3.52, SB 10.5.20, SB 10.44.33, SB 10.44.51, SB 10.55.38, SB

10.82.33, SB 10.84.28, SB 10.84.30, SB 10.84.42, SB 10.84.60, SB 10.85.1, SB 10.85.26, SB 11.31.18, CC Madhya 19.197

vasudevaḥ — Vasudeva, the father of Kṛṣṇa — SB 10.3.9-10

vasudevaḥ — Vasudeva, the father of Lord Kṛṣṇa — SB 11.2.3

vasudevaḥ — King Vasudeva — SB 11.5.51

vasudevaḥ — named Vasudeva — SB 12.1.18

vasudevaḥ ca — Vasudeva also — SB 10.4.25

vāsudevaḥ iti — by the name Vāsudeva — SB 10.51.39-40

vāsudevaḥ saṅkarṣaṇaḥ pradyumnaḥ — Vāsudeva, Saṅkarṣaṇa and Pradyumna — SB 12.11.21

vāsudevam — unto Kṛṣṇa, the son of Vasudeva — SB 4.22.39

vāsudevam — unto Kṛṣṇa — SB 4.24.28

vāsudevam — Kṛṣṇa — SB 5.4.5, SB 10.44.21

vāsudevam — Lord Kṛṣṇa, the son of Vasudeva — SB 5.12.11

vāsudevam — Vāsudeva, Kṛṣṇa, who is all-pervading and is the son of Vasudeva — SB 8.16.20

vāsudevam — Lord Vāsudeva — SB 9.18.50

vāsudevam — Lord Kṛṣṇa — SB 10.74.45

vāsudevam — unto the brāhmaṇa Vāsudeva — CC Madhya 7.1

vasudevam — Vasudeva — SB 9.24.28-31

vasudevam — unto Vasudeva — SB 9.24.28-31

vasudevam — Vasudeva, Lord Kṛṣṇa's father — SB 10.77.25

vasudevam ca — and her husband, Vasudeva — SB 10.1.65-66

vasudevam ca — and Vasudeva — SB 10.4.14

vasudevam ca — and his brother-in-law Vasudeva — SB 10.4.24

vāsudevasya — of Kṛṣṇa — Bg 18.74

vāsudevasya — of the Personality of Godhead, Śrī Kṛṣṇa — SB 1.5.9

vāsudevasya — of Lord Śrī Kṛṣṇa — SB 1.5.31

vāsudevasya — of Vāsudeva, Śrī Kṛṣṇa — SB 1.7.32

vāsudevasya — of the Supreme Personality of Godhead — SB 4.8.7, SB 10.10.20-22

vāsudevasya — Lord Vāsudeva — SB 5.1.27

vāsudevasya — of Lord Vāsudeva — SB 5.18.1, SB 12.12.58

vāsudevasya — Lord Vāsudeva (the son of Vasudeva), Kṛṣṇa — SB 5.23.4

vasudevasya — by Vasudeva — SB 1.1.12

vasudevasya — of Vasudeva — SB 1.8.33, SB 10.8.14, SB 10.26.17, SB 10.43.23

vasudevasya — of the wife of Vasudeva — SB 3.2.25

vasudevasya — of Vasudeva, Kṛṣṇa's father — SB 10.2.7

vasudevasya — of Vasudeva (with Nārada) — SB 12.12.42-43

vāsudevāt — from Vāsudeva — SB 2.5.14

vāsudevāya — unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the primeval Lord — SB 1.1.1

vāsudevāya — unto the Lord, the son of Vasudeva — SB 1.5.37

vāsudevāya — unto the son of Vasudeva — SB 1.8.21

vāsudevāya — unto Lord Kṛṣṇa, the son of Vasudeva — SB 2.1.invo, Invocation

vāsudevāya — unto Vāsudeva or His incarnations — SB 2.4.24

vāsudevāya — unto Lord Kṛṣṇa — SB 2.5.12

vāsudevāya — unto the Supreme Lord, Vāsudeva — SB 4.8.54

vāsudevāya — unto Lord Vāsudeva — SB 4.24.34

vāsudevāya — the all-pervading Supreme Personality of Godhead — SB 4.30.24

vāsudevāya — living everywhere — SB 4.30.42

vāsudevāya — Kṛṣṇa, the son of Vasudeva — SB 6.16.18-19

vāsudevāya — the Lord who lives everywhere — SB 8.16.29

vāsudevāya — Lord Vāsudeva — SB 9.19.29, SB 12.13.20, CC Madhya 20.338

vāsudevāya — unto Vāsudeva, the origin of Saṅkarṣaṇa, Pradyumna and Aniruddha — SB 10.10.33

vāsudevāya — unto the original Personality of Godhead, Vāsudeva — SB 10.10.36

vāsudevāya — to Him who dwells everywhere — SB 10.27.10

vāsudevāya — Lord Śrī Vāsudeva — SB 10.40.21

vāsudevāya — the son of Vasudeva — SB 10.40.30, SB 10.64.29, SB 10.73.16

vāsudevāya — to Lord Kṛṣṇa — SB 10.58.23

vāsudevāya — Lord Vāsudeva, the shelter of all created beings — SB 10.59.27

vāsudevāya — Vāsudeva — SB 11.5.29-30

vasudevāya — to Vasudeva — SB 10.47.69

vāsudeve — unto Kṛṣṇa — SB 1.2.7, SB 3.32.23, SB 5.7.6

vāsudeve — Śrī Kṛṣṇa — SB 1.2.22

vāsudeve — unto the Personality of Godhead — SB 1.3.39

vāsudeve — unto Lord Vāsudeva (Kṛṣṇa) — SB 1.15.50

vāsudeve — unto Lord Vāsudeva, Kṛṣṇa — SB 2.2.33

vāsudeve — unto Lord Kṛṣṇa — SB 2.4.3-4, SB 4.28.39

vāsudeve — to Vāsudeva — SB 3.24.45

vāsudeve — Vāsudeva — SB 4.29.36-37, CC Madhya 15.158

vasudhā-ādi — with planets, etc — CC Adi 2.14

vasudhā-ādi — with planets and other manifestations — CC Madhya 20.160, Bs 5.40

vasudhā iva — like the earth — SB 1.12.22

vasudhā-talam — all over the surface of the globe — SB 4.24.10

vasudhā-talam — the lower planetary system — SB 5.1.30

vasuḥ — Vasu — SB 6.6.4, SB 9.15.4

vasuḥ — by the name Vasu — SB 9.2.17

vasuḥ — a son named Vasu — SB 9.22.6

vasuḥ nabhasvān — Vasu and Nabhasvān — SB 10.59.12

vasuk — let Him sit — CC Adi 3.31

vasukāla-vat — like the quality of being the earth and, beyond that, the subtle element of the earth (smell) — SB 7.9.31

vāsuki — by Vāsuki — SB 5.24.31

vāsukiḥ — Vāsuki — Bg 10.28, SB 11.16.18

vāsukiḥ rathakṛt — Vāsuki and Rathakṛt — SB 12.11.33

vāsukim — the snake Vāsuki — SB 8.6.22-23, SB 8.7.1

vasum — Vasu — SB 4.13.12

vasumān — Vasumān — SB 8.13.2-3, SB 9.15.2-3

vasumān draviḍaḥ kratuḥ — Vasumān, Draviḍa and Kratu

— SB 10.61.10-12

vasumat-ādayaḥ — many, headed by Vasumān — SB 9.15.12-13

vasumitraḥ — Vasumitra — SB 12.1.15-17

vasūn — the eight Vasus — Bg 11.6

vasūn — the Vasu demigods — SB 2.3.2-7

vasūn iva — exactly like the chief Vasus in the heavenly planets — SB 9.24.53-55

vasūnām — of the Vasus — Bg 10.23, SB 3.4.11

vasūnām — of the eight Vasus (a type of demigod) — SB 10.8.48

vasūnām — among the Vasus — SB 11.16.13

vasundhara — Vasundhara — SB 5.20.11

vasundhare — O reservoir of all riches — SB 1.16.24

vasūni — produce — SB 2.7.9

vasūni — wealth — SB 3.30.3

vibhāvasu-vat — just like fire — SB 4.9.7

vibhāvasuḥ — Vibhāvasu — SB 6.6.10-11, SB 6.6.29-31

vibhāvasuḥ — fire — SB 7.3.23

vibhāvasuḥ — the fire-god — SB 8.10.32-34, SB 8.18.22

vibhāvasuḥ — a fire — SB 9.14.46

vibhāvasuḥ — the god of fire — SB 10.51.28

vibhāvasuḥ — the sun — SB 11.16.34

vibhāvasum — the fire-god — SB 2.3.2-7

vibhāvasum — fire — SB 11.26.31

viśvāvasu — named Viśvāvasu — SB 8.11.41

viśvāvasu-puraḥ-gamāḥ — headed by Viśvāvasu — SB 3.20.39

viśvāvasuḥ — Viśvāvasu — SB 3.22.17, SB 11.16.33

viśvāvasuḥ — the chief singer of the Gandharvas — SB 7.4.14

viśvāvasum — of the name Viśvāvasu — SB 4.18.17

yamasvasuḥ tām — river Yamunā — SB 3.4.27

Vayu

anu-vāyunā — by the wind that follows — SB 11.15.21

anvayuñjata — accepted them — SB 10.7.16

cakṣuṣā vayunena — with the eye of transcendental knowledge — SB 10.13.38

indra-vāyu-ādīn — all the demigods, headed by Lord Indra and Vāyu — SB 8.5.19-20

mat-vayunam — knowledge of Me (the Personality of Godhead) — SB 3.4.31

mukha-nirvāsitaḥ vāyuḥ — the air emanating from the

mouths — SB 5.16.23

pitta-vāyu-vyādhi — of blood pressure due to bile and air — CC Antya 12.106

sa-vāyu — with the blowing wind — SB 10.8.37-39

śītala-vāyu — cool breeze — CC Madhya 13.203

śiva-vāyu — favorable winds — SB 3.15.38

vāyu — air — SB 2.2.28, SB 4.8.75

vāyu — the air — SB 3.8.31, SB 4.23.5, CC Antya 15.47

vāyu — composed of air — SB 6.9.21

vāyu — wind — SB 7.5.43-44, SB 7.12.20, SB 11.16.23

vāyu — the demigod controlling air — SB 8.10.26

vāyu — the demigod known as Vāyu — SB 8.11.42

vāyu — like the wind — SB 10.39.38

vāyu — by the wind — SB 10.60.24

vāyu — by air — SB 11.21.12, SB 11.27.23

vāyu — of air — SB 11.28.26

vāyu — the wind — SB 12.9.8-9, CC Antya 18.20

vāyu-agnibhyām — by air and fire — SB 3.28.10

vāyu-agniḥ — air and fire — SB 10.47.29

vāyu-arka-saṁyoga-vipākena — because of a chemical reaction with the air and sunshine — SB 5.16.20-21

vāyu-ātmakam — represented by the demigod Vāyu — SB 5.20.27

vāyu-bhojanāḥ — merely breathing, or eating air — SB 6.5.27-28

vāyu-bhojanāḥ — eating only air — SB 7.4.22-23

vāyu-bhūtaḥ — becoming just like the wind — SB 11.15.23

vāyu-gati — the speed of the wind — CC Antya 14.91

vāyu-vaśāḥ — controlled by the air — SB 5.23.3

vāyu-vat — like the wind — SB 11.7.40

vāyu-vege — at the speed of the wind — CC Antya 14.87

vāyu-vegena — driving at the speed of the wind — SB 9.9.11

vāyu-vyādhi — disease caused by disturbance of the air in the body — CC Adi 17.7

vāyubhiḥ — by the air — SB 2.10.31

vāyubhiḥ — by the winds — SB 10.20.24

vāyubhiḥ — and wind — SB 10.27.12

vāyubhiḥ — by the breeze — SB 10.70.2

vāyubhiḥ — and vital air — SB 10.87.33

vāyuḥ — wind — Bg 2.67, SB 1.14.16

vāyuḥ — air — Bg 7.4, Bg 11.39, SB 1.17.34, SB 2.10.20, SB 3.26.35, SB 4.24.65, SB 7.9.48, SB 10.82.45, SB 10.85.25, SB 11.3.14, CC Madhya 6.164

vāyuḥ — the wind — Bg 9.6, SB 5.24.5, SB 10.35.20-21, SB 10.50.20, SB 10.82.43, SB 12.8.26-27

vāyuḥ — the air — Bg 15.8, SB 3.12.11, SB 5.5.33, SB 8.5.37, SB 8.12.11, SB 9.5.3, SB 11.7.33-35, SB 11.7.41, SB 12.4.15-19, SB 12.10.10, SB 12.11.6-8, CC Madhya 17.142, CC Madhya 24.45, CC Madhya 25.158

vāyuḥ — breeze — SB 3.15.43, CC Madhya 24.115

vāyuḥ — the winds — SB 3.17.5

vāyuḥ — the wind-god — SB 3.26.55

vāyuḥ — the god of the winds — SB 3.26.63

vāyuḥ — Vāyu, the director of the air — SB 4.14.26-27

vāyuḥ — the demigod of air — SB 4.15.15

vāyuḥ — the air of life — SB 4.16.12

vāyuḥ — the breeze — SB 10.3.1-5

vāyuḥ — his breathing — SB 10.37.7

vāyuḥ — a wind — SB 10.79.1, SB 12.9.10

vāyuḥ — the subtle form of air, touch — SB 11.16.37

vāyuḥ — the external air — SB 11.28.24

vāyuḥ — the wind of the Malaya Hills — SB 12.8.18-20

vāyuḥ — air of life — Iso mantra 17

vāyuḥ iva — as good as the all-pervading air — SB 1.5.7

vāyuḥ iva — exactly like the air — SB 8.24.6

vāyum — atmosphere — SB 2.2.28

vāyum — the wind — SB 3.10.6

vāyum — the air which goes up — SB 4.23.14

vāyum — the air portion of the body — SB 4.23.15

vāyum — wind — SB 6.4.5

vāyum — the air — SB 7.7.26, SB 9.7.25-26, SB 11.30.41

vāyum — and wind — SB 10.59.4

vāyum — air — SB 11.2.41

vāyunā — by the air — SB 3.10.5, SB 4.25.18

vāyunā — by air — SB 3.30.16

vāyunā — by the breeze — SB 4.6.30, SB 10.21.1, SB 10.65.20

vāyunā — by the wind — SB 5.23.3, SB 7.1.21, SB 10.18.5, SB 10.29.45-46, SB 10.60.3-6, SB 10.65.18, SB 10.67.26, SB 11.3.13, SB 11.7.43

vāyunā — with the breeze — SB 10.34.22

vāyunā — by winds — SB 11.3.10

vayunā udayena — by awakening of transcendental knowledge due to good association and study of the Vedic literatures — SB 5.11.15

vayunaḥ — with such knowledge — SB 10.8.30

vāyūnām — of Vāyu, the wind-god — SB 3.21.51

vayunām — Vayunā — SB 4.1.64

vayunam — Vayuna — SB 6.6.20

vayunāni — actions — Iso mantra 18

vayunayā — by knowledge — SB 4.9.8

vayunena — with the knowledge — SB 4.23.12

Bandha

agha-bāndhavāḥ — the friends of Aghāsura — SB 10.12.29

ajñāna-bandhanāt — from all kinds of ignorance, especially the bodily concept of life — SB 8.4.6

aṅghri-bandhau — the roots of the two trees — SB 10.10.27

anu-bandhanāḥ — entangled — SB 10.51.56

anubandha — of attachment — SB 10.51.54

anubandha — as they are combined together — CC Adi 13.6

anubandha — connection — CC Madhya 20.130

anubandhaḥ — which is due to — SB 10.27.4

anubandhaḥ — the attachment — SB 10.47.5

anubandham — of future bondage — Bg 18.25

anubandham — the consequence — SB 5.11.16

anubandham — attachment — SB 10.84.1

anubandham — the bondage — SB 11.8.38

anubandhanaḥ — whose bondage — SB 10.61.25

anuśāsana-nirbandhāt — from the endeavor to teach — SB 5.9.8

āśā-bandhaḥ — hope — CC Madhya 23.18-19

aśeṣa-bandhanaḥ — unlimited attachment — SB 1.15.40

ātma-bandhanaḥ — serving to obstruct perception of the Supreme Soul — SB 12.4.32

babandha — bound up — SB 1.7.33

babandha — arrested — SB 4.5.17, SB 8.15.1-2, SB 8.21.26

babandha — he bound — SB 9.20.24-26

babandha — bound — SB 10.9.13-14, CC Madhya 19.205

babandha — he bound up (Vasudeva) — SB 10.36.19

babandha — brought under subjection — SB 11.4.21

babandha ha — he captured — SB 10.62.33

babandha ha — He tied up — SB 10.83.13-14

babandhatuḥ — they bound each other — SB 11.7.54

bandha — bondage — SB 1.5.13, SB 4.12.4, SB 5.1.23, SB 11.11.3, CC Madhya 15.170, Bs 5.54

bandha — conditioned — SB 2.8.22

bandha — of bondage — SB 6.5.18, SB 10.48.21

bandha — from bondage — SB 11.19.40-45

bandha — binding — CC Madhya 2.46

bandha-mokṣayoḥ — of both bondage and liberation — SB 8.7.22

bandhaḥ — bondage — SB 3.26.7, SB 3.31.35, SB 4.29.78, SB 4.29.84, SB 10.33.34, SB 10.48.22, SB 11.11.4, SB 11.13.28, SB 11.14.30, SB 11.18.22

bandhaḥ — the bondage — SB 10.38.20

bandhaḥ — connections — SB 10.82.29-30

bandhaḥ — the arrangement — SB 10.90.11

bandhaḥ — binding — CC Madhya 22.88-90

bandhāḥ — whose bondage — SB 10.33.34

bandhāḥ — and the knots — SB 10.71.33

bāndhāila — constructed — CC Madhya 1.156

bandham — bondage — Bg 18.30, SB 5.5.14, SB 6.2.36-37, SB 11.8.29, SB 11.13.29

bandham — material bondage — SB 5.1.35

bandham — the conditional life — SB 6.17.21

bandham — the conditional state of life — SB 7.13.5

bandham — the bondage — SB 11.18.22, NBS 47

bandham — compositions about which — MM mantra 24

bandhana — being bound — SB 1.7.43

bandhana — binding — CC Adi 4.24, CC Madhya 14.147

bandhana — all bondage — CC Adi 16.107

bandhana — bondage — CC Madhya 4.148, CC Antya 6.123

bandhana — the shackles — CC Madhya 6.233

bandhana — the arrest — CC Madhya 18.179

bandhana — great obligation — CC Madhya 19.13

bandhana — the bonds — CC Antya 3.57

bāndhāñā — packing — CC Antya 11.79

bandhana-mokṣaṇa — of the arrest and release — CC Madhya 20.41

bandhanaḥ — from all obligations — SB 1.13.26

bandhanaḥ — attachment — SB 3.13.38

bandhanaḥ — the cause of bondage — SB 3.31.31

bandhanaḥ — bunch — SB 4.22.5

bandhanaḥ — material bondage — SB 9.7.25-26

bandhanaḥ — the muscles — SB 10.56.25

bandhanaḥ — whose bondage — SB 10.66.24

bandhanaḥ — his bondage — SB 10.81.40

bandhanāḥ — all their bondage of karma — SB 10.29.10-11

bandhanāḥ — who were bound — SB 10.75.3

bandhanaiḥ — from the bondage — Bg 9.28

bandhanaiḥ — from their bondage — SB 10.73.17

bandhanam — bondage — SB 3.7.9, SB 4.13.45, SB 10.39.6, SB 11.11.1

bandhanam — whose bondage — SB 4.9.42-43

bandhanam — to bondage — SB 5.19.25

bandhanam — arresting — SB 8.15.1-2

bandhanam — for binding Kṛṣṇa — SB 10.9.16

bandhanam — (cause of) bondage — SB 10.51.55

bandhanam — the bondage — SB 10.60.25

bandhanam — the cause of bondage — SB 12.4.34

bandhanāt — from material bondage — SB 3.23.57

bandhanāt — from their fetters — SB 10.44.50

bandhane — in the prison house — SB 3.2.25

bandhāt — from bondage — Bg 5.3

bandhāt — from the government imprisonment or being beaten by the protector of the woman — SB 5.14.24

bandhāt — from bondage or conditional, material life — SB 6.17.40

bandhāt — from the bonds — SB 10.16.23

bandhāt — from the bondage — SB 10.81.41

bāndhava — relative — SB 1.10.14

bāndhava — friends — CC Adi 4.210, CC Madhya 2.40, CC Madhya 5.26

bāndhava — relatives — CC Adi 15.24

bāndhava — My friends — CC Antya 14.43

bāndhava — O friend — CC Antya 15.72

bāndhava āmāra — my very intimate friend — CC Madhya 15.195

bāndhavāḥ — friends — SB 1.13.11, SB 4.12.37, SB 10.19.10, CC Adi 4.211

bāndhavāḥ — friendly acquaintances — SB 3.25.22

bāndhavāḥ — relatives — SB 6.16.2, SB 10.65.7, SB 11.26.34, MM mantra 39

bāndhavāḥ — and our relatives — SB 10.39.28

bāndhavāḥ — and other relatives — SB 10.66.26, SB 10.84.57-58, MM mantra 42

bāndhavāḥ — family members — SB 10.75.3

bāndhavāḥ — and in-laws — SB 11.23.8

bandhavaḥ — friends — SB 1.19.32

bandhavaḥ — family members — SB 10.51.31

bāndhavaḥ — as a friend — SB 1.19.35

bāndhavaḥ — friend — SB 3.29.39

bāndhavaḥ — friends and relatives — SB 4.27.17

bāndhavaḥ — about their relatives (living in Dvārakā) — SB 10.58.7

bāndhavaiḥ — and friends — SB 10.72.1-2

bāndhavān — and other relatives — SB 10.31.16

bāndhavān — relatives — SB 10.48.13-14

bāndhavān — and relatives — SB 10.75.28

bāndhavān — and other family members — SB 10.83.37

bāndhavān — friends — CC Madhya 19.210, CC Antya 7.42

bandhave — unto the controller — SB 6.4.23

bandhave — for the dear friend — SB 10.32.13

bandhāya — for bondage — SB 3.25.15, SB 4.30.19

bandhāya — for conditional life — SB 3.25.15

bandhāya — for the bondage — SB 6.17.23

bāndha' — You bind — CC Antya 12.79

bandhu-bāndhava — of friends and relatives — CC Adi 14.92

bhava-bandha — bondage to material existence — SB 10.14.26

bhava-bandha — from entanglement in the material world — CC Adi 12.91

bhava-bandha — the bondage of birth and death — CC

Antya 6.199

bhava-bandha-mokṣau — in being implicated and being liberated from material complications — SB 8.12.11

chinna-bandhanaḥ — completely cut off from all bondage — SB 4.23.8

daḍira bandhane — by bonds of ropes — CC Antya 6.40

daṇḍa-bandha lāgi' — in case of legal implications — CC Madhya 19.8

deha-ādi-bandhana — material bondage due to the bodily concept of life — CC Madhya 6.233

deha-bandhanam — imprisonment again in a material body — SB 9.13.8

deha-sambandha — in a material body — SB 7.1.35

dhvasta-bandhanaḥ — liberated from bondage — SB 6.10.12

ei sambandha-tattva kahiluṅ — this has been explained as the principle of a relationship with Me — CC Madhya 25.118

garbha-sambandhaḥ — connected with the womb — SB 10.1.8

grāma-sambandha — neighborhood relationship — CC Adi 17.148

gṛha-anubandhaḥ — I who am bound by attachment to family life, or worldly life — SB 5.10.20

guṇa-karma-nibandhanaḥ — captivation by the three modes

of material nature — SB 7.7.27

hata-bāndhavāḥ — their friend having been killed — SB 10.15.36

jaladhi-bandhanam — bridging the ocean — SB 9.11.20

janma-bandha — from the bondage of birth and death — Bg 2.51

ka-bandhaḥ — possessed of only a body — SB 4.7.36

kabandhāḥ — trunks (bodies without heads) — SB 8.10.40

kabandhaḥ tu — but the headless body — SB 8.9.25

kabandham — the demon Kabandha — SB 9.10.12

kabandhāni — trunks of bodies — SB 4.10.24

kailā arthera nirbandha — has clarified the real meaning — CC Antya 20.62

karena bandhana — binds — CC Antya 7.30

karena bandhane — arrested — CC Madhya 14.132

kariyā prabandha — by making a reasonable story — CC Madhya 3.16

karma-anubandhanam — which is simply the basis of bondage to material activity — SB 10.23.35

karma-bandha — the bondage of the reactions of fruitive activities — SB 5.9.3

karma-bandha — due to the unavoidable reactions of past

work — SB 10.50.32-33

karma-bandha — from the bondage of material work — SB 11.27.5

karma-bandhaḥ — bondage to fruitive activities — SB 3.27.19, SB 5.6.5

karma-bandhaḥ — the bondage of fruitive activities — SB 5.1.1

karma-bandhaiḥ — by the bondage of fruitive activities — SB 9.11.23

karma-bandham — bondage of reaction — Bg 2.39

karma-bandhanaḥ — bondage by work — Bg 3.9

karma-bandhanaiḥ — from all kinds of actions resulting from fruitive activities — SB 4.24.78

karma-bandhanam — the bondage of fruitive activity — SB 5.24.20

karma-bandhāt — from the bondage of fruitive activities — SB 6.8.16

karma-bandhāt — from the bondage of material activities — SB 7.10.14

karma-nibandha — the obligation to suffer or undergo tribulations as a result of fruitive activities — SB 6.2.46

karma-nibandhanaḥ — the bondage of fruitive activities — SB 8.23.10

keśa-bandha — the bunch of hair — CC Antya 19.96

keśa-bandha-vyatiṣakta-mallikām — whose arrangement of hair was decorated with a garland of mallikā flowers — SB 10.6.5-6

keśa-bandhāḥ — and the locks of their hair — SB 10.16.31

kṛpā-chanda-bandha — mercy upon His devotee — CC Antya 9.58

kṛṣṇa-sambandha vinā — without a connection with Kṛṣṇa — CC Madhya 23.22

kṣatra-bandhavaḥ — not kṣatriyas, but the most abominable sons of kṣatriyas — SB 9.16.12

kṣatra-bandhavaḥ — the lowest of the kṣatriyas (because we did not act like kṣatriyas) — SB 10.12.43

māyā-bandha — the bondage of material existence — CC Madhya 20.144

māyā-bandha haite — from the bondage of conditioned life — CC Madhya 22.33

mukha-bandha — preface — CC Adi 13.6

mukha-bandha — prefaces — CC Adi 17.328

mukta-bandhaḥ — being liberated from all bondage — SB 7.10.13

mukta-bandhaḥ — liberated from material bondage — CC Madhya 20.344

mukta-bandhanaḥ — liberated from material bondage — SB 3.24.45

mukta-bandhanaḥ — completely freed from material bondage — SB 9.8.30

netra-bandha — trying to identify another when one is blindfolded — SB 10.18.14

nibandha — by the obligations — SB 6.3.13

nibandhana — compiling — CC Madhya 25.99

nibandhanāḥ — obligations — SB 3.21.52-54

nibandhanāḥ — connected — SB 11.25.32

nibandhanam — interknit — SB 1.2.15

nibandhanam — bondage — SB 7.2.47

nibandhanam — suffering the bondage — SB 10.45.45

nibandhane — with bonds — SB 3.31.15

nibandhāya — for bondage — Bg 16.5

nija-bandhanam — causing his own bondage — SB 6.5.11

nija-karma-bandhanaḥ — accepting different bodily forms as a result of his sinful activities — SB 8.24.47

nija-sambandha — one's own relationship with Kṛṣṇa — CC Madhya 19.203

nindāte nirbandha — fixed in blaspheming — CC Antya 8.27

nirbandha — rules and regulations — CC Madhya 9.275

nirbandha — fixed — CC Antya 10.156

nirbandhaḥ — determination — SB 4.8.32

nirbandham — obstinacy — SB 3.14.31

nirbandham — strong determination — SB 7.3.12

nirbandham — determination to do something — SB 10.1.47

nirmukta-bandhanāḥ — released from their bonds (although they were supposed to be kept in check until the time for the destruction of the world) — SB 10.25.8

nitya-bandha — perpetually conditioned — CC Madhya 22.12

nitya-sambandhaḥ — possessing an eternal relationship — Bs 5.21

nīvi-bandha — the fastened belts — CC Antya 17.46

nīvi-bandha-argala — of the impediments such as tightened dresses and belts — CC Antya 1.168

no bhavet bandhaḥ — freedom from all material bondage — SB 10.10.41

parama bāndhava — intimate friends — CC Madhya 3.189

pāśa-bandhanāt — from being bound with ropes like an animal — SB 9.16.31

pāśa-bandhāt — from being arrested by the ropes of Varuṇa — SB 8.22.3

patha-bāndhā — construction of the road — CC Madhya

1.160

piṇḍā bāṅdhāilā — constructed a platform — CC Antya 11.69

piṅḍi-bāndhā — a platform — CC Madhya 18.76

prabandha — subject matter — CC Adi 17.328

prabandha — subject matters — CC Adi 17.328

prabandhaḥ — a literary composition — CC Antya 1.138

premera sambandha — a relationship of love of Godhead — CC Antya 20.28

rājanya-bandhavaḥ — relatives of kṣatriyas — SB 10.72.23

ratna-bāṅdhā — constructed with jewels — CC Madhya 1.158

sa-anubandhaḥ — with friends and assistants — SB 8.15.31

sa-anubandhaḥ — with his relatives — SB 11.7.73

sa-anubandham — together with family members — SB 1.7.48

sa-anubandhasya — with that which is related — SB 3.30.3

sa-bāndhavān — along with friends — Bg 1.36

saha-bāndhavaḥ — with his family members — SB 10.84.67-68

samasta-bandhanaḥ — from all material obstacles on the path of devotional service — SB 7.7.36

sambandha — relationship — SB 4.21.40, CC Adi 4.199, CC

Adi 6.24, CC Adi 7.139, CC Adi 7.146, CC Madhya 2.33, CC Madhya 6.178, CC Madhya 9.130, CC Madhya 9.275, CC Madhya 9.289, CC Madhya 9.291, CC Madhya 17.172, CC Madhya 17.173, CC Madhya 20.143, CC Madhya 25.135, CC Antya 8.27, CC Antya 9.68

sambandha — connection — CC Adi 2.52

sambandha — the relationship — CC Adi 4.172, CC Adi 15.30, CC Antya 19.50

sambandha — the conditioned soul's relationship with the Lord — CC Madhya 20.124

sambandha — the original relationship — CC Madhya 20.124

sambandha — the central connection — CC Madhya 20.130

sambandha — central point or central attraction — CC Madhya 20.144

sambandha — a personal relationship with God — CC Madhya 25.102

sambandha — shows a relationship — CC Madhya 25.147

sambandha-abhidheya-prayojana-maya — first one's relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead — CC Madhya 25.131

sambandha kahila — explained the relationship — CC Madhya 17.174

sambandha-tattva — the center of all relationships — CC Madhya 25.103

sambandha-tattvera vicāra — consideration of one's relationship with Kṛṣṇa — CC Madhya 22.3

sambandhaḥ — relation with the material body — SB 2.9.1

sambandhaḥ — relationship — SB 6.16.7, SB 6.16.7, SB 9.18.20-21

sambandhaḥ — connection — CC Madhya 22.133, CC Madhya 24.195

sambandham — related — Bs 5.22

sambandhān — and other relations — SB 10.45.15-16

sambandhāt — out of kinship — SB 7.1.31

saṅga-bandhaḥ — bondage by association — SB 5.12.14

śarīra-bandhaḥ — bondage in this material body — SB 5.5.5

sarva-anubandhanaḥ — all kinds of material bondage — SB 6.2.39

sarva-bandha-nāśa — freedom from all kinds of bondage — CC Adi 10.29

setu-bandhaiḥ — by constructing an artificial bridge on the ocean — SB 10.11.59

setu-bandhaiḥ — with the building of bridges — SB 10.14.61

setubandha — the place where Lord Rāmacandra constructed His bridge — CC Adi 7.167

setubandha — Cape Comorin — CC Adi 13.36

setubandha — and from Cape Comorin — CC Madhya 1.19

setubandha — the extreme southern point of India — CC Madhya 7.12

setubandha haite — from Rāmeśvara — CC Madhya 9.171

sevāra nirbandha — the arrangements for executing the daily routine of the worship of the Lord — CC Madhya 4.109

sneha-anubandha — because of affection — SB 6.14.50-51

sneha-anubandhanam — tied by affectionate bondage — SB 1.6.6

sūtra-anubandha — chronological synopsis — CC Adi 16.4

sva-bandhane — in bondage to the reactions of one's own activities — SB 5.13.18

sva-bandhane — in binding Him — SB 10.9.18

tat-nibandhaḥ — tied to that — SB 11.10.10

tribandhanaḥ — his son, Tribandhana — SB 9.7.4

ubhaya sambandha — both relationships — CC Adi 5.86

upabandham — ropes for tying — SB 2.7.30

upanibandhanāni — in relation to — SB 2.7.26

vaira-anu-bandhāyām — a relationship of enmity with others — SB 5.14.40

vaira-anubandha — bond of hatred — SB 7.1.47

vaira-anubandha-kṛt — determined to continue such enmity

— SB 10.2.23

vaira-anubandhaḥ — one is encumbered by enmity — SB 5.13.13

vaira-anubandhaḥ — having relationships of enmity — SB 5.14.37

vaira-anubandhaḥ — whose intentions are inimical — SB 5.24.2

vaira-anubandhaḥ — enmity — SB 8.19.13

vaira-anubandham — the inimical attitude — SB 10.39.8

vighna-ādi-bandhane — impediments for bondage — CC Antya 6.141

visraṁsita-keśa-bandhana — from her arrangement of hair, which had become loosened — SB 10.9.10

viśva-bandhave — unto the friend of all living entities within the three worlds — SB 4.4.15

yat-bāndhavaḥ — by whose friendship only — SB 1.15.14

yathā-sambandham — according to family relationship — SB 10.65.4-6

Dru

abhidrugdhāḥ — persecuted — SB 5.26.17

abhidruhyamāṇaḥ — being injured — SB 5.26.17

abhidrutya — running to — SB 6.9.19

abhidrutya — going before Her hastily — SB 8.9.2

abhidrutya — running toward — SB 10.43.6

abhidudruvuḥ — ran toward — SB 3.20.20

amara-drumaiḥ — with trees brought from the heavenly planets — SB 4.9.63

amara-drumaiḥ — with eternal trees — SB 8.15.12

anudruta — chasing — SB 10.35.1

anudruta — melted — SB 10.41.28

anudrutaḥ — chased — SB 3.18.7

anudrutaḥ — was followed — SB 8.2.23-24

anudrutaḥ — swiftly followed — SB 10.33.22

anudrutaḥ — followed — CC Antya 18.25

apratidruhi — who is not envious — SB 4.2.21

apuṇya-druma-latā — impious trees and creepers — SB 5.14.12

asura-druhām — who had been oppressed by Kaṁsa and other demons disturbing the discharge of religious rituals — SB 10.3.1-5

bahu-amara-drumaiḥ — with many celestial trees — SB 3.33.18

bhūta-druhaḥ — who are always against the progress of other living beings — SB 8.1.26

bhūta-druhaḥ — who are meant for giving trouble to the living entities — SB 8.7.32

bhūta-druhaḥ — persons violent toward other living entities — SB 8.15.22

bhūta-druham — revolter against other living beings — SB 1.17.10-11

bhuvana-drumāya — unto the tree of the planetary system — SB 3.9.16

brahma-druhaḥ — disobedient to the orders of the brāhmaṇas — SB 1.3.20

dadruvuḥ — they fled — SB 10.41.38

dakṣa-adhvara-druhaḥ — who devastated the sacrifice of Dakṣa — SB 4.7.60

druhaḥ — one who has killed — SB 1.8.49

druhaḥ — give trouble — SB 10.6.27-29

druhaḥ — those who are hateful — SB 11.2.12

druham — the enemy (Kaṁsa) — SB 10.41.17

druham — the committer of violence — SB 10.57.19

druham — the harasser — SB 10.79.5

druhyante — they developed enmity — SB 11.23.8

druhyanti — they harm — SB 11.5.14

druhyata — do not treat inimically — SB 10.64.41

druhyati — bears envy — SB 4.2.21

druhyati — are envious — SB 4.4.15

druhyet — will commit violence — SB 7.4.28

druhyoḥ ca — of Druhyu, the third son of Yayāti — SB 9.23.14

druhyuḥ — Druhyu, another son — SB 9.18.41

druhyum — Druhyu — SB 9.18.33

druhyum — his son named Druhyu — SB 9.19.22

druma — of trees — SB 3.21.40, SB 10.18.4, SB 10.90.1-7

druma — trees — SB 4.6.10, SB 4.25.17, SB 6.9.6, SB 8.2.7, SB 10.29.40, CC Antya 17.31

druma — with trees — SB 6.10.26, SB 12.8.18-20

druma — the trees — SB 6.13.5, SB 10.15.8, CC Madhya 24.56

druma — the trees and plants — SB 8.5.21

druma — with nice trees — SB 9.18.6-7

druma — having trees — SB 10.50.50-53

druma — of the trees — SB 12.8.21

druma-ādīn — trees and other immovable creatures — SB 11.2.41

druma-ākulam — full of nice trees — SB 10.13.5

druma-bhujān — to the branches of the trees — SB

10.21.14, CC Madhya 24.176

druma-janma — being born of the tree — SB 2.3.22

druma-jātibhiḥ — with varieties of trees — SB 4.6.18

druma-latā — trees and creepers — SB 8.2.2-3

druma-latāḥ — the creepers and trees — CC Madhya 24.206

druma-vat — like trees (as monkeys jump from one tree to another, the conditioned soul transmigrates from one body to another) — SB 5.14.32

drumāḥ — the vegetable kingdom — SB 2.6.13-16

drumāḥ — trees with flowers and fruits — SB 3.10.19

drumāḥ — trees — SB 3.17.13

drumāḥ — tree — SB 4.22.11

drumāḥ — the trees — SB 6.9.8

drumāḥ — the plants and trees — SB 7.4.18

drumāḥ — and trees — SB 10.76.9-11

drumāḥ — all the trees — CC Madhya 14.227, Bs 5.56

drumaiḥ — with trees — SB 3.15.16, SB 4.6.13, SB 4.6.28

drumaiḥ — by trees — SB 4.30.44, SB 8.2.9-13

drumaiḥ — the trees — SB 6.4.15

drumaiḥ — by the trees — SB 6.10.27

drumaiḥ — with trees (bearing flowers and fruits) — SB

8.2.14-19

drumaiḥ — by throwing big trees — SB 9.10.20

drumaiḥ — and trees — SB 10.56.23

drumaiḥ vṛtām — covered with trees — SB 6.4.4

drumān — trees — SB 1.6.12, SB 10.67.11

drumān — the trees — SB 4.30.46, SB 10.12.7-11, SB 10.22.30, SB 10.47.56

drumān — all kinds of trees — SB 10.6.14

drumayoḥ — of the two trees — SB 10.11.1

drumayoḥ antaram — between the two trees — SB 10.11.26

drume — in the midst of the trees — SB 8.12.18

drumebhyaḥ — unto the trees — SB 6.4.5

drumebhyaḥ — the trees — SB 6.4.7

drumeṣu — in the trees (or in houses standing like trees in which monkeys jump from one branch to another) —SB 5.13.18

drumilaḥ — Drumila — SB 5.4.11-12, SB 11.2.20-21

drupada-geham — in the palace of King Drupada — SB 1.15.7

drupada-jā — the daughter of Drupada (Draupadī) — SB 10.75.4-7

drupada-putreṇa — by the son of Drupada — Bg 1.3

drupada-rāja — of King Drupada — SB 10.75.32

drupadaḥ — Drupada — Bg 1.4, SB 9.22.2

drupadaḥ — Drupada, the King of Pāñcāla — Bg 1.16-18

drupadāt — from Drupada — SB 9.22.3

drutā — being followed — SB 4.17.14

druta — hasty — SB 5.2.6

druta — melted — SB 5.7.12

druta — gone away — SB 10.13.60, CC Madhya 17.39

druta-cetasaḥ — melted heart — SB 1.10.13

druta-cittaḥ — with a melted heart — SB 11.2.40

druta-cittaḥ — very eagerly — CC Adi 7.94, CC Madhya 9.262, CC Madhya 23.41, CC Madhya 25.141, CC Antya 3.179

druta-tara-gamanaḥ — passing more speedily — SB 5.22.8

druta-taram — very quickly — SB 10.18.25

druta-vikramām — leaving rapidly — SB 4.4.4

drutaḥ — he fled — SB 9.13.20-21

drutam — quickly — SB 3.19.35, SB 10.20.26, SB 10.52.7, SB 10.66.11

drutam — very quickly — SB 5.10.4, CC Antya 16.87

drutam — very soon — SB 6.3.10, SB 8.2.23-24, SB 9.19.16

drutam — flown — SB 6.18.6

drutam — with haste — SB 10.52.26

drutam — swiftly — SB 10.77.34, SB 11.21.20

drutam — hastily — CC Madhya 6.226

drutām — to saturation — SB 10.27.25

druti-putraḥ — a son in the womb of Druti — SB 5.15.6

dudruvatuḥ — ran away — SB 10.52.7

dudruve — began to run — SB 9.4.49

dudruvuḥ — ran — SB 6.9.13-17

dudruvuḥ — ran away — SB 7.7.4-5, SB 9.6.18, SB 10.36.5

dudruvuḥ — moved here and there — SB 8.7.19

dudruvuḥ — fled — SB 9.15.35-36, SB 10.61.38, SB 10.63.16, SB 10.74.44, SB 10.83.35

guru-druhaḥ — those who are inimical to superiors — SB 10.32.19

jana-ājīvya-druma-ākīrṇam — dense with trees, which were the means of living for the inhabitants — SB 10.13.59

kadru-sutam — the son of Kadru (Kāliya) — SB 10.17.7

kadrūḥ — Kadrū — SB 6.6.21-22, SB 6.6.21-22

kāla-vidrute — destroyed in due course of time — SB 4.30.49

kalpa-druma — desire tree — CC Adi 1.16, CC Madhya 1.4, CC Antya 1.6

kalpa-drume — under the desire trees — CC Adi 8.50

kaṇṭaka-drumaḥ — thorn tree — SB 7.5.17

mantradrumaḥ — known as Mantradruma — SB 8.5.8

na abhidruhyanti — never become malicious — SB 4.20.3

pradrutya — having run with full speed — SB 10.52.10

pradudruvuḥ — they ran fast — SB 3.17.25

pradudruvuḥ — ran away — SB 10.44.28, SB 10.62.7

pradudruvuḥ — they fled — SB 10.62.32

purujit drupadaḥ śalyaḥ — Purujit, Drupada and Śalya — SB 10.82.23-26

puṣpa-druma — flower trees — CC Madhya 13.173

śata-drūḥ — Śatadrū — SB 5.19.17-18

śatadrutim — of the name Śatadruti — SB 4.24.11

śatadrutyām — in the womb of Śatadruti — SB 4.24.13

śrī-drumilaḥ uvāca — Śrī Drumila said — SB 11.4.2

sukha-vidrutam — melted in transcendental bliss — CC Madhya 8.69

sura-drumaḥ — a heavenly desire tree — SB 10.38.22

sva-para-druhā — which is envious of the performer and of others — SB 6.16.42

tata-druham — enmity towards the father — SB 1.18.37

upadrutāḥ — disturbed — SB 1.1.10

upadrutāḥ — being greatly agitated — SB 4.11.4

upadrutāḥ — confounded — SB 12.4.7

upadrutaḥ — disturbed — SB 4.29.41, SB 5.10.6, SB 5.13.3

upadrutaḥ — and thus being disturbed — SB 10.7.23

upadrutaḥ — harassed — SB 12.9.16

upadrutān — disrupted — SB 10.67.16

veda-druhau — two demons who were against the Vedic principles — SB 7.9.37

veda-drumam — the desire tree of the Vedas — SB 2.7.36

vidruma — made of coral — SB 3.15.22

vidruma — of coral — SB 3.23.17, SB 3.23.18, SB 9.11.31-34, SB 10.69.9-12

vidruma — without trees — SB 4.25.16

vidruma — and coral — SB 8.15.16

vidruma — like coral — SB 12.9.22-25

vidruma-sopānāḥ — steps made of coral — SB 7.4.9-12

vidrumaiḥ — and coral — SB 10.41.20-23

vidrutāḥ — separated and thus disturbed — SB 11.8.36

vidrutāḥ — disarrayed — SB 12.4.22

vidrutam — made to flee, or distraught — SB 10.36.6

vidruteṣu — having run away — SB 10.44.31

vidudruhe — revolted against — SB 3.1.41

vidudruvuḥ — fled — SB 4.10.20

Dream

ati-svapna-śīlasya — of one who dreams too much in sleep — CC Antya 8.67-68

dekhinu svapana — saw a dream — CC Antya 12.94

duḥsvapna-nāśam — counteracting the causes of bad dreams — SB 8.4.14

manaḥ-ratham — a daydream — SB 11.22.41

manorathaḥ — a mental concoction (daydream) — SB 7.2.48

māyām — the illusion of dreaming — SB 11.28.3

prasuptaḥ — dreaming while asleep — SB 4.9.33

prasvāpaḥ — the dream — SB 3.27.25

pravāha — of the continuous current in the form of wakefulness, dreaming and deep sleep — SB 7.7.28

saḥ — that same dream — SB 11.28.14

saḥ eva — that very dream — SB 3.27.25

śayānaḥ — as if dreaming in sleep — SB 2.2.2

sei svapna — that dream — CC Madhya 18.87

sthāna-traya — the three conditions of life (deep sleep,

dreaming and wakefulness) — SB 6.16.61-62

suptam — a dream — SB 4.29.2b, Text 29.2b

suṣupte — in deep dreamless sleep — SB 11.13.32

svāpam — the subject of a dream — SB 6.16.55

svapan — dreaming — Bg 5.8-9

svapan — dreaming in sleep — SB 3.8.12

svapan — sleeping, dreaming — SB 11.13.30

svapana — a dream — CC Madhya 4.105, CC Madhya 4.157, CC Antya 14.17

svapana dekhiluṅ — I saw a dream — CC Antya 3.35

svapane — in a dream — CC Madhya 4.126, CC Madhya 5.128

svapna — dream — SB 2.9.1, CC Adi 13.84, CC Adi 14.92, CC Madhya 18.87, CC Antya 3.31

svapna — a dream — SB 4.12.15, SB 10.40.24, SB 11.2.38, SB 11.11.8, SB 11.21.31, SB 11.22.40, CC Madhya 19.245, CC Antya 12.92

svapna — dreams — SB 6.15.21-23

svapna — as a dream — SB 10.49.25

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svapna — in a dream — SB 11.14.28

svapna — dreaming while asleep — CC Antya 8.67-68

svapna-ābham — like a dream — SB 10.14.22

svapna-aupamyena — by the analogy of a dream — SB 9.19.27-28

svapna-āveśe — when absorbed in dreams — CC Antya 14.38

svapna-bhaṅga — breaking of the dream — CC Adi 5.197

svapna dekhe — he dreamt — CC Adi 14.84

svapna dekhi' — by seeing the dream — CC Adi 16.14

svapna dekhi' — after seeing the dream — CC Madhya 4.108, CC Madhya 4.130

svapna dekhi' — after dreaming — CC Antya 1.43

svapna diyā — appearing in a dream — CC Madhya 9.246

svapna-dṛk — a person who is seeing a dream — SB 12.10.31-32

svapna-dṛṣṭāḥ — the evil spirits that cause bad dreams — SB 10.6.27-29

svapna-dṛṣṭāḥ — things seen in a dream — SB 11.22.54-55

svapna-jana — a person dreaming — SB 2.1.39

svapna-jñāna haila — could understand that it was a dream — CC Antya 14.21

svapna-māyā — illusion, like a dream — SB 9.18.49

svapna-nirvṛti-lakṣaṇam — the kind of happiness found in

dreams — SB 5.14.17

svapna-prāya — almost dreaming — CC Madhya 2.39

svapna-saṁstutam — as if imagined in a dream — SB 9.4.15-16

svapna-upalabdha-arthaḥ — an object obtained in dreaming — SB 6.4.54

svapna-vat — like a dream — SB 7.14.3-4, SB 9.21.17, SB 10.47.32

svapnaḥ — a dream — SB 4.29.34, SB 7.2.48, SB 7.7.27, SB 10.8.40, SB 11.11.2, SB 11.17.53

svapnaḥ — dreaming (the activity of the senses without the gross body) — SB 7.7.25

svapnaḥ — dreams — SB 8.10.55

svapnaḥ — dreaming — SB 11.13.27

svapnaḥ — merely a dream — SB 11.13.34

svapnam — dreaming — Bg 18.35

svapnam — a dream — SB 11.22.41

svāpnam — born in a dream — SB 3.28.38

svāpnam — in a dream — SB 10.77.29

svāpnam — dream — SB 10.86.45

svāpnam — just like a dream — SB 11.13.37

svāpnam — of a dream — SB 11.28.32

svapnān — living conditions (wakefulness, dreaming and sleep) — SB 7.15.62

svapnāt — from a dream — SB 11.11.8, SB 11.11.12-13

svapnavat — like a dream — SB 4.29.2b, Text 29.2b

svapnāyitam — like a dream — SB 10.70.28

svapne — in a dream — SB 3.27.4, SB 3.33.27, SB 4.28.40, SB 4.29.34, SB 4.29.35, SB 5.11.3, SB 6.2.30, SB 7.15.61, SB 10.1.41, SB 10.62.10, SB 11.13.30, SB 11.22.56, SB 11.28.13, SB 12.5.4, CC Adi 5.181, CC Adi 16.12, CC Adi 16.106, CC Madhya 4.35

svapne — in dream — SB 4.22.27, SB 4.29.73

svapne — in the dreaming condition — SB 6.16.53-54

svapne — in my dream — SB 10.62.14

svapne — in dreams — SB 11.13.32, CC Madhya 4.172

svapne api — even in dreams — SB 6.1.19

svapne dekhe — he dreamed — CC Antya 1.41

svapne dekhi' — seeing the dream — CC Madhya 5.131

svapne dekhi' — dreaming — CC Antya 18.117

svapne-ha — even in dreams — CC Antya 2.144

svapneha — even in dreams — CC Madhya 10.8

svapnera — of the dream — CC Adi 16.14, CC Antya 14.32

svapnete — in dream — CC Madhya 10.122

svāpni — a dream — SB 4.12.4

svataḥ — by dream — SB 3.7.5

tatra — there (in her dream) — SB 10.62.11

tri-guṇa — of the three stages wakefulness, dream and dreamless sleep — SB 11.13.32

turye — in the fourth element (beyond wakefulness, dreaming and deep sleep) — SB 11.13.28

vā svapane — or in dreams — CC Madhya 2.37

vyaktam — a body manifested in a dream — SB 6.1.49

Upasamha

upasaṁhara — withdraw — SB 10.3.30

upasaṁharate — merges into ignorance — SB 11.13.32

Rohiṇī

rohiṇī — Rohiṇī — SB 9.24.45, SB 10.25.30, SB 10.82.36, SB 11.31.18

rohiṇī — by the name Rohiṇī — SB 10.2.7

rohiṇī — Rohiṇī, the mother of Baladeva — SB 10.5.17

rohiṇī — the mother of Balarāma — SB 10.11.12

rohiṇī — mother Rohiṇī — SB 10.11.13

rohiṇi — O Rohiṇī (one of the sixteen thousand queens married after the killing of Narakāsura) — SB 10.83.6-7

rohiṇī-nandana — the son of Rohiṇī — CC Adi 17.318

rohiṇī-putraḥ — the son of Rohiṇī — SB 10.8.12

rohiṇī-putram — the son of Rohiṇī — SB 10.36.17

rohiṇī-putram — the son of Rohiṇī, Balarāma — SB 10.67.24

rohiṇī-sutaḥ — the son of Rohiṇī, Lord Balarāma — SB 10.44.1, SB 10.44.41

rohiṇī-sutam — the son of Rohiṇī (Balarāma) — SB 10.18.24

rohiṇī-sutam — Balarāma — CC Madhya 19.206

rohiṇīm — to the womb of Rohiṇī — SB 10.2.15

yaśodā rohiṇī nandaḥ — Yaśodā, Rohiṇī and Nanda Mahārāja — SB 10.17.15

yaśodā-rohiṇībhyām — with mother Yaśodā and mother Rohiṇī, who principally took charge of the child — SB 10.6.19

Tirtva

tīrtvā — crossing through — SB 10.71.21

tīrtvā — crossing — SB 10.71.22

tīrtvā — transcending — Iso mantra 11

tīrtvā — surpassing — Iso mantra 14

Ancita

añcitam — decorated — SB 10.73.1-6

añcitam — specially marked — SB 12.8.18-20

añcitam — expression — CC Madhya 14.181

ātma-vañcitaiḥ — who themselves are cheated — SB 5.14.30

prapañcitam — material existence — SB 10.14.25

pratyañcitāḥ — being satisfied by his fighting in opposition — SB 5.15.11

sañcitam — is accumulated — SB 11.8.15

vañcitā — cheated — SB 3.23.57

vañcita — stolen — SB 10.35.18-19

vañcitaḥ — left by Him — SB 1.15.5

vañcitaḥ — cheated — SB 4.23.28, SB 4.25.56, SB 10.51.45

vañcitaḥ — being cheated — SB 4.25.62, SB 5.13.17, SB 5.14.30

vañcitāḥ — who are cheated (by material illusion) — SB 11.22.35-36

Prasada

āmā-datta prasāda — the prasādam given by me — CC Antya 10.112

aneka prasāda — much prasādam — CC Antya 6.149

aneka prasāda — varieties of prasādam — CC Antya 11.80

aneka prasāda kari' — endowing with all kinds of mercy

— CC Antya 1.216

ātma-prasādaḥ — self-satisfaction — SB 2.3.12

avaśeṣa prasāda — the remaining prasādam — CC Antya 8.12

avaśiṣṭa-pātra-prasāda — remnants of food — CC Madhya 18.89

bahu prasāda — a great quantity of prasādam — CC Madhya 16.53

bahuta prasāda — varieties of food offered to Lord Jagannātha — CC Madhya 6.41

bahuta prasāda — a large quantity of food — CC Madhya 16.124

bhagavat-prasādāḥ — the blessings of the Lord — SB 3.23.7

bhagavat-prasādaḥ — the special mercy of the Supreme Personality of Godhead — SB 6.11.23

bhavat-prasādam — Your mercy — CC Antya 4.63

deula prasāda — remnants from the temple of Jagannātha — CC Antya 2.108

devānandere prasāda — mercy to Devānanda Paṇḍita — CC Madhya 1.153

duṣprasādanam — who is very difficult to satisfy — SB 4.9.34

ei mahā-prasāda — this mahā-prasādam — CC Madhya 12.174

ei saba prasāda — all these remnants of the food of Jagannātha

— CC Madhya 15.47

haridāse prasāda lāgi' — for a favor to Junior Haridāsa — CC Antya 2.130

jagannātha-prasāda — remnants of the food of Lord Jagannātha — CC Madhya 15.221

jagannātha-prasāda ānila — brought the mahā-prasādam of Jagannātha — CC Madhya 25.237

jagannāthera prasāda — the prasādam offered to Jagannātha — CC Madhya 14.240

jagannāthera prasāda — remnants of the food of Lord Jagannātha — CC Antya 8.11

jagannāthera prasāda — remnants of the food of Jagannātha — CC Antya 10.140-141

kailā prasāda bhakṣaṇa — ate the prasādam — CC Antya 6.140

karaha prasāda — show mercy — CC Madhya 15.292

karaha prasāda — be merciful — CC Antya 2.123

karaha prasāda — bless me — CC Antya 6.133

karibā prasāda bhojana — you will accept prasādam — CC Antya 13.103

kariyā prasāda — showing mercy — CC Adi 5.172

kona prasāda — some variety of prasādam — CC Antya 10.108

kṛṣṇa-prasāda-bhojana — eating the remnants of food offered to the Lord — CC Madhya 24.338

kṛṣṇera prasāda — mahā-prasādam of Lord Kṛṣṇa — CC Madhya 3.99

kṛṣṇera prasāda — the mercy of the Supreme Personality of Godhead, Kṛṣṇa — CC Madhya 25.43

kṛṣṇera prasāda — the mercy of Kṛṣṇa — CC Antya 12.131

kṛṣṇera prasāda — the mercy of Lord Kṛṣṇa — CC Antya 16.63

kṛtsna-prasāda — blessing everyone — SB 3.15.39

kṣipra-prasādam — quick mercy — SB 4.6.5

kṣīra-prasāda — sweet rice prasādam — CC Madhya 4.156

kṣīra-prasāda — remnants of condensed milk from the Deity — CC Madhya 16.31

la-iba prasāda — shall take prasādam — CC Antya 12.142

labdha-prasādam — who had achieved the blessings of the Lord — SB 8.23.5

lakṣmīra prasāda — food offered to Lakṣmīdevī — CC Madhya 14.240

mahā-mahā-prasāda — great mahā-prasādam — CC Antya 16.59

mahā-prasāda — for the remnants of food — CC Madhya 4.18

mahā-prasāda — spiritualized foods offered to Kṛṣṇa — CC Madhya 4.96

mahā-prasāda — the remnants of food offered to the Lord — CC Madhya 6.45

mahā-prasāda — remnants of food from Jagannātha — CC Madhya 9.351, CC Antya 14.117

mahā-prasāda — remnants of the food of Lord Jagannātha — CC Madhya 10.30

mahā-prasāda — the remnants of Jagannātha's food — CC Madhya 10.74

mahā-prasāda — maha-prasādam — CC Madhya 11.109

mahā-prasāda — remnants of food of the Lord — CC Madhya 11.114

mahā-prasāda — remnants of food offered to Jagannātha — CC Madhya 11.172

mahā-prasāda — remnants of food — CC Madhya 12.179

mahā-prasāda — the remnants of the food of Lord Jagannātha — CC Madhya 12.197

mahā-prasāda — remnants of food offered to Viṣṇu — CC Madhya 22.123

mahā-prasāda — Lord Jagannātha's remnants — CC Antya 7.63

mahā-prasāda — food offered to Śrī Jagannātha — CC Antya 7.69

mahā-prasāda — to the mahā-prasādam — CC Antya 11.20

mahā-prasāda — the remnants of food from Jagannātha — CC Antya 12.43

mahā-prasāda āila — remnants of food arrived — CC Madhya 16.123

mahā-prasāda āna' — bring mahā-prasādam — CC Madhya 25.236

mahā-prasāda āniyācha — you have brought the mahā-prasādam — CC Antya 11.19

mahā-prasāda-anna — remnants of food offered to Lord Jagannātha — CC Madhya 6.39

mahā-prasāda-anna — the remnants of food — CC Madhya 11.174

mahā-prasāda baliyā — calling it mahā-prasādam — CC Madhya 9.53

mahā-prasāda dilā — delivered all the prasādam of Lord Jagannātha — CC Antya 3.43

mahā-prasāda diyā — delivering the mahā-prasādam — CC Madhya 10.76

mahā-prasāda lañā — bringing all kinds of mahā-prasādam — CC Madhya 12.153

mahā-prasāda lañā — taking mahā-prasādam — CC Antya 11.16

mahā-prasāda nāma — called mahā-prasādam — CC Antya

16.59

mahāprabhura prasāda — the blessed gift of Śrī Caitanya Mahāprabhu — CC Antya 13.52

mālā-prasāda — a garland and remnants of the food of Jagannātha — CC Madhya 9.347

mālā-prasāda — the garland and prasādam — CC Madhya 9.348

mālā-prasāda — flower garlands and remnants of Lord Jagannātha's food — CC Madhya 11.74

mālā-prasāda dilā — distributed flower garlands and prasādam — CC Madhya 25.233

manaḥ-prasādaḥ — satisfaction of the mind — Bg 17.16

mat-prasādāt — by My mercy — Bg 18.56, Bg 18.58

miṣṭa-prasāda — sweetmeats — CC Madhya 12.173

nānā prasāda — varieties of prasādam — CC Antya 6.324

pāñāche prasāda — he has obtained special mercy — CC Antya 1.117

prabhura prasāda — the mercy of Śrī Caitanya Mahāprabhu — CC Madhya 15.300

prabhura prasāda — the benediction of Śrī Caitanya Mahāprabhu — CC Madhya 23.125

prabhura prasāda — the mercy of Lord Śrī Caitanya Mahāprabhu — CC Madhya 24.351

prabhura prasāda — the mercy of the Lord — CC Antya 10.125-126

prabhura śeṣa prasāda-pātra — the remnants of the plate of food offered to Śrī Caitanya Mahāprabhu — CC Madhya 19.59

prāsāda — palace — SB 1.10.16

prāsāda — in palaces — SB 7.13.40, SB 9.11.27

prāsāda — of the mansions — SB 10.41.29

prāsāda — with palaces — SB 10.69.1-6

prāsāda — mansions — SB 10.76.9-11

prasāda — causeless mercy — SB 2.7.23

prasāda — affection — SB 2.9.16

prasāda — merciful — SB 4.24.24-25

prasāda — by the mercy — SB 5.1.38

prasāda — of the mercy — SB 10.14.29, CC Madhya 6.84, CC Madhya 11.104

prasāda — by the grace — SB 10.68.3, SB 10.68.27

prasāda — with mercy — SB 11.14.36-42

prasāda — from the satisfaction — SB 12.5.1

prasāda — mercy — SB 12.8.39, CC Adi 2.31, CC Adi 2.33, CC Adi 17.226, CC Madhya 1.70, CC Madhya 11.51, CC Madhya 13.62, CC Madhya 15.165, CC Madhya 16.63, CC

Madhya 24.346, CC Antya 1.107, CC Antya 7.164, CC Antya 9.134, CC Antya 16.49

prasāda — the mercy — CC Adi 1.25, CC Madhya 24.347

prasāda — favor — CC Adi 4.32, CC Adi 12.42, CC Adi 12.45

prasāda — as mercy — CC Adi 7.150

prasāda — blessings — CC Adi 17.57-58

prasāda — benediction — CC Adi 17.68, CC Adi 17.71, CC Madhya 6.107

prasāda — Your mercy — CC Adi 17.288

prasāda — prasādam — CC Madhya 3.62, CC Madhya 14.24, CC Madhya 15.231, CC Antya 4.53, CC Antya 8.89, CC Antya 10.53, CC Antya 11.79, CC Antya 11.80, CC Antya 12.150

prasāda — the prasādam — CC Madhya 3.64, CC Antya 6.73, CC Antya 6.74, CC Antya 7.70

prasāda — remnants of food — CC Madhya 4.85, CC Madhya 4.120, CC Madhya 7.56, CC Madhya 11.114, CC Madhya 11.181, CC Madhya 12.162, CC Madhya 12.178, CC Madhya 12.187, CC Madhya 14.25, CC Madhya 14.43, CC Madhya 14.93, CC Madhya 14.93, CC Madhya 15.244, CC Madhya 19.89, CC Antya 3.41, CC Antya 10.138, CC Antya 10.146, CC Antya 13.62, CC Antya 16.91, CC Antya 19.13

prasāda — the remnants of food — CC Madhya 4.205, CC Madhya 6.251, CC Madhya 16.95, CC Madhya 16.125

prasāda — offering — CC Madhya 6.35

prasāda — the remnants of food offered to Kṛṣṇa — CC Madhya 6.234

prasāda — remnants of food offered to Jagannātha — CC Madhya 6.249

prasāda — and Lord Jagannātha's prasādam — CC Madhya 7.75

prasāda — and remnants of the food of Lord Nṛsiṁhadeva — CC Madhya 8.7

prasāda — this mercy — CC Madhya 9.58

prasāda — the remnants of Jagannātha's food — CC Madhya 10.79

prasāda — for distributing prasādam — CC Madhya 11.68

prasāda — remnants of the food offered to Jagannātha — CC Madhya 11.110, CC Madhya 11.120-121

prasāda — of remnants of Jagannātha's food — CC Madhya 11.239

prasāda — of remnants of food — CC Madhya 12.161

prasāda — grace — CC Madhya 14.15

prasāda — remnants — CC Madhya 14.25

prasāda — food offered to Jagannātha — CC Madhya 14.34

prasāda — mercy remnants of the Lord — CC Madhya 15.235

prasāda — remnants of the food of Jagannātha — CC Madhya 15.289, CC Madhya 16.53, CC Madhya 16.98

prasāda — the remnants of the food of Jagannātha — CC Madhya 16.45

prasāda — the remnants of Your food — CC Madhya 20.74

prasāda — food — CC Antya 1.29, CC Antya 6.117

prasāda — remnants of the Lord's food — CC Antya 6.72

prasāda — the remnants of food offered to Lord Kṛṣṇa — CC Antya 6.109

prasāda — food offered to the Deity — CC Antya 6.111

prasāda — the remnants of the food of Śrī Caitanya Mahāprabhu — CC Antya 6.213

prasāda — remnants of Jagannātha's food — CC Antya 11.66

prasāda — Jagannātha's prasādam — CC Antya 11.73

prasāda — the remnants of Lord Jagannātha's food — CC Antya 16.90

prasāda — the remnants of the food of Lord Jagannātha — CC Antya 16.106

prasāda — remnant — CC Antya 19.12

prasāda-abhimukham — always prepared to offer causeless mercy — SB 4.8.45

prasāda ānila — brought all kinds of prasādam — CC Madhya 16.45

prasāda ānilā — brought the remnants of the food of Lord Jagannātha — CC Antya 16.105

prasāda āni' — bringing jagannātha-prasādam — CC Madhya 6.111

prasāda-anna — remnants of food — CC Madhya 6.217, CC Madhya 12.202

prasāda-anna — the prasādam — CC Madhya 6.217, CC Madhya 6.222

prasāda-anna — the remnants of food — CC Madhya 6.223

prasāda-anna — remnants of food of Lord Jagannātha — CC Madhya 7.60

prasāda-anna — food — CC Madhya 7.86

prasāda-anna — rice mahā-prasādam — CC Madhya 11.116

prasāda-anna — remnants of food offered to Jagannātha — CC Madhya 11.195

prasāda-anna — remnants of Jagannātha's food — CC Madhya 11.206

prasāda-anna — food of Jagannātha — CC Antya 6.315

prasāda-anna lañā — taking the remnants of all kinds of food — CC Madhya 11.204

prasāda bhakṣaṇa — eating — CC Madhya 4.208

prasāda-bhojana — to take the prasādam — CC Madhya 11.113

prasāda bhojana — eating of prasādam — CC Madhya 12.200

prasāda bhojana — accepting prasādam — CC Antya 8.98

prasāda bhojana — taking prasādam — CC Antya 10.81

prasāda bhojana kari' — after taking the prasādam — CC Madhya 16.99

prasāda-candana — remnants of sandalwood pulp offered to Lord Jagannātha — CC Antya 11.65

prasāda dite — supplying the prasādam — CC Madhya 15.247

prasāda dite — to deliver the prasādam — CC Antya 11.75

prasāda diyā — delivering the prasādam of Lord Jagannātha — CC Antya 19.16

prasāda-ḍora — the thread received from the Jagannātha temple — CC Madhya 10.171

prasāda-jam — born of the satisfaction — Bg 18.37

prasāda-kaḍāra — the remnants of Lord Jagannātha — CC Antya 13.134

prasāda karila — bestowed mercy — CC Madhya 1.101

prasāda karila — bestowed His causeless mercy — CC Madhya 18.127

prasāda karilā — gave something in mercy — CC Antya 6.287

prasāda kariyā — being very merciful — CC Madhya 10.48

prasāda kariyā — by Your mercy — CC Antya 11.30

prasāda khāite — to take your meal — CC Antya 10.93

prasāda khāoyāilā — gave prasādam to eat — CC Antya 5.25

prasāda khāya — eat the prasādam — CC Antya 1.63

prasāda la-ite — to accept his lunch — CC Antya 10.98

prasāda laha — take prasādam — CC Antya 12.129

prasāda laite — to take prasādam — CC Antya 10.94

prasāda lañā — taking mahā-prasāda — CC Madhya 11.108

prasāda lañā — taking all kinds of remnants of Jagannātha's food — CC Madhya 14.23

prasāda lañā — taking the remnants of food — CC Madhya 15.56

prasāda lañā — taking prasādam — CC Antya 11.86

prasāda lañā — taking the prasādam — CC Antya 16.89

prasāda māgiye — I am begging prasādam — CC Antya 11.74

prasāda māgi' — begging prasādam — CC Antya 11.104

prasāda-mātreṇa — simply by the mercy — CC Antya 7.1

prasāda-mūlya — the price of the prasādam — CC Antya 8.88

prasāda nā laya — does not take prasādam — CC Antya 6.221

prasāda nahila — there were no symptoms of mercy — CC Antya 2.145

prasāda pāi — after eating the remnants of food — CC Antya 13.63

prasāda pāilā — accepted the prasādam — CC Antya 6.212

prasāda pāile — when he takes his lunch — CC Madhya 15.294

prasāda pāñā — getting this honor of the garland — CC Madhya 6.36

prasāda pāñā — after taking the remnants of food — CC Antya 4.121

prasāda pāñā — after taking His meals — CC Antya 10.83-84

prasāda pāna — prasādam He gets — CC Antya 1.59

prasāda pāo — take prasādam — CC Antya 16.19

prasāda pāṭhāilā — sent prasādam — CC Antya 4.50

prasāda-pātra — object of favor — CC Adi 12.44

prasāda-sumukham — whose face was bright because the Supreme Lord was pleased — SB 7.10.25

prasāda-vastra — used cloth — CC Madhya 15.27

prasāda vistara — remnants of food in large quantities — CC Madhya 11.180

prāsādāḥ — palaces — SB 1.11.30

prasādaḥ — the symbol of mercy — SB 7.9.26

prasādaḥ — benediction or blessing — SB 7.9.27

prasādaḥ — jolliness in any condition of life — SB 7.11.22

prasādaḥ — the favor — SB 10.47.60, CC Madhya 8.80, CC Madhya 8.232, CC Madhya 9.121, CC Antya 7.29

prasādaḥ — grace — SB 10.63.45, SB 10.63.45, SB 10.72.6, MM mantra 45

prasādaḥ — the mercy — SB 12.12.31-33

prasādam — the mercy of the Lord — Bg 2.64

prasādam — benedictions — SB 3.15.48

prasādam — full of grace — SB 3.28.31

prasādam — Prasāda — SB 4.1.49-52

prasādam — satisfaction — SB 4.25.55, SB 4.29.16

prasādam — benediction — SB 8.23.6

prasādam — mercy — SB 10.9.20, SB 10.52.43

prasādam — mercy or kindness — SB 10.47.12

prasādam — favor — CC Madhya 8.78

prasādānām — mercy — SB 3.15.7

prasādanīm — that which enlivens — SB 1.2.22

prasādasya — in mercy — SB 9.14.35

prasādāt — by the grace of — SB 3.1.42

prasādāt — mercy of — SB 3.14.47

prasādāt — by the mercy — SB 8.24.58, SB 9.18.43, CC Adi

6.1, CC Madhya 1.1, MM mantra 3*

prasādāt — by satisfaction — SB 8.5.39

prasādataḥ — by the mercy — SB 9.5.28, CC Adi 17.1

prasādataḥ — by the grace — CC Adi 13.1

prasādaya — pacify — SB 4.11.34

prasādāya — to show them favor — SB 10.29.48

prasādāya — to show mercy — CC Antya 15.81

prasādayadhvam — all of you should satisfy — SB 4.6.5

prasādayām āsa — completely pleased — SB 6.17.16

prasādayām āsa — tried to appease — SB 9.3.8

prasādayāmi — I am seeking your forgiveness — SB 3.16.4

prasādayat — he satisfied immediately — SB 9.18.26

prasādaye — to beg mercy — Bg 11.44

prasādaye — I am trying to please — SB 6.17.24

prasādaye — I am begging your mercy — SB 9.4.9

prasādayiṣye — I shall please — SB 6.7.15

prasādayitum — to appease — SB 9.18.35

prasādayoḥ — and showing favor — SB 10.88.12

śāpa-prasādaḥ — whose curse and benediction — SB 10.88.12

sei prasāda-anna — those remnants of food — CC Madhya

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śeṣa-prasāda — remnants of food — CC Antya 1.64

tat-prasādāt — by His grace — Bg 18.62

tat-prasādāt — by Lord Śiva's mercy — SB 5.24.28

tomāra prasāda — Your mercy — CC Adi 5.160

tomāra prasāda vine — without Your special mercy — CC Antya 1.115

tvat-prasādāt — by Your mercy — Bg 18.73

uttama-prasāda — very palatable food — CC Antya 10.109

vastra-prasāda — cloth and prasādam — CC Antya 12.87

vipra-deva-prasādataḥ — because of the mercy and blessings of the brāhmaṇas — SB 9.6.32

vyāsa-prasādāt — by the mercy of Vyāsadeva — Bg 18.75

yat-prasāda — of the mercy of the Supreme Personality of Godhead — SB 8.24.49

yat-prasādam — whose mercy — SB 4.8.30

yat-prasādāt — by whose mercy — CC Madhya 20.1

Sangama

aṅga-saṅgamam — contact of his body — SB 9.4.18-20

aṅga-saṅgamam — bodily contact such as touching the lotus feet or embracing — CC Madhya 22.137-139

asaṅgamaḥ — detachment — SB 11.19.36-39

kṛṣṇa-saṅgamam — on Her association with Kṛṣṇa — SB 10.47.11

kṛṣṇera saṅgama — the association of Kṛṣṇa — CC Madhya 9.136

sādhura saṅgama — there is association with devotees — CC Madhya 24.226

saṅgama — by this association — SB 10.22.23

saṅgama — of contact — SB 10.48.6

saṅgama — association — SB 10.59.44, CC Madhya 1.197, CC Madhya 9.112, CC Madhya 9.116, CC Madhya 13.138

saṅgama — for intimate association — SB 10.61.5

saṅgama — association with Kṛṣṇa — CC Madhya 8.212

saṅgama — direct association — CC Madhya 8.213

saṅgama-gīta — meeting songs — CC Antya 19.54

saṅgama ha-ite — than direct embracing — CC Madhya 14.179

saṅgama haite su-madhura — sweeter than direct union — CC Antya 20.60

saṅgama-sukham — the happiness of meeting — CC Madhya 1.76, CC Antya 1.79, CC Antya 1.114

saṅgama-vihāra — mingling and enjoying with Kṛṣṇa — CC Madhya 8.218

sańgamaḥ — meeting — SB 3.1.3, SB 4.24.16

sańgamaḥ — association — SB 4.22.19, SB 4.24.17, SB 4.24.58, SB 10.86.42, SB 11.17.53

sańgamaḥ — confluence — SB 6.5.3

sańgamaḥ — the association, living together — SB 11.17.53

sańgamāt — even than embracing — CC Madhya 14.181

sańgamayati — causes to meet — CC Antya 1.188

sańgamayitā — caused to meet — CC Antya 1.136

sat-sańgama-ākhyena — known as association with devotees — CC Madhya 24.125

sat-saṇgamaḥ — saintly association — SB 10.51.53

sat-sańgamaḥ — association with devotees — CC Madhya 22.46

sat-sańgamaḥ — association with the devotees — CC Madhya 22.84

sei nava sańgama — We are meeting in the same new spirit as in the beginning — CC Madhya 13.126

su-sańgamaḥ — appropriate — SB 10.60.53

tomāra sańgama — union with you — CC Antya 3.113

yadu-pura-sańgamāya — for going back home, back to Godhead, to Dvārakā — CC Madhya 24.120

Aroha & Avaroha

ārohaḥ — having ascended — SB 11.14.44

āroham — the driver of the elephants — SB 8.10.41

āroham — on His mother's lap — SB 10.7.18

āroham — on the lap — SB 10.8.44

ārohām — whose hips — SB 10.58.18

āroham āropitaḥ — raised onto the lap for sex enjoyment — SB 5.14.9

ārohaṇa — of rising — SB 5.21.3

ārohaṇa — mounting — CC Adi 4.25

ārohaṇa — getting up — CC Adi 6.63, CC Madhya 13.69

ārohaṇa — ascending — CC Madhya 6.230

ārohaṇa — rising — CC Antya 7.30

ārohantaḥ ca — gliding over — SB 10.12.7-11

ārohanti — climb — SB 10.18.21

ārohayat — he put her on board — SB 3.23.36-37

avarohaṇa — of going down — SB 5.21.3

avarohaṇataḥ param — beyond the place marked for climbing down — SB 10.18.25

avarohati — falls down — SB 4.14.16

kara ārohaṇa — just go up — CC Madhya 11.71

kare ārohaṇa — climbs — CC Madhya 19.154

kare ārohaṇa — rises up and up — CC Antya 20.79

kari' ārohaṇa — riding upon — CC Madhya 14.128

prarohaḥ — branches — SB 3.9.16

prarohan — rising up — SB 11.28.28

pulina-āroha-bhīṣaṇam — whose thighs were fearful like the banks of a river — SB 10.6.15-17

sāroha-vāhāḥ — carriers with the riders — SB 8.10.37

vara-ārohā — very beautiful — SB 4.15.5

vara-ārohā — that beautiful Sukanyā — SB 9.3.16

vara-ārohā — having lovely hips — SB 10.53.22

vara-ārohām — higher consciousness — SB 4.26.13

vara-ārohām — highly qualified and exquisitely beautiful — SB 4.30.15

vara-ārohām — possessing high, beautiful hips — SB 6.4.16

vara-ārohām — who was the best of beautiful women — SB 9.20.8-9

varārohām — very beautiful — SB 6.18.2

PoP 9: Destination After Death

There are two processes by which we can acquire knowledge:

one is the ascending process (*āroha-panthā*), and the other is the descending process (*avaroha-panthā*). By the ascending process, one attempts to understand God by his own efforts—by philosophizing, meditating, or speculating. According to the descending process, one acquires knowledge simply by hearing from an authority, from the bona fide spiritual master and the scriptures. As far as the ascending process is concerned, it is stated in *Brahma-saṁhitā* (5.34),

panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny a vicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

"I worship Govinda, the primeval Lord, only the tips of the toes of whose lotus feet are approached by the *yogīs*and *jñānīs,* who travel for billions of years at the speed of the wind or mind.»

Śrī Īśopaniṣad Introduction

" In Sanskrit this process is called āroha, the ascending process. If you want to attain knowledge by any personal endeavor, by exercising your imperfect senses, you will never come to the right conclusions. That is not possible."

SB 10.13.57

"This path of acceptance is called *avaroha-panthā.* The word *avaroha* is related to the word *avatāra,* which means "that which descends." The materialist wants to understand everything by the *āroha-panthā* — by argument and reason —

but transcendental matters cannot be understood in this way. Rather, one must follow the *avaroha-panthā*, the process of descending knowledge. Therefore one must accept the *paramparā* system. And the best *paramparā* is that which extends from Kṛṣṇa (*evaṁ paramparā-prāptam*). What Kṛṣṇa says, we should accept (*imaṁ rājarṣayo viduḥ*). This is called the *avaroha-panthā.*

Brahmā, however, adopted the *āroha-panthā.* He wanted to understand Kṛṣṇa's mystic power by his own limited, conceivable power, and therefore he himself was mystified. Everyone wants to take pleasure in his own knowledge, thinking, "I know something." But in the presence of Kṛṣṇa this conception cannot stand, for one cannot bring Kṛṣṇa within the limitations of *prakṛti.* One must submit. There is no alternative. *Na tāṁs tarkeṇa yojayet.* This submission marks the difference between Kṛṣṇa-ites and Māyāvādīs."

Cchanda

līlā-cchanda — chronological pastimes — Madhya 1.40, CC Madhya 1.39-40

madhucchandāḥ — known as Madhucchandā — SB 9.16.29

madhucchandāḥ — Madhucchandā — SB 9.16.34

madhucchandasaḥ — named the Madhucchandās — SB 9.16.29

madhucchandasaḥ — sons of Viśvāmitra, celebrated as the Madhucchandās — SB 9.16.33

paḍicchanda-guṇam — the quality of an artistic picture — CC Antya 1.144

svacchanda — free — SB 8.6.26

svacchanda — assumed independently — SB 11.4.1

svacchanda — carefree — CC Adi 17.131

svacchanda — without anxiety — CC Madhya 3.215

svacchanda — convenient — CC Madhya 11.120-121, CC Madhya 11.120-121

svacchanda — spontaneous — CC Madhya 21.108

svacchanda-ācaraṇe — independent activities — CC Antya 3.25

svacchanda darśana — convenient visit — CC Madhya 11.120-121

svacchandam — without restriction — CC Adi 4.224, CC Madhya 8.144

triṣṭup jagatī aticchandaḥ — Triṣṭup, Jagatī and Aticchanda — SB 11.21.41

vareṇa cchandayām āsa — asked to take a benediction as he liked — SB 9.16.7

vītihotraḥ madhucchandāḥ — Vītihotra and Madhucchandā — SB 10.74.7-9

Prabandha

kariyā prabandha — by making a reasonable story — CC Madhya 3.16

prabandha — subject matter — CC Adi 17.328

prabandha — subject matters — CC Adi 17.328

prabandhaḥ — a literary composition — CC Antya 1.138

Sancari

śakti sañcārilā — infused spiritual strength — CC Madhya 19.117

śakti sañcārilā — empowered him — CC Antya 1.216

śakti sañcāriyā — endowing him with potency — CC Madhya 19.114

śakti sañcāriyā — bestowing upon him the necessary potency — CC Madhya 19.135

śakti sañcāri' — giving him special powers — CC Madhya 20.303

śakti sañcāri' — empowering him with My transcendental potency — CC Antya 1.89

sañcārī — the continuously existing ecstasies — CC Madhya 8.174

sañcārī — impetuses for all kinds of emotion — CC Madhya 13.172

sañcārī — ecstatic emotion — CC Madhya 14.173

sañcārī — passing — CC Antya 5.23

sañcārī vikāra — the transient transformations — CC Madhya 25.69

sañcārilā — infused — CC Madhya 19.116

sañcārila — has spread — CC Antya 16.94

sañcārila — have become transferred — CC Antya 16.112

sañcāriṇaḥ — which provokes — CC Adi 17.281, CC Madhya 9.150

sañcāriyā — infusing — CC Adi 5.59

sañcāriyā — bestowing — CC Madhya 1.73

sañcāriyā — investing — CC Madhya 7.99

sañcāriyā — combining — CC Antya 16.127

sañcāriyā — giving him — CC Antya 20.109

sañcāri' — introducing — CC Adi 17.210

sañcāri' — creating all logical truths — CC Antya 1.116

tiraḥ-sañcāri — roaming sideways — CC Antya 1.166

Varna

adbhuta varṇana — wonderful description — CC Antya 1.194

āditya-varṇam — luminous like the sun — Bg 8.9

agni-varṇāḥ — as brilliant as fire — SB 7.10.58

agnivarṇaḥ — Agnivarṇa, the son of Sudarśana — SB 9.12.5

anuvarṇanam — constant recitation — SB 1.6.34

anuvarṇanam — describing — SB 6.13.22-23

anuvarṇanam — description within the disciplic succession* — SB 7.10.43-44

anuvarṇane — in describing — SB 4.16.2

anuvarṇane — in the matter of description — CC Madhya 2.1

anuvarṇayan — nicely describing — SB 3.9.39

anuvarṇayanti — describe — SB 5.23.4

anuvarṇayiṣyāmaḥ — I shall explain — SB 5.26.3

anvavarṇayan — described — SB 10.21.3

āra nāṭaka-varṇana — and descriptions of drama (Nāṭaka-candrikā) — Madhya 1.40

āra nāṭakavarṇana — and descriptions of drama (Nāṭaka-candrikā) — CC Madhya 1.39-40

arhasi anuvarṇayitum — please describe factually — SB 5.16.3

āśrama-varṇa — of the various spiritual and occupational divisions of society — SB 12.9.28-29

aśuddha-varṇam — impurely uttered — CC Antya 3.60

avarṇayat — he related — SB 10.52.36

avarṇayat — described — SB 10.89.13

bhagavat-anubhāva-upavarṇanam — which describes the process of God realization — SB 5.19.10

bhāva-varṇa — the luster of transcendental ecstasy — CC Adi 4.271-272

bhāvera varṇana — description of ecstatic emotions — CC Antya 14.11

caitanya-līlā-varṇana-kāraṇa — the reason for describing Caitanya Mahāprabhu's pastimes — CC Adi 17.321

caitanya-varṇana — description of Lord Caitanya Mahāprabhu — CC Antya 14.4

cāri varṇa — four colors — CC Madhya 20.330

cāri varṇa-āśramī — followers of the four social and spiritual orders of life — CC Madhya 22.26

cāri varṇa dhari' — accepting these four colors — CC Madhya 20.330

caritra-varṇana — a description of the characteristics — CC Madhya 25.247

citra-varṇa — printed with varieties of colors — CC Adi 13.113

citra-varṇāni — of various colors — SB 12.4.12

durvarṇam — inferior quality — SB 3.14.46

durvarṇam — the discoloration — SB 12.3.47

eka varṇa — one complexion — CC Madhya 5.136

eka-varṇam — absolute, situated in pure goodness — SB 8.5.29

gaura-varṇa — having a golden or fair complexion — CC Madhya 10.164

gaura-varṇa — white complexion — CC Madhya 13.106

guṇa-anuvarṇanam — description of the transcendental qualities of — SB 1.5.22

guṇa-anuvarṇanam — describing the transcendental qualities — SB 8.12.46

haryaśva-turaṅga-varṇāḥ — exactly of the same color as the horses of Indra (yellow) — SB 8.15.5

iṣṭa-devera varṇana — description of your worshipable Deity — CC Antya 1.129

kaha kṛṣṇera varṇana — just try to describe Kṛṣṇa — CC Madhya 19.94

kaila varṇana — described — CC Antya 3.98

kākavarṇaḥ — Kākavarṇa — SB 12.1.4

kare varṇana — describes — CC Antya 5.106

kare varṇana — can describe — CC Antya 12.133

kariba varṇana — I shall describe — CC Madhya 6.283

karilā varṇana — has described — CC Madhya 1.11-12

karila varṇana — has described — CC Madhya 4.7

karila varṇana — described — CC Madhya 21.111

karile varṇana — you have described — CC Antya 5.154

kariluṅ varṇana — have described — CC Madhya 2.91

kariluṅ varṇana — I have described — CC Madhya 12.150, CC Antya 1.9

kariyācha varṇana — you have described — CC Antya 1.156

kariyāche varṇane — have described — CC Antya 14.46

kariyāchena varṇana — has narrated — CC Antya 10.50

kariyāchena varṇana — has described — CC Antya 15.96

kariyāchi varṇana — I have described — CC Madhya 13.132, CC Antya 1.10, CC Antya 1.11, CC Antya 1.74

kim varṇaḥ — having what color — SB 11.5.19

kṛṣṇa-varṇa — blackish color — CC Adi 3.38

kṛṣṇa varṇa — Kṛṣṇa's name — CC Madhya 8.24

kṛṣṇa-varṇa-śabdera — of the word kṛṣṇa-varṇa — CC Adi 3.55

kṛṣṇa-varṇaḥ — the śūdras — SB 2.1.37

kṛṣṇa-varṇam — repeating the syllables kṛṣ-ṇa — SB 11.5.32, CC Adi 3.52, CC Madhya 11.100, CC Madhya 20.342, CC Antya 20.10

kṛṣṇa-varṇam — chanting the two syllables kṛṣ and ṇa — CC Madhya 6.103

kṛṣṇera varṇana — a description of Lord Kṛṣṇa — CC Madhya 17.211

kṣīra-curira varṇana — a description of Gopīnātha's stealing condensed milk at Remuṇā — CC Madhya 25.246

mantra-varṇābhiḥ — in the form of a mantra — SB 5.24.30

nā kaila varṇana — did not describe — CC Madhya 4.8

nā yāya varṇana — it is not possible to describe — CC Madhya 1.10, CC Madhya 9.358

nā yāya varṇana — cannot be described — CC Madhya 17.230

nā yāya varṇane — cannot be described — CC Antya 4.208

pañca-varṇam — consisting of the five material elements — SB 11.28.37

parimuṇḍā-nṛtyera varṇana — description of Lord Caitanya Mahāprabhu's dancing in the temple — CC Antya 20.118

pīta-varṇa — the color yellow — CC Adi 3.37

pīta-varṇa — having a yellow color — CC Adi 3.40

pīta-varṇa — yellowish color — CC Madhya 20.364

pīta-varṇa dhari' — assuming the color yellow — CC Madhya 20.340

pīta-varṇa ha-ila — became yellowish — CC Antya 3.232

pralāpa-varṇana — a description of His behaving like a crazy man — CC Madhya 25.244

pralāpa-varṇana — and talking like a crazy person — CC Antya 20.136

pralāpa varṇana — talking like a madman — CC Antya 20.125

rādhikā-varṇana — a description of Śrīmatī Rādhārāṇī — CC Madhya 17.211

rakta-pīta-varṇa — the mangoes were red and yellow in color — CC Adi 17.83

rakta-varṇa dhari' — assuming a reddish color — CC Madhya 20.335

rakta-varṇaḥ — red-complexioned — SB 11.5.24

rakta-varṇaḥ — of a reddish color — CC Madhya 20.333

sa-varṇāḥ — having the same corresponding colors — SB 11.23.43

sa-varṇām — suitable — SB 11.4.14

sa-varṇām — the first wife who is of the same caste — SB 11.17.39

samavarṇayat — properly described — SB 1.13.12

sarva-varṇānām — by all the occupational classes of society — SB 11.27.3-4

sauvarṇa — gold — SB 10.41.20-23

sauvarṇaḥ — made of gold — SB 5.16.7

sāvarṇa — Sāvarṇa — SB 12.7.3

savarṇām — of the same caste — SB 5.26.26

suvarṇa — of gold — CC Adi 3.49, CC Madhya 10.170

suvarṇa — gold — CC Adi 13.116

suvarṇa — golden — CC Madhya 10.42, CC Madhya 13.15

suvarṇa apāra — a large quantity of gold — CC Madhya 18.164

suvarṇa-kuṇḍala — gold earrings — CC Adi 5.186

suvarṇa mohara — golden coins — CC Madhya 20.27

suvarṇa-parvata — a golden mountain — CC Madhya 13.85

suvarṇa-puṅkhāḥ — (arrows) with golden shafts — SB 4.11.3

suvarṇa-sadana — golden throne — CC Adi 8.50

suvarṇa-thālīra — on golden plates — CC Madhya 6.42

suvarṇa-varṇaḥ — whose complexion is like gold — CC Madhya 6.104

suvarṇam — gold — SB 5.14.7, SB 5.16.20-21, SB 5.24.17, SB 10.17.18

svarṇa — gold — SB 1.9.2, SB 4.25.14, SB 10.12.4, SB 10.74.12, SB 10.76.18-19, CC Adi 13.113, CC Madhya 4.100

svarṇa — of gold — SB 3.11.9, SB 10.56.11, SB 10.69.1-6

svarṇa — golden — SB 4.21.1, SB 4.24.51, SB 4.26.1-3

svarṇa — of a golden color — SB 10.42.28-31

svarṇa-aṅgada — golden armlets — CC Adi 5.186

svarṇa-gharma-anuvākena — by the chapter of the Vedas known as Svarṇa-gharma — SB 11.27.30-31

svarṇa-kakṣa-patākābhiḥ — decorated with flags with golden embroidery — SB 9.10.35-38

svarṇa-mudrāra — made of gold — CC Adi 13.112

svarṇa-prasthaḥ — Svarṇaprastha — SB 5.19.29-30

svarṇa-puṅkhaiḥ — with golden feathers attached — SB 8.11.23

svarṇa — yūthībhiḥ — svarṇa — yūthīs — SB 8.2.14-19

svarṇam — gold — SB 7.7.21, SB 8.12.8

svarṇārṇa — golden-colored — SB 4.6.16

svarṇaromā — Svarṇaromā — SB 9.13.17

svarūpa-varṇana — description of personal features — CC Madhya 25.258

śyāma-varṇa — of blackish hue — CC Madhya 10.166

śyāma-varṇa — blackish color — CC Madhya 24.235

śyāmala-varṇa — having a blackish complexion — CC Madhya 10.164

tamāla-varṇam — bluish like the tamāla tree — SB 1.9.33

tāra varṇa — Her bodily complexion — CC Adi 4.268

tat-varṇa-guṇa — whose color is the same as that of the mode

of passion (reddish) — SB 5.14.7

tri-varṇā — consisting of three modes (goodness, passion and ignorance) — SB 11.3.16

tri-varṇaiḥ — composed of the three modes of nature — SB 7.7.26

upavarṇanam — the detailed description — SB 12.12.16

vaikuṇṭha-guṇa-anuvarṇane — describing the glories of Kṛṣṇa — SB 9.4.18-20

vaikuṇṭha-guṇa-anuvarṇane — in describing the transcendental character of Kṛṣṇa — CC Madhya 22.137-139

varṇa — colors — Bg 11.5

varṇa — caste — SB 1.18.45

varṇa — castes — SB 2.8.16

varṇa — of varṇas — SB 3.21.52-54

varṇa — colored — SB 4.30.6

varṇa — of the letters — SB 6.16.32

varṇa — complexion — SB 8.8.9

varṇa — with colors — SB 10.42.5

varṇa — of the principles of the four occupational orders of society — SB 10.74.35

varṇa — having complexions — SB 11.5.20

varṇa — the color — SB 12.8.33-34

varṇa — syllables — CC Adi 3.54

varṇa — color — CC Madhya 15.229

varṇa — of color — CC Madhya 20.172

varṇa — bodily complexion — CC Antya 15.64

varṇa-abhivyañjakam — indicating the classification (brāhmaṇa, kṣatriya, vaiśya, śūdra, etc) — SB 7.11.35

varṇa-āśrama — the institution of four castes and four orders of life — SB 1.2.13

varṇa-āśrama — the four divisions of social statuses and orders of spiritual culture — SB 3.7.29

varṇa-āśrama — the system of eight social orders — SB 4.14.18

varṇa-āśrama — of the Āryan civilization of four varṇas and four āśramas — SB 7.2.12

varṇa-āśrama — pertaining to the particular material and spiritual divisions of varṇa and āśrama — SB 7.13.14

varṇa-āśrama — the social system of sanctified occupational and spiritual orders — SB 10.75.21

varṇa-āśrama — of the divine system of occupational and spiritual divisions of society — SB 10.84.18

varṇa-āśrama — by adherence to rules of occupational or religious duty — SB 11.2.51

varṇa-āśrama — the Vedic system of social and occupational

divisions — SB 11.10.1

varṇa-āśrama — of the varṇāśrama system — SB 11.17.1-2, SB 11.20.2

varṇa-āśrama — the varṇāśrama system — SB 11.17.9

varṇa-āśrama — the divine system of occupational and spiritual orders of society — SB 12.2.38

varṇa-āśrama-ācāra — the practices of the varṇāśrama system — SB 5.22.4

varṇa-āśrama-ācāra — by one's execution of duties in the varṇāśrama system — SB 12.12.54

varṇa-āśrama-ācāra-vatā — who behaves according to the system of four divisions of social order and four divisions of spiritual life — CC Madhya 8.58

varṇa-āśrama-ācāra-yutam — based on the principles of the four divisions of society and the four divisions of spiritual advancement — SB 7.11.2

varṇa-āśrama-dharma — the institution of four castes and four āśramas — CC Madhya 9.256

varṇa-āśrama-dharma — the regulative principle of four varṇas and four āśramas — CC Madhya 22.93

varṇa-āśrama-vataḥ — in terms of strictly following the principles of varṇāśrama — SB 5.26.30

varṇa-āśrama-vatām — of the members of varṇāśrama society — SB 12.2.12-16

varṇa-āśrama-vatībhiḥ — by followers of the institution of the four varṇas and four āśramas — SB 5.19.10

varṇa-āśramāṇām — of all the statuses and orders of life — SB 1.4.17-18

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varṇa-dvayī — the two syllables — CC Antya 1.99, CC Antya 1.120

varṇa-mātra — only the color — CC Adi 13.115

varṇa-mātra — color only — CC Madhya 20.174

varṇa-samāmnāye — in the aggregate of all alphabets — SB 7.15.53

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16.287

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karpūra-keli — karpūrakeli — CC Antya 18.106

karpūra-kūpī — a pot of camphor — CC Antya 10.118

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kṛṣṇa-līlā su-karpūra — the pastimes of Lord Kṛṣṇa are exactly like camphor — CC Madhya 25.277

kṛṣṇa-prema-amṛta-pūra — the nectar of devotional service to Kṛṣṇa — CC Adi 11.40

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lasat-kāñcana-nūpuram — His legs are decorated with golden ankle bells — SB 4.8.49

lāvaṇya-pūra — the city of attractive beauty — CC Madhya 21.138

mādhurya-pūraḥ — abundance of sweetness — CC Adi 4.146, CC Madhya 8.149, CC Madhya 20.182

maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ — whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean — SB 10.3.1-5

maṇipura-pateḥ — of the king of Maṇipura — SB 9.22.32

miśra purandara — Miśra Purandara — CC Madhya 6.51

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miśra-purandarera — to Purandara Miśra, the father of Śrī Caitanya Mahāprabhu — CC Madhya 16.221

nā pūraya — has not become complete — CC Antya 11.23

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nūpura — ringing leglets — SB 2.2.11

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paṇḍita purandara — Paṇḍita Purandara — CC Adi 11.28

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para-purañjaya — the conqueror of the kingdoms of others — SB 9.18.20-21

phalaiḥ apūrayat — the fruit vendor filled His small palms with fruits — SB 10.11.11

prāg-jyotiṣa-puram — to the city of Prāgjyotiṣa-pura, Bhauma's capital (still existing today as Tejpur in Assam) —SB 10.59.2-3

praṇipāta-puraḥsaram — Nanda Mahārāja fell down before him and offered obeisances — SB 10.8.2

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purā — formerly — Bg 3.3, Bg 17.23, SB 1.5.23, SB 3.1.1, SB 3.6.33, SB 3.16.30, SB 3.17.28, SB 3.25.14, SB 4.7.42, SB 4.23.4, SB 4.24.4, SB 4.24.72, SB 6.6.43, SB 6.8.38, SB 7.2.33, SB

7.8.24, SB 7.15.69, SB 8.19.7, SB 9.8.15-16, SB 9.14.48, SB 9.20.31, SB 10.1.27, SB 10.2.20, SB 10.8.17, SB 10.9.23, SB 10.13.15, SB 10.26.20, SB 11.19.11, CC Adi 1.5

purā — anciently — Bg 3.10

purā — from the beginning — SB 1.13.22

purā — prior to the manifestation of the cosmos — SB 2.2.1

purā — before — SB 2.2.32, SB 4.26.14, SB 6.1.8, SB 8.1.6, SB 8.11.1, SB 8.24.45, SB 10.58.53, SB 11.20.14, SB 12.10.38

purā — in the beginning of creation — SB 2.4.22

purā — in the days of yore — SB 3.4.11, SB 3.4.13

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purā — years ago — SB 3.14.7

purā — in days long ago — SB 3.14.13

purā — previously — SB 3.16.30, SB 3.21.23, SB 6.15.2, SB 10.14.5, SB 10.28.16, SB 10.51.50, SB 10.52.15, SB 10.61.7, SB 10.73.12-13, SB 11.6.21, SB 11.17.3-4, SB 11.19.19, SB 12.4.41, SB 12.5.5, SB 12.9.27, SB 12.12.57

purā — earlier — SB 3.20.50

purā — formerly (at the time of Svāyambhuva Manu) — SB 4.2.4

purā — beforehand — SB 4.6.3

purā — formerly (in my previous birth) — SB 5.12.14

purā — formerly (during the time of creation) — SB 6.9.24

purā — from time immemorial — SB 6.15.8

purā — in the beginning — SB 7.8.10

purā — formerly in history — SB 7.10.51

purā — even before this — SB 10.1.22

purā — long ago — SB 10.90.24, SB 11.2.8, SB 12.13.19

purā — of the past — SB 12.2.33

purā — from beginningless time — CC Adi 4.55

pura — towns — SB 1.6.11, SB 1.14.20

pura — capital — SB 1.10.20

pura — of towns — SB 4.18.32

pura — of the city — SB 4.27.17, SB 10.39.23, SB 10.41.8, SB 10.41.24, SB 10.42.21, SB 10.47.40, SB 10.50.21, SB 10.50.57, SB 10.63.5, SB 10.65.9, SB 10.65.13, SB 10.77.9

pura — cities — SB 5.5.30, SB 10.71.21, SB 11.18.24, SB 11.27.51

pura — cities and towns — SB 7.2.14

pura — in the towns — SB 10.20.48

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pura-dvāra — of the gateway of the temple — CC Madhya 12.135

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pura-grāma-vraja-ādiṣu — in all the towns, villages and pasturing grounds — SB 10.4.31

pura-grāma-vraja-ādiṣu — in towns, cities and villages here and there — SB 10.6.2

pura-hā — who annihilated the residences of the asuras — SB 7.10.69

purā-kathānām — of all past histories — SB 3.13.50

pūra-kumbhaka-recakaiḥ — by inhaling, retaining and exhaling — SB 3.28.9

pūra-kumbhaka-recakaiḥ — by inhaling, exhaling and holding, which are technically known as pūraka, kumbhaka and recaka — SB 7.15.32-33

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pura-okasaḥ — being the inhabitants of the above-mentioned three residential airplanes — SB 7.10.59

pura-okasaḥ — the residents of the city — SB 10.53.39

pura-okasām — for the inhabitants of the city — SB 10.54.60

pura-pālaḥ — the city superintendent — SB 4.28.13

pura-pālakaḥ — the protector of the capital — SB 6.18.18

pura-rāṣṭra — of your home and the kingdom — SB 9.22.14-15

pura-rāṭ — the King of the city (Purañjana) — SB 4.25.49

pura-strīṇām — of the city women — SB 10.47.42

pura-striyaḥ — household ladies — SB 4.9.58-59

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pura-vanitānām — of women within household life — SB 5.5.31

pura-vāsinaḥ — the residents of the city — SB 10.42.22

purā-vidaḥ — those learned in the historical events of the Purāṇas — SB 5.15.8

purā-vidaḥ — learned scholars — SB 8.14.11

purā-vidaḥ — those who are expert in such ancient histories — SB 12.7.22

pura-yoṣitām — of the ladies of the capital — SB 1.10.31

pura-yoṣitām — of the city women — SB 10.47.41

pūrābe — You will fulfill — CC Antya 11.42

puraḥ — just before — SB 1.9.30

puraḥ — bodies — SB 2.4.23, SB 10.87.50

puraḥ — in different bodies — SB 2.10.28

puraḥ — from the palace — SB 3.1.16

puraḥ — before — SB 3.12.33, SB 4.12.33, SB 4.30.22

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mādhava-purīra kathā — the narration of Mādhavendra Purī — CC Madhya 16.32

mādhava-purīra lāgi' — for Mādhavendra Purī — CC Madhya 4.20

mādhava-purīra śiṣya — a disciple of Mādhavendra Purī — CC Madhya 9.285

mādhavendra-purī — Mādhavendra Purī — CC Madhya 16.271

mādhavendra-purīra — of Mādhavendra Purī — CC Adi 6.40

mādhavendra-purīra — of Śrī Mādhavendra Purī — CC Madhya 17.172

madhu-purī — Mathurā — SB 7.14.30-33, CC Madhya 19.102, CC Madhya 19.106

madhu-purī — the transcendental city known as Mathurā — NoI: verse 9

madhu-puri — in Mathurā — SB 10.42.24

madhu-purīm — to Mathurā — SB 10.39.11-12

madhu-purīm — to Mathurā City — SB 10.46.48

madhu-purīra — of Mathurā — CC Madhya 17.187

māhiṣmatī purī — the city of Māhiṣmatī — SB 10.79.19-21

nīlācala-purī — to Jagannātha Purī — CC Madhya 10.98

paramānanda purī — Paramānanda Purī — CC Adi 9.13-15, CC Adi 9.16, CC Madhya 9.174, CC Madhya 13.30

paramānanda-purī — Paramānanda Purī — CC Adi 10.124-126, CC Madhya 1.111, CC Madhya 1.129, CC Madhya 1.253, CC Madhya 9.167, CC Madhya 10.91, CC Antya 8.8, CC Antya 8.71

paramānanda purī-saṅge — with Paramānanda Purī — CC Antya 7.64

paramānanda-purī-sthāne — at the place of Paramānanda Purī — CC Antya 2.128

paramānanda purīra — of Paramānanda Purī — CC Madhya 10.128

paramānanda-purīre — Paramānanda Purī — CC Antya 8.7

pratipūrita — fully achieved — SB 8.5.44

purañjana-purīm — the city of Purañjana — SB 4.28.2

purī — city — SB 3.22.29-30, SB 4.25.34, CC Adi 7.155, CC Adi 7.155

purī — the city — SB 4.28.24, SB 10.44.46, CC Madhya 19.102

purī — the great township — SB 9.6.21

purī — the town — CC Adi 4.216

purī — O Mādhavendra Purī — CC Madhya 4.25

purī — Mādhavendra Purī — CC Madhya 4.34, CC Madhya 4.47, CC Madhya 4.53, CC Madhya 4.111, CC Madhya

4.122, CC Madhya 4.123, CC Madhya 4.147, CC Madhya 4.149, CC Madhya 4.157, CC Madhya 4.168, CC Madhya 4.176, CC Madhya 17.180, CC Antya 8.30

purī — Mādhavendra Purī Gosvāmī — CC Madhya 4.87

purī — My dear Mādhavendra Purī — CC Madhya 4.106

purī — Purī Gosāñi — CC Madhya 4.138

purī — Jagannātha Purī — CC Madhya 4.143

purī — Paramānanda Purī — CC Madhya 9.167, CC Madhya 11.33, CC Madhya 11.204, CC Madhya 12.109, CC Madhya 12.208, CC Madhya 14.92, CC Madhya 25.227, CC Antya 4.108-110, CC Antya 14.90, CC Antya 14.113

purī — Śrī Raṅga Purī — CC Madhya 9.294

purī — Īśvara Purī — CC Madhya 11.81

purī — the place — CC Madhya 19.106

purī — to Paramānanda Purī — CC Antya 16.105

puri — in the city — SB 12.1.35

purī-bhāratīra saṅge — with Paramānanda Purī and Brahmānanda Bhāratī — CC Antya 11.87

purī-dāsa — Purī dāsa — CC Antya 12.46-47, CC Antya 12.49, CC Antya 16.65, CC Antya 16.73

purī dekhi' — by seeing Mādhavendra Purī — CC Madhya 4.156

purī-dvaye — in two purīs, namely Mathurā-purī and

Dvārakā-purī — CC Madhya 19.193

purī-dvaye — in Dvārakā and Mathurā — CC Madhya 20.398

purī-gosāñi — Mādhavendra Purī — CC Madhya 4.75, CC Madhya 4.83, CC Madhya 4.91, CC Madhya 4.103, CC Madhya 4.105, CC Madhya 4.119, CC Madhya 4.135, CC Madhya 17.177, CC Antya 8.19

purī-gosāñi — Paramānanda Purī — CC Madhya 9.170, CC Madhya 10.128, CC Madhya 12.156, CC Madhya 15.184-185, CC Madhya 16.127-129, CC Antya 2.129, CC Antya 2.134

purī-gosāñi — Īśvara Purī — CC Madhya 10.136

purī-gosāñi — Paramānanda Gosāñi — CC Antya 2.137

purī-gosāñi — Rāmacandra Purī — CC Antya 8.8

purī gosāñi — Paramānanda Purī — CC Madhya 9.168

purī gosāñi — Rāmacandra Purī — CC Antya 8.70

purī-gosāñi kahe — Purī Gosāñi said — CC Antya 14.115

purī-gosāñi-saṅge — with Purī Gosvāmī — CC Madhya 1.149

purī-gosāñira — of Mādhavendra Purī — CC Madhya 4.108, CC Madhya 4.175, CC Madhya 4.210, CC Madhya 17.185, CC Antya 8.37

purī-gosāñira — Mādhavendra Purī — CC Madhya 4.152

purī-gosāñira — of Purī Gosāñi, Mādhavendra Purī — CC

Madhya 4.153

purī-gosāñira — of Paramānanda Purī — CC Madhya 9.168, CC Madhya 15.194

purī-gosāñira — of Īśvara Purī — CC Madhya 10.132

purī kahe — Mādhavendra Purī inquired from the boy — CC Madhya 4.27

purī kahe — Mādhavendra Purī said — CC Madhya 4.166

purī kahe — Paramānanda Purī replied — CC Madhya 10.98

purī kāmakoṣṭhī — to Kāmakoṣṭhī-purī — CC Madhya 9.177

purī kṛṣṇānanda — Kṛṣṇānanda Purī — CC Adi 9.13-15

purī-sama — like Mādhavendra Purī — CC Madhya 4.171

purī sukhānanda — Sukhānanda Purī — CC Adi 9.13-15

purīm — the capital — SB 3.17.26

purīm — abode — SB 4.6.23

purīm — the abode — SB 4.6.28

purīm — a city — SB 4.10.5

purīm — the city — SB 4.10.21, SB 4.28.4, SB 4.28.10, SB 4.28.24, SB 5.21.7, SB 9.11.25, SB 10.41.10, SB 10.41.10, SB 10.41.18, SB 10.76.9-11

purīm — to the city — SB 4.13.49, SB 10.39.13, SB 10.45.42-44, SB 10.89.43-44, SB 11.30.50

purīm — city — SB 4.25.26, SB 4.25.29, SB 4.28.11, SB

10.72.31, SB 10.77.8, SB 11.7.3

purīm — this city — SB 4.25.35

purīm — in the city — SB 4.25.37

purīm — in that city — SB 4.25.43, SB 10.1.27

purīm — the great township — SB 5.16.28

purīm — the heavenly kingdom — SB 8.15.33

purīm — a palace — SB 9.2.33

purīm — in his capital — SB 9.7.20

purīm — to Ayodhyā-purī — SB 9.10.32

purīm — the city of Ayodhyā — SB 9.10.45-46

purīm — a great town — SB 9.11.13-14

purīm — to his palace — SB 9.14.40

purīm — into the capital — SB 9.15.29

purīm — to His city — SB 10.52.5

purīm — His capital, Dvārakā — SB 10.78.13-15

purīm — His city — SB 10.83.36

purīm — to the abode — CC Antya 1.154

purīm kāñcīm — to Kāñcīpuram — SB 10.79.11-15

purīmān — Purīmān — SB 12.1.21-26

pūriñā — filling — CC Madhya 3.52

purīra — of Paramānanda Purī — CC Madhya 2.78

purīra — of Mādhavendra Purī — CC Madhya 4.26, CC Madhya 4.86, CC Madhya 4.104, CC Madhya 4.178, CC Madhya 4.196

purīra — of Dvārakā Purī — CC Madhya 20.241

purīra bāhira — out of the temple of Guṇḍicā Purī — CC Madhya 12.128

purīra nava-deśe — in nine different parts of the city — CC Madhya 20.241

purīra prema — the ecstatic love of Mādhavendra Purī — CC Madhya 4.110

purīra svabhāva — Rāmacandra Purī's character — CC Antya 8.73

purīra vacane — by the words of Paramānanda Purī — CC Antya 14.116

purīra vacane — on the order of Paramānanda Purī — CC Antya 19.12

purīre — to Paramānanda Purī — CC Antya 2.133

purīre — at Rāmacandra Purī — CC Antya 8.84

purīṣa — of the stool — SB 5.5.33

purīṣa — of stool — SB 5.14.7

purīṣabhīruḥ — Purīṣabhīru — SB 12.1.21-26

purīṣam — stool — SB 3.32.19

purīṣera — in stool — CC Adi 5.205

purīṣi-agniṣṭutau — types of sacrifice — SB 3.12.40

purīṣu — through different residential quarters — SB 5.21.12

purīśvara — Īśvara Purī — CC Madhya 10.135

purīṣyāḥ — whose mud — SB 10.18.6

purīṣyān — called the Purīṣyas — SB 6.18.3-4

pūrita — full of — CC Adi 13.107

pūrita — filled — CC Madhya 8.175, CC Madhya 15.76

pūrita ha-ila — became filled — CC Madhya 14.35

pūritam — has become full — SB 11.5.46

pūrite — to fulfill — CC Madhya 18.152

pūriyā — filling — CC Antya 12.91

puruṣa-ada-purīṣa — you are the stool of the man-eaters (Rākṣasas) — SB 9.10.22

raghunātha purī — Raghunātha Purī — CC Adi 11.42

rāmacandra-purī — Rāmacandra Purī — CC Antya 8.18, CC Antya 8.20, CC Antya 8.31, CC Antya 8.38, CC Antya 8.42, CC Antya 8.62, CC Antya 8.70, CC Antya 8.72, CC Antya 8.96

rāmacandra-purī-bhayāt — due to fear of Rāmacandra Purī — CC Antya 8.1

rāmacandra-purī-bhaye — due to fear of Rāmacandra Purī

— CC Madhya 1.266

rāmacandra-purī-bhaye — because of the restriction of Rāmacandra Purī — CC Antya 10.156

rāmacandra-purī-gosāñi — a sannyāsī named Rāmacandra Purī — CC Antya 8.7

rāmacandra-purīke — unto Rāmacandra Purī — CC Antya 8.56

rāmacandra-purīra — of Rāmacandra Purī — CC Antya 8.94

rāmacandra-purīra āgamana — the arrival of Rāmacandra Purī — CC Antya 20.115

saba purī — all of Guṇḍicā Purī — CC Madhya 12.133

sādi-puriyā gopāla — Sādipuriyā Gopāla — CC Adi 12.85

śānti-purīm — to Śāntipura — CC Madhya 3.1

sara-purī — a kind of purī made with cream — CC Madhya 14.29

sara-pūrī — a sweet made from milk — CC Antya 18.106

śrī-īśvara-purī — by the name Śrī Īśvara Purī — CC Adi 9.11

śrī-īśvara purī — Śrī Īśvara Purī — CC Adi 13.54-55

śrī mādhava-purī — unto Mādhavendra Purī — CC Adi 9.10

śrī-mādhava purī — Śrī Mādhavendra Purī — CC Adi 13.54-55

śrī-mādhava-purī — Śrīla Mādhavendra Purī — CC Madhya

4.21, CC Madhya 4.136

śrī-mādhava-purīra saṅge — with Śrī Mādhavendra Purī — CC Madhya 9.295

śrī-mādhavendra-purī — Śrī Mādhavendra Purī — CC Madhya 17.166

śrī-purī — Śrī Mādhavendra Purī — CC Madhya 4.142

śrī-raṅga-purī — Śrī Raṅga Purī — CC Madhya 1.113, CC Madhya 9.285, CC Madhya 9.295, CC Madhya 9.300, CC Madhya 9.302

śrī-raṅga-purīra — of Śrī Raṅga Purī — CC Madhya 9.288

śrī-vaikuṇṭha-purī — a spiritual Vaikuṇṭha planet — CC Madhya 3.156

sthālī-purīṣa-ādīni — burned rice stuck to the pot and so on — SB 5.9.11

sva-purīm — his own town — SB 4.28.7

viṣṇu-purī — Viṣṇu Purī — CC Adi 9.13-15

vṛṣṇi-purī — city of the Vṛṣṇis — SB 10.54.56

yadu-purīm — to the city of the Yadu dynasty — SB 10.49.30

yadu-purīm — the capital of the Yadus — SB 11.30.47

yāi yadu-purī — I return to Dvārakā-dhāma, known as Yadu-purī — CC Madhya 13.154

Atiyaya

atīyāya — passing — SB 10.71.21, SB 10.80.16-17

kebā pātiyāya — who believes — CC Madhya 2.49

pātiyāya — can believe — CC Antya 16.131

vyatīyāya — passed — SB 7.4.20

vyatīyāya — having passed — SB 11.6.25

vyatīyāya — passed by — SB 12.8.14

Giri

ārindā-giri kare — acts as the chief tax collector — CC Antya 3.191

asta-girim — the mountain behind which the sun sets — SB 10.38.24

ati-bhara-girim — the big hill — SB 5.14.18

brahma-indra-giriśa-ādayaḥ — headed by Lord Brahmā, King Indra and Lord Śiva — SB 7.8.37-39

brahmagiri — to the place known as Brahmagiri — CC Madhya 9.317

caṭaka-giri — the sand dune known as Caṭaka-parvata — CC Antya 14.119

devagiriḥ — Devagiri — SB 5.19.16

giri — of hills — SB 3.30.27

giri — of the hills — SB 4.18.29

giri — by hills and mountains — SB 5.1.40

giri — hills — SB 5.5.30, SB 5.17.6

giri — of a mountain — SB 5.26.28, SB 10.37.29, SB 10.76.22

giri — of mountains — SB 6.10.26

giri — hill (Trikūṭa Mountain) — SB 8.4.17-24

giri — by peaks of mountains — SB 9.10.20

giri — to the hill — SB 10.24.32-33

giri — this hill — SB 10.25.20

giri — of the mountains — SB 10.35.8-11

giri — on the mountains — SB 10.41.35

giri — mountains — SB 10.47.56, CC Adi 8.5

giri — consisting of mountains — SB 10.59.2-3

giri — a mountain — SB 10.64.3

giri — to the mountains — SB 12.2.8

giri — in the words or speech — NoI: verse 5

giri-daryām — in a cave in a mountain — SB 5.24.23

giri-dhātu — some minerals from the hills — CC Madhya 14.204

giri-gahvare — in a mountain cave — SB 10.51.27

giri govardhana — to the hill known as Govardhana — CC Madhya 4.21

giri-indra — a kingly mountain — SB 10.37.31

giri-īśaḥ — Lord Śiva — SB 8.5.39

giri-jā — the adopted daughter of the Himālayan mountain range — SB 10.53.25

giri-kānana — the hills and forests — SB 4.14.46

giri-kandara — like the caves of a mountain — SB 7.8.19-22

giri-kandara — like mountain caves — SB 10.6.15-17

giri-kandara-prāye — similar to the dark caves in the mountains — SB 5.14.33

giri-kandaram — the mountain cave — SB 10.51.9

giri-kandare — in a cave in a mountain — SB 5.13.18

giri-kūṭa-vat — appearing like the weight of a mountain peak — SB 10.7.18

giri-kūṭāni — the tops of mountains — SB 5.17.9

giri-nadī — of the mountains and rivers — SB 12.12.16

giri-pāta — because of the falling of Mandara Mountain — SB 8.6.37

giri-rājasya — the king of sand dunes — CC Antya 14.120

giri-rāṭ — the Himālaya Mountains — SB 6.12.27-29, SB 11.23.38-39

giri-rāṭ — the king of mountains — SB 8.7.12

giri-śa — by Lord Śiva — SB 10.76.7

giri-śa — of Lord Śiva — SB 10.79.11-15

giri-śaḥ — Lord Śiva, the master of Mount Kailāsa — SB 10.58.37

giri-śaḥ — Lord Śiva, master of Mount Kailāsa — SB 10.88.13

giri-śam — the lord of the Kailāsa Hill — SB 4.30.2

giri-śam — to Lord Śiva — SB 10.62.4

giri-śikhara-sthūlāni — which are as fat as mountain peaks — SB 5.16.16

giri-śikharam — to the peak of Nīla Mountain — SB 5.17.8

giri-śikharāt — from the peak of Kumuda Mountain — SB 5.17.8

giri-śṛṅga — like a mountain peak — SB 10.12.17

giri-śṛṅgam — the peak of a mountain — SB 6.12.32

giri-taṭe — at the foot of Govardhana Hill — NoI: verse 9

giri-tra — O King of the mountains — SB 8.7.31

giri-varam — the best of mountains, Govardhana — SB 10.26.3

giri-vare — great mountain — SB 5.20.40

giri-vraje — in the fortress known as Girivraja — SB 10.70.24

giribhiḥ — by mountains — SB 5.16.6

giridhara-caraṇa-ambhojam — the lotus feet of Lord Giridhārī — CC Antya 20.156

giridroṇyām — in the fortress of Giridroṇī, Jarāsandha's capital — SB 10.73.1-6

giriḥ — a mountain — SB 4.10.13, SB 4.10.25, SB 10.18.29, SB 10.67.19-21

giriḥ — mountain — SB 8.6.35

giriḥ — Giri — SB 9.24.16-18

giriḥ — the hill — CC Madhya 18.38

girijām — goddess Girijā (Ambikā) — SB 10.52.42

girim — the mountain — SB 4.6.22, SB 8.6.38, SB 8.6.39, SB 8.7.10, SB 10.52.10, SB 10.52.11, CC Madhya 17.80

girim — that mountain — SB 8.2.23-24

girim — the mountain (Mandara) — SB 8.7.8

girim — to the mountain — SB 8.11.46, SB 10.67.8

girim — a mountain — SB 10.18.28, SB 10.46.25

girim — of the hill — SB 10.24.32-33

girim — the mountain Govardhana — SB 10.46.18

girim — (a cave in) a mountain — SB 10.56.14

girīn — the mountains — SB 2.10.37-40, SB 6.12.27-29

girīn — mountains — SB 4.10.17, SB 10.89.47

girīn — hills — SB 10.71.21

giriśa — Lord Śiva — SB 1.12.23, CC Adi 3.66

giriśa — of Śiva — SB 4.2.20

giriśa — of Lord Śiva — SB 4.11.33, SB 10.62.9

giriśa-ādiṣu — in demigods like Lord Śiva — CC Madhya 23.78

giriśaḥ — Lord Śiva — SB 3.1.38, SB 4.14.26-27, SB 4.29.42-44, SB 8.12.1-2, SB 8.18.28

giriśaḥ — Lord Giriśa — SB 12.10.10

giriśāḥ — Lord Śiva — SB 4.1.26-27

giriśaḥ ca — also Śiva — SB 3.9.16

giriśam — the lord of the Himalayas, Lord Śiva — SB 2.3.2-7

giriśam — Śiva — SB 4.2.17, SB 10.88.15

giriśam — Lord Śiva — SB 4.6.39, SB 6.17.4-5, SB 6.18.18, SB 9.1.29, SB 9.18.9, SB 10.63.14, SB 10.88.38-39

giriśam — unto Lord Śiva — SB 8.12.14

giriśam — to Lord Śiva — SB 12.10.4

giriśau — Lord Śiva and his wife, Pārvatī — SB 6.17.25

giriśena — by Lord Śiva — SB 4.24.15

giritra — by Lord Śiva — SB 10.44.13

giritra — of Lord Śiva — SB 10.88.40

giritraḥ — Lord Śiva — SB 4.3.15, SB 8.6.15

giritram — Rudra (Śiva) — SB 2.1.35

giritrāya — to Śiva — SB 4.2.19

giritreṇa — by Lord Śiva — SB 4.24.16

girivaraḥ — a very big mountain — SB 8.2.1

girivrajam — to the fortress city Girivraja — SB 10.72.16

govardhana-giri-patim — Govardhana, the king of hills — CC Antya 14.120

kāma-giriḥ — Kāmagiri — SB 5.19.16

kāñcana-giriḥ — the golden mountain named Sumeru, or Meru — SB 5.16.27

kula-giri-rājaḥ — the most famous among famous mountains — SB 5.16.7

mahā-girim — a great mountain — SB 9.16.17

mānasottara-giri — of the mountain known as Mānasottara — SB 5.21.7

mandara-giri — of Mandara Mountain — SB 12.13.2

mandara-giri-śikharāt — from the top of Mandara Mountain — SB 5.16.17

mandara-girim — Mandara Mountain — SB 8.6.33

meru-ādi-giri-duhitaraḥ — daughters of the mountains beginning with Meru — SB 5.17.10

pratigiriḥ — another mountain — SB 8.7.17

ṛkṣa-giriḥ — Ṛkṣagiri — SB 5.19.16

ṛṣyamūka-giri — at the Ṛṣyamūka Mountain — CC Madhya 9.311

sa-giri-sarit-samudra-sattvam — with many mountains, trees, oceans and living entities — SB 5.25.12

sa-giribhiḥ — with its mountains — SB 3.29.42

sa-girijaḥ — along with the daughter of the Himālaya Mountains — SB 1.15.12

soma-giriḥ — Somagiri (the initiating guru) — CC Adi 1.57

sura-girim — the Sumeru Hill — SB 5.1.30

tat-giri — of that mountain (Trikūṭa) — SB 8.2.20

ucca-giri — high hills — CC Antya 15.19

udayagiri — is the appearing place — CC Adi 13.98

vaṅgiriḥ — Vaṅgiri — SB 12.1.29-31

varṣa-giri-droṇīṣu — the valleys between the mountains designating the borders of the tracts of land — SB 5.17.13

Nadi

ā-sindhu-nadī — to the border of the river Sindhu — CC Adi 10.87

anādi — without beginning — Bg 11.19, SB 2.10.34, SB 11.3.8, SB 11.16.1, SB 11.22.10, SB 12.4.15-19, SB 12.11.50

anādi — beginningless — Bg 13.13, SB 10.77.32, SB 12.11.29

anādi — without any beginning — SB 2.6.40-41

anādi — from immemorial — SB 5.25.8

anādi — from time immemorial — SB 5.26.3, SB 8.24.46, SB 12.10.41, CC Madhya 20.117

anādi — existing since time immemorial — SB 6.5.11

anādi — who has no beginning — SB 12.6.2

anādī — without beginning — Bg 13.20

anādi-anta-vatā — without beginning or end — SB 12.4.37

anādi-mān — the subtle body (existing since time immemorial) — SB 4.29.70

anādi-nidhanam — without beginning and end — SB 1.8.28

anādi-saṁsāra-anubhavasya — of the perception of the beginningless process of transmigration — SB 5.14.1

anādiḥ — without a beginning — SB 3.26.3

anādiḥ — without beginning — SB 3.29.45, SB 4.11.19, SB 7.3.30, CC Adi 2.107, CC Madhya 8.137, CC Madhya 20.154, CC Madhya 21.35, Bs 5.1

anādiḥ — the firstborn, Lord Brahmā — SB 4.30.50-51

anādiḥ — beginningless — SB 11.11.4

anādim — without beginning — Bg 10.3

anādim — without a beginning — Bs 5.33

anāditvāt — due to eternity — Bg 13.32

bhārgī-nadī — in the small river of the name Bhārgīnadī

— CC Madhya 5.141

bhīmā-nadī — in the river Bhīmā — CC Madhya 9.303

cakra-nadī — the Cakranadī River (generally known as the Gaṇḍakī) — SB 5.7.10

calaha nadīyā — you had better go to Nadia (Navadvīpa) — CC Antya 3.21

citrotpalā-nadī — to the river named Citrotpalā — CC Madhya 16.119

giri-nadī — of the mountains and rivers — SB 12.12.16

jambū nāma nadī — a river named Jambū-nadī — SB 5.16.19

karṇa-nāḍīm — in the holes of the ears — SB 3.5.11

mahā-nadī — Mahānadī — SB 5.19.17-18

mahā-nadī — the Mahānadī — SB 11.5.38-40

mahā-nadī — the great river — CC Adi 16.82

nada nadī — rivers — CC Madhya 10.187

nada-nadī-patim — the reservoir of all great rivers (the ocean) — SB 5.17.5

nadī — rivers — SB 1.8.40, SB 6.1.4-5, CC Antya 4.210, CC Antya 16.146

nadī — the river — SB 5.16.17, SB 10.3.50, SB 11.5.38-40, CC Madhya 16.159

nadī — the river Yamunā — SB 10.16.60

nadī — among the rivers — SB 10.18.16

nadī — a river — CC Madhya 8.101, CC Antya 1.18

nadī — river — CC Madhya 12.134, CC Madhya 17.56

nadī — like a river — CC Madhya 14.140

nadī-jala — the water of the rivers — CC Adi 13.97

nadī pāra — across the river — CC Madhya 16.122

nadī-pāre — on the other bank of the river — CC Madhya 16.114-115

nadī snāna — bathing in the river — CC Madhya 17.30

nadī-snāna — bathing in the river — CC Madhya 20.21

nadī-tīre — on the bank of the river — CC Madhya 16.114-115, CC Madhya 24.260

nadī-toye — in the water of the river — SB 8.24.13, SB 9.24.36

nadī-udanvantaḥ — the rivers and oceans — SB 7.3.5

nāḍībhiḥ — by the pipe — SB 3.8.19

nāḍīḥ — His blood vessels — SB 3.26.67

nadīḥ — the rivers — SB 8.20.25-29

nadīḥ — and rivers — SB 10.71.21

nāḍikā — a nāḍikā — SB 3.11.8

nāḍikaḥ — his windpipe — SB 3.30.16

nadīm — a river — SB 6.5.6-8, SB 9.16.18-19

nadīm — to the river — SB 9.16.3

nadīm — the river — SB 10.16.6

nadīm — river — SB 12.9.30

nadīnām — of the rivers — Bg 11.28

nadīnām — of the rivulets — SB 2.6.10

nadīra — of the rivers — CC Antya 16.147

nadīra pravāhe — in the flow of the river — CC Madhya 22.43

nāḍīṣu — in the veins — SB 8.20.25-29

nāditām — vibrated by the respective sounds — SB 8.15.20

nāditām — resounding — SB 10.41.20-23, SB 10.69.1-6

nāditam — resounding — SB 10.46.9-13, SB 10.46.9-13

nāditāyām — filled with sound — SB 10.90.1-7

nādite — resounding — SB 10.60.3-6

nadīte — in the river — CC Madhya 20.118

nadīyā — Nadia (a district in Bengal) — CC Adi 10.32

nadīyā — the place known as Nadia — CC Adi 13.98

nadīyā — known as Nadia — CC Madhya 3.138

nadīyā — to Navadvīpa — CC Antya 19.15

nadīyā āilā — reached Nadia (Navadvīpa) — CC Antya 3.42

nadīyā calaha — start for Nadia — CC Antya 19.6

nadīyā-nagara — Navadvīpa (Nadia) — CC Madhya 25.167

nadīyā-nagare — to the town of Nadia — CC Adi 17.268

nadīyā-nagare — to the city of Nadia — CC Antya 12.86

nadīyā-nagarī — to the city of Nadia — CC Madhya 9.295

nadīyā nagarī — to the town of Nadia — CC Madhya 10.91

nadīyā-nivāsī — an inhabitant of Nadia — CC Madhya 6.18

nadīyā-sambandhe — in connection with Nadia — CC Madhya 6.55

nadīyā-vāsī — inhabitants of Nadia — CC Madhya 16.219

nadīyā-vāsī — inhabitant of the district of Nadia — CC Antya 12.54

nadīyāra — of Nadia, or Navadvīpa — CC Antya 12.96

nadīyāte — at Navadvīpa — CC Adi 13.57-58

nadīyāte — to Navadvīpa — CC Antya 19.5

nadīyāya — in Nadia — CC Adi 3.29

nadīyāya — in the district of Nadia — CC Adi 17.221

prarocanādi kaha — please recite the prarocanā — CC Antya 1.137

puṣpabhadrā nadī — the Puṣpabhadrā River — SB 12.8.17

virajā nadī — is a river known as Virajā — CC Madhya 21.50

Jam

abdhijam — generated from the ocean — SB 10.33.30

abhajam — I have chosen — SB 10.60.43

abhimāna-jam — based on false identification — SB 10.20.42

abjam — lotus flower — SB 3.8.18

abjam — a lotus flower — SB 3.15.40

abjam — lotuslike — SB 3.21.9

abjam — the lotus — SB 7.9.35

abjam — a lotus — SB 10.23.22

abjam — like a lotus — SB 11.30.28-32

adagdha-bījam — in which the seeds are not burned — SB 5.14.4

adharma-jam — produced from irreligious actions — SB 6.2.17

adhokṣajam — the Transcendence — SB 1.2.25

adhokṣajam — beyond the range of material conception (transcendental) — SB 1.8.19

adhokṣajam — He who is beyond the approach of the senses — SB 3.12.19

adhokṣajam — to Adhokṣaja, the Supreme Personality of Godhead — SB 4.7.23

adhokṣajam — who is beyond the concepts of material senses

— SB 4.12.5

adhokṣajam — who is beyond the reach of the senses — SB 6.4.22

adhokṣajam — the Supreme Personality of Godhead, who is beyond the reach of the material mind and knowledge — SB 7.7.36

adhokṣajam — the Supreme Personality of Godhead, who cannot be seen or perceived with the material eyes or other material senses — SB 7.12.15

adhokṣajam — the incarnation of Viṣṇu — SB 9.8.20

adhokṣajam — beyond the perception of the senses — SB 9.14.47, CC Madhya 19.205

adhokṣajam — beyond sense perception — SB 10.9.13-14

adhokṣajam — who is transcendental to material senses — SB 10.23.10-11

adhokṣajam — as the Supreme Lord — SB 10.47.53

adhokṣajam — who lies beyond the purview of material senses — SB 11.26.15

adhokṣajam — upon the transcendental Lord — SB 12.8.13

adhokṣajam — the transcendental Supreme Lord — SB 12.9.31-32

adhokṣajam — to Lord Adhokṣaja — MM mantra 20

ādi-rājam — the original king — SB 4.16.21

agra-jam — his elder brother (King Dhṛtarāṣṭra) — SB 3.20.2

agra-jam — to His elder brother, Lord Balarāma — SB 10.15.4

agrajam — the eldest brother — SB 1.15.4

agrajam — His eldest brother — SB 9.10.35-38

ajam — unborn — Bg 2.21, Bg 7.25, Bg 10.3, Bg 10.12-13

ajam — birthless — SB 1.5.21

ajam — the unborn — SB 1.8.32, SB 1.9.42, SB 3.9.15, SB 11.3.32, CC Adi 2.21

ajam — to the unborn (Brahmā) — SB 4.2.7

ajam — Lord Brahmā — SB 5.2.20, SB 8.20.25-29

ajam — unto the supreme unborn one — SB 5.18.4

ajam — who is never born, eternally existing — SB 8.3.26

ajam — unto Lord Brahmā — SB 9.3.35

ajam — to the unborn — SB 12.12.67

ajām — mahā-prasāda — SB 3.14.26

ajām — a she-goat — SB 9.19.3

ajām — the eternal illusory potency of Māyā — SB 10.87.14

ajām — that material energy — SB 10.87.38

ajām — the unborn (material nature) — SB 10.87.50

ajām — nescience, māyā — CC Madhya 15.180

ājamīḍha — O descendant of King Ajamīḍha — SB 1.15.13

ajamīḍha-sutaḥ — was a son born from Ajamīḍha — SB 9.22.4-5

ājamīḍhaḥ — Dhṛtarāṣṭra, scion of the family of Ajamīḍha — SB 1.13.29

ajamīḍhaḥ — Ajamīḍha — SB 9.21.21

ajamīḍhasya — of Ajamīḍha — SB 9.21.21, SB 9.21.30

ajamīḍhāt — from Ajamīḍha — SB 9.21.22

ajāmila — Ajāmila — CC Antya 3.57, CC Antya 3.65

ajāmilaḥ — Ajāmila — SB 6.1.21, SB 6.2.24-25, SB 6.2.49, CC Antya 3.64, CC Antya 3.187

ajāmilaḥ api — even Ajāmila (who was considered greatly sinful) — SB 6.3.23

ajāmilaḥ api — even Ajāmila — SB 6.3.24

ajāmilam — Ajāmila — SB 6.1.31

ajñāna-jam — due to ignorance — Bg 10.11

ajñāna-jam — produced of ignorance — Bg 14.8

akhila-deha-bhājām — of all living entities — SB 9.21.12

akhila-deha-bhājām — of all the materially embodied living entities — SB 10.1.5-7

ambhojam — lotuslike — SB 3.28.13, SB 10.55.27-28, SB 10.65.24-25

ambujam — lotus — SB 3.19.35

ambujam — lotuslike — SB 10.44.11, SB 10.45.17-18

ambujam — lotus flower — CC Adi 16.82

anana-abjam — face like a lotus — SB 1.9.33

ānana-abjam — lotus face — SB 6.14.58

ānana-ambujam — whose lotus face — MM mantra 7

aṅga-jam — his son — SB 4.9.42-43

aṅga-jam — dirty things or infections of the body — SB 5.18.11

aṅgajam — sex desire — SB 3.12.30

aṅghri-jam — consisting of (the holy rivers) generated from Your lotus feet — SB 11.6.19

aṅghri-paṅkajam — the lotus feet — SB 1.11.6, SB 4.21.33, SB 7.2.32

aṅghri-paṅkajam — lotus feet — SB 7.8.51

aṅghri-paṅkajam — your lotus feet — SB 8.7.26

anujam — younger brother — SB 1.14.5

anujam — Arjuna — SB 1.14.24

anujam — his younger brother, Vidūratha — SB 10.78.13-15

anuloma-jam — birth in a mixed family in which the father is superior in social status to the mother — SB 11.20.2

anusṛjāma — we also create — SB 6.9.25

anuvrajāmi — follow — SB 11.14.16

aprajam — because of having no son — SB 6.14.25

aprajām — without a son — SB 6.14.40

araṇa-pāda-paṅkajam — whose lotus feet protect His devotees from all fearful situations — SB 5.17.18

aruṇa-anujam — the younger brother of Aruṇa (Garuḍa, on Lord Kṛṣṇa's flag) — SB 10.77.11

aruṇa-mūrdha-jam — whose hair was the color of copper — SB 10.6.15-17

āsajjamānasya — becoming attached — SB 10.51.47

asṛjam — I created — SB 3.20.26

ātma-jam — his own son — SB 1.7.8, SB 1.18.41, SB 4.16.13, SB 5.8.27, SB 12.1.1-2

ātma-jam — his son — SB 4.9.37, SB 5.1.22

ātma-jam — produced from himself — SB 4.15.19

ātma-jam — a son — SB 6.14.30, SB 9.1.35

ātma-jam — sufferings due to the body and mind — SB 7.15.24

ātma-jam — as her own son, born of her body — CC Madhya 19.204

ātma-jam — her own son, born out of her body — CC Antya 7.33

ātma-jām — his own daughter — SB 3.21.27

ātma-jām — the earth — SB 4.23.1-3

ātmajam — his son — SB 1.4.5, SB 5.4.5

ātmajam — her own child — SB 9.20.39

ātmajam — a son — SB 9.24.34

ātmajam — their son — SB 10.3.23

ātmajam — her son — SB 10.6.30, SB 10.8.44

ātmajam — as her own son — SB 10.8.45

ātmajam — her own son — SB 10.9.13-14

ātmajam — the son — SB 10.62.29-30

ātmajam — own son — CC Madhya 19.205

ātmajām — daughter — SB 4.1.10, SB 4.28.30

ātmajām — his own daughter — SB 4.2.1

ātmajām — her daughter — SB 10.4.7

ayajam — worshiped — SB 2.6.28

āyudha-bhujam — his arms and weapons — SB 7.2.29-31

bali-bhujām — like the crows — SB 1.18.33

bali-bhujām — for the great enjoyers of tribute — SB 10.60.37

bhadrām jāmbavatīm — Bhadrā and Jāmbavatī — SB 10.71.41-42

bhāga-bhājam — entitled to a share — SB 4.6.5

bhājām — of those who entertain — SB 2.2.23

bhajāma — we allot — SB 9.4.2

bhajāma — let us worship — SB 10.63.44

bhajāmaḥ — should worship — SB 10.90.24

bhajāmaḥ — we get — CC Antya 1.92

bhajamānaḥ — Bhajamāna — SB 9.24.6-8, SB 9.24.19, SB 9.24.26

bhajamānasya — being worshiped — SB 7.2.7-8

bhajamānasya — of Bhajamāna — SB 9.24.6-8

bhajāmi — reward — Bg 4.11, CC Adi 4.20, CC Adi 4.178

bhajāmi — reciprocate — SB 10.32.20

bhajāmi — I worship — SB 12.8.44

bhajāmi — worship — CC Adi 2.14, CC Adi 4.72, CC Adi 5.22, CC Adi 5.71, CC Madhya 8.163, CC Madhya 20.160, CC Madhya 20.281, CC Madhya 20.304, CC Madhya 21.41, Bs 5.29, Bs 5.30, Bs 5.31, Bs 5.32, Bs 5.33, Bs 5.34, Bs 5.35, Bs 5.36, Bs 5.37, Bs 5.38, Bs 5.39, Bs 5.40, Bs 5.41, Bs 5.42, Bs 5.43, Bs 5.44, Bs 5.45, Bs 5.46, Bs 5.47, Bs 5.48, Bs 5.49, Bs 5.50, Bs 5.51, Bs 5.52, Bs 5.53, Bs 5.54, Bs 5.55

bhajāmi — offer obeisances — CC Adi 5.155

bhajāmi — bestow My favor — CC Madhya 8.91

bhajāmi — offer my obeisances — CC Madhya 15.170, CC Madhya 21.49

bhajāmi — offer my respectful obeisances — CC Madhya 20.310

bhajāmi — offer my worshipful respect — CC Madhya 20.316

bhakti-bhājām — executing devotional service — SB 5.5.25

bhakti-bhājām — of persons engaged in devotional service — CC Madhya 15.170, Bs 5.54

bhakti-bhājām — for persons engaged in devotional service — NoI: verse 11

bharadvājam — Bharadvāja — SB 9.20.35

bhāradvājam — Droṇa — SB 10.49.1-2

bhaṭṭācāryera jāmātā — the son-in-law of the Bhaṭṭācārya — CC Madhya 15.245

bheṣajam — the medical treatment — SB 11.3.2

bhrājamānaḥ — illuminating — SB 10.2.17

bhrājamānaḥ — shining brilliantly — SB 10.56.4

bhrājamānam — shining — SB 4.2.5

bhrājamānam — illuminating — SB 4.12.36

bhrājamānam — effulgent — SB 10.39.51-52

bhrājamānān — shining — SB 10.81.29-32

bhrātṛ-jāmayaḥ — My brothers' wives — SB 10.76.31

bhū-bhujām — of the kings — SB 10.50.7-8, SB 10.54.57

bhū-bhujām — the kings — SB 10.54.19-20, SB 10.76.3, SB 10.83.33

bhujam — arms — SB 1.17.15, SB 10.6.22-23

bhujam — the arm — SB 6.12.3, SB 9.3.25

bhujam — and my arm — SB 6.12.16

bhujam — His arm — SB 10.35.18-19, SB 10.37.5, SB 10.37.8

bhujam — whose arms — SB 10.39.46-48, SB 10.62.29-30, SB 10.89.54-56

bhujam — hand — SB 10.47.21, CC Adi 6.68

bhujām — those who drink — SB 4.21.40

bhujām — of all the kings — SB 4.23.25

bhūta-jam — because of other living entities — SB 7.15.24

bījam — the seed — Bg 7.10, SB 3.33.2, SB 7.11.33-34, SB 11.9.26, SB 12.6.40-41, Bs 5.8, Bs 5.62

bījam — seed — Bg 9.18, Bg 10.39, SB 1.3.5, SB 2.1.17

bījam — another seed — SB 6.15.7, SB 12.7.12

bījam — the cause of the lotus — SB 7.9.34

bījam — the seed that has already fructified — SB 7.9.34

bījam — the essential truth — SB 11.13.18

bījam — the source — CC Madhya 23.79-81

bījam — the seeds — Bs 5.13

bījām — seed — SB 9.10.6-7

caraṇa-ambhojam — the lotus feet of the localized Personality of Godhead — SB 1.6.16

caraṇa-ambhojam — lotus feet — SB 3.21.11, SB 8.12.6, SB 10.86.33

caraṇa-ambhojam — to the lotus feet of the Lord — SB 9.13.9

caraṇa-ambhojām — with lotus feet — SB 3.20.29

caraṇa-ambujam — the lotus feet — SB 1.5.17, SB 1.15.46, SB 7.6.4

caraṇa-ambujam — unto the lotus feet — SB 4.29.82

caraṇa-ambujam — on the lotus feet — SB 10.53.40-41

caraṇa-ambujam — lotus feet — SB 11.30.43

caraṇa-ambujam — His lotus foot — SB 12.9.22-25

caraṇa-paṅkajam — the lotus feet — SB 10.31.13

catuḥ-bhujam — with four hands — SB 2.2.8, SB 2.9.16, SB 10.3.9-10, CC Madhya 24.156

catuḥ-bhujam — four-handed — SB 4.8.47

catuḥ-bhujam — four hands — SB 10.3.30

catuḥ-bhujam — with four arms — SB 10.39.46-48, SB 11.11.46, SB 11.30.28-32

catuḥ-bhujam — four-armed — SB 10.51.23-26, SB 10.86.54, SB 11.30.34

catuḥ-bhujam — having four arms — SB 11.27.38-41

cūta-jambū-kadamba — of trees such as the mango, rose apple and kadamba — SB 5.16.12

daśa-bhujam — and ten arms — SB 12.10.11-13

deha-bhājām — of the embodied — SB 3.8.20

deha-bhājām — of one who has a material body — SB 3.9.1

deha-bhājām — of all living entities who have accepted material bodies — SB 5.5.1

deha-vāk-buddhi-jam — performed by the body, words and intelligence — SB 6.1.13-14

dehajam — performed by the body — SB 4.29.63

dharma-rājam — to King Yudhiṣṭhira — SB 10.58.23

dharmajam — Mahārāja Yudhiṣṭhira — SB 3.3.16

dhātu-jam — due to the taint of other metals — SB 12.3.47

dhvajam — flagged — SB 1.16.11

dhvajam — flags — SB 4.3.10

dhvajam — flag — SB 7.10.65-66

dhvajam — the flagpole — SB 10.54.27

dhvajam — on whose flag — SB 10.58.13-14

dhvajam — whose flag — SB 10.71.13

dīrgha-cāru-catuḥ-bhujam — having four beautiful long arms

— SB 11.14.36-42

ditijam — the great demon — SB 8.24.61

dustyajām — insuperable — SB 1.4.11

dustyajām — very difficult to give up — SB 4.20.32

dustyajām — which is impossible to give up — SB 10.16.58

dustyajam — difficult to avoid — SB 4.12.2

dustyajam — difficult to give up — SB 6.10.5

dustyajam — very difficult to give up — SB 6.16.13, SB 9.9.15, SB 10.1.58, SB 10.47.61, CC Antya 7.47

dustyajam — difficult to relinquish — SB 7.5.36

dustyajam — impossible to give up — SB 10.72.23

dustyajam — difficult to free oneself from — SB 10.84.61

dvājam — although born by an illicit connection between two — SB 9.20.38, SB 9.20.38

dvijam — the perfect brāhmaṇa — SB 6.7.15

dvijam — especially to a brāhmaṇa — SB 8.20.3

dvijam — who is a brāhmaṇa — SB 9.9.26-27

dvijam — and birds — SB 10.18.7

dvijam — brāhmaṇa — SB 10.52.26

dvijam — the brāhmaṇa — SB 10.53.6, SB 10.80.23

dvijam — a brāhmaṇa — SB 11.7.25

dvijam — that brāhmaṇa — SB 11.23.38-39

dvijām — whose teeth — SB 10.58.18

ejamānān — to those who were trembling — SB 11.4.8

eka-rājam — the one king of the universe — SB 7.3.1

gada-agrajam — Lord Kṛṣṇa, the elder brother of Gada — SB 10.69.26

gajam — elephant — SB 10.43.5

gajam ca — as well as his elephant — SB 8.11.14

gandharva-rājam — the King of the Gandharvas — SB 9.16.2

garuḍa-dhvajam — Him whose flag is marked with the emblem of Garuḍa — SB 10.16.65-67

garuḍa-dhvajam — having the emblem of Garuḍa on its flag — SB 10.57.19

garuḍa-dhvajam — his banner marked with the image of Garuḍa — SB 10.66.12-14

giridhara-caraṇa-ambhojam — the lotus feet of Lord Giridhārī — CC Antya 20.156

girijām — goddess Girijā (Ambikā) — SB 10.52.42

girivrajam — to the fortress city Girivraja — SB 10.72.16

gopa-rājam — the king of the cowherds — SB 3.2.32

hasta-abjam — the lotus hand — SB 10.33.13

hasta-paṅkajam — Your lotus hand — SB 10.59.31

he jāmbavati — O daughter of Jāmbavān — SB 10.83.6-7

hṛt-rujam — the pains within the core of the heart — SB 6.14.52

ibha-rājam — the king of the elephants — SB 11.4.18

jala jam — a conchshell (which is born in water) — SB 8.15.6

jala-jam — the conchshell — SB 8.15.23

jam — born — SB 5.1.41, SB 10.54.49

jam — based upon — SB 12.6.33

jām — caused by — SB 11.8.43

jāma — blackberries — CC Antya 18.104

jamadagneḥ — of Jamadagni Muni — SB 9.15.23

jamadagniḥ — Jamadagni — SB 8.13.5, SB 9.7.22, SB 9.15.11

jamadagniḥ — Satyavatī's son, Jamadagni — SB 9.15.12-13

jamadagniḥ — the father of Paraśurāma — SB 9.15.37

jamadagniḥ — the great sage Jamadagni — SB 9.16.24

jāmadagnyaḥ — the son of Jamadagni — SB 9.16.25

jāmātā — son-in-law — SB 9.3.22

jāmātā — the son-in-law — CC Madhya 6.18

jāmātṛ — sons-in-law — SB 4.28.16

jāmātuḥ — of the son-in-law (Lord Śiva) — SB 4.2.3

jāmātuḥ — of the son-in-law — SB 4.3.1

jāmayaḥ — wives of other family members — SB 1.13.3-4

jāmayaḥ — women of the family — SB 10.49.8

jāmbavān — who was named Jāmbavān — SB 8.21.8

jāmbavān — Jāmbavān — SB 10.56.21

jāmbavatā — by Jāmbavān, the king of the bears — SB 10.56.14

jāmbavatī — Jāmbavatī, a queen of Lord Kṛṣṇa's — SB 3.1.30

jāmbavatī-sutaḥ — the son of Jāmbavatī — SB 1.11.16-17, SB 1.14.31, SB 10.68.1

jāmbavatīm — named Jāmbavatī — SB 10.56.32

jāmbavatyāḥ — of Jāmbavatī — SB 10.61.10-12

jambhaḥ — Jambha — SB 8.10.19-24

jambhaḥ — the demon Jambha — SB 8.11.13

jambham — Jambhāsura — SB 8.11.19

jambhasya — of Jambha — SB 6.18.12-13

jambhasya — of the great demon Jambha — SB 8.11.18

jambhena — with Jambha — SB 8.10.32-34

jambīraiḥ — jambīra trees — SB 8.2.14-19

jambū — Jambū — SB 5.1.32

jambu — and jambu fruits — SB 10.20.25

jambu — O rose-apple tree — SB 10.30.9

jambu — O jambu tree — CC Antya 15.32, CC Antya 15.35

jambū-ādiṣu — beginning with Jambū — SB 5.1.33

jambū-ākhyena — by the island named Jambū — SB 5.20.2

jambu-dvīpa — the globe or planet of our residence — SB 1.12.5

jambū-dvīpa-okasaḥ — the inhabitants of Jambūdvīpa — SB 5.2.1

jambū-dvīpaḥ — Jambūdvīpa, the island named Jambū — SB 5.20.2

jāmbū-nada — of gold — SB 11.27.38-41

jāmbū-nada-hema — gold from the Jāmbū River — CC Madhya 2.43

jāmbū-nada hema — the golden particles found in the Jāmbū River — CC Antya 20.62

jāmbū-nadam nāma — named Jāmbū-nada — SB 5.16.20-21

jambū nāma nadī — a river named Jambū-nadī — SB 5.16.19

jambū-phalānām — of the fruits called jambū (the rose apple) — SB 5.16.19

jambū-pramāṇaḥ — having the height of the jambū tree — SB 5.20.2

jambubhiḥ — with jambus — SB 4.6.17

jambubhiḥ — jambu fruits — SB 8.2.9-13

jambūdvīpa-patinā — with the King of Jambūdvīpa — SB 5.2.18

jambūdvīpa-varṣa-vibhāgaḥ — the divisions of the island of Jambūdvīpa — SB 5.19.31

jambūdvīpa-varṣāṇi — different parts of Jambūdvīpa (probably Asia and Europe combined together) — SB 5.2.21

jambūdvīpasya — of the island known as Jambūdvīpa — SB 5.19.29-30

jāmbūnada — with gold — SB 10.17.13-14

jāmbūnada — gold — SB 10.59.23

jāmbūnada-mayī — covered with gold plate — CC Antya 1.161

jāmi — daughters-in-law — SB 4.28.16

jarāyu-jam — one born from a womb — SB 5.18.32

kāla-jam — born of time — SB 6.6.9

kaliṅga-rājam — the King of Kaliṅga — SB 10.61.37

kaṁsa-jam — because of Kaṁsa — SB 10.2.6

kañjam — lotus flower — SB 3.8.17

kara-ambujam — Your lotus hand — SB 5.18.23

kara-ambujam — His lotus hand — SB 7.9.5

kara-ambujam — the lotus hand — SB 10.32.4

karma-bījam — seed of worldly activities — SB 3.8.33

karma-jam — due to fruitive activities — Bg 2.51

karma-jam — caused by activities — SB 6.2.36-37

kaumāra-jam karma — performed during their kaumāra age (the age of five years) — SB 10.12.37

kirāta-rājam — the ruler of the Kirātas (uncivilized men), Kaṁsa — CC Antya 1.184

kṣiti-bhujām — for the kings — SB 10.43.17

kubjām — hunchbacked — SB 10.42.1

kubjām — the hunchback — SB 10.42.6

kula-jām — born of a proper family — SB 12.3.42

lajjām — shame — SB 10.39.31

lakṣmaṇa-agra-jam — the elder brother of Lakṣmaṇa — SB 5.19.1

mahā-abjam — the great lotus of the worlds (has similarly grown) — SB 7.9.33

mahā-rājam — unto the emperor — SB 1.3.42

mahā-rājam — for the great King — SB 10.74.16

malaya-dhvajam — named Malayadhvaja — SB 4.28.43

manasi-jam — which is simply a mental concoction (actually there is no happiness) — SB 7.9.45

manujam — ordinary man — SB 1.11.37

manujam — appearing like a human being — SB 10.17.22

moha-jam — born of ignorance — SB 7.2.42

moha-jam — produced from illusory knowledge — SB 7.7.19-20

mṛjāmi — I shall wash — SB 9.9.5

mṛjāmi — will I cleanse — SB 10.56.40-42

mukha-ambhojam — his face, which had formerly resembled a lotus flower — SB 7.2.29-31

mukha-ambujam — his face, which is just like a lotus flower — SB 4.8.66

mukha-ambujam — lotuslike face — SB 8.5.45, CC Madhya 2.61, CC Madhya 23.31

mukha-ambujam — lotus face — SB 10.32.7

mukunda-caraṇa-ambujam — the lotus feet of Lord Mukunda — SB 11.2.2

mūrdha-jam — the hair of his head — SB 10.88.18-19

mūrdhajam — hairs — SB 1.7.55

na sajjamānāya — one who does not become attached, or one who is above material pains and pleasures — SB 8.5.44

nābhi-abjam — the navel lotus — CC Adi 1.10, CC Adi 5.93

nāga-rājam — the king of the Nāgas, snakes — SB 8.7.1

naijam — His own weapon (the nārāyaṇāstra) — SB 10.63.13

nanda-vrajam — cow pastures of Nanda Mahārāja — SB

3.2.26

nanda-vrajam — the village or the house of Nanda Mahārāja — SB 10.3.51

nanda-vrajam — to the cowherd village of Nanda — SB 10.36.30

nanda-vrajam — the pastures of Nanda Mahārāja — SB 10.46.8

nideśa-bhājām — of instructions in devotion — SB 3.33.5

nijam — of his own — SB 1.15.12

nijam — own — SB 3.13.44

nijam — to his own — SB 4.2.19

nijam — his actual self — SB 4.27.4

nijam — Your lotus feet — SB 8.22.2

nijam — one's own — SB 8.24.48

nijam — his own — SB 8.24.51

nijam — your own — SB 9.18.38

nijam — personal, spiritual — SB 10.2.35

nijam — his original — SB 10.18.26, SB 10.37.31

nijam — His — SB 10.65.24-25

nijam — which is applicable to Him only — CC Madhya 6.255

nijām — His personal — SB 10.45.1

nimajjamānaḥ — diving — SB 7.9.34

niravadya-saṁyujām — to those who are completely free from deceit — SB 10.32.22, CC Adi 4.180, CC Antya 7.44

nirodha-jam — due to imprisonment — SB 10.70.23

nirujam — without difficulties or disease — SB 10.5.26

nirvyājam — without duplicity — CC Antya 3.62

nitya-yujām — by perfected yogīs — CC Adi 4.153

nṛṇām puru-rujām — of the diseased living entities — SB 2.7.21

nṛpa-ātmajam — the son of the King — SB 6.16.1

pada-abjam — lotus feet — SB 3.5.44, SB 4.24.67, SB 10.51.57

pada-ambhojam — upon the lotus feet — SB 10.22.28

pada-ambhojam — lotus feet — SB 10.86.31

pada-ambujam — lotus feet — SB 1.8.36, SB 1.18.4, SB 3.5.43, SB 10.31.7, SB 10.62.4

pada-ambujam — the lotus feet — SB 1.11.26

pada-ambujam — whose lotus feet — SB 3.32.22

pada-ambujam — Your lotus feet — SB 11.29.3

pāda-ambujam — under the lotus feet — SB 2.9.18

pāda-ambujam — the lotus feet — SB 6.3.11, SB 10.85.38

pāda-ambujam — whose lotus feet — SB 9.11.21

pāda-ambujam — to the lotus feet — SB 10.15.5

pāda-ambujam — His lotus feet — SB 10.83.40

pāda-paṅkajam — whose lotus feet — SB 10.39.49-50, SB 12.3.43

pāda-paṅkajam — to the lotus feet — MM mantra 27

pāda-saroja-bhājām — of the devotees engaged in the transcendental loving service of Your lotus feet — SB 3.4.15

pāda-sarojam — lotus feet — SB 3.21.21

paṅka-jam — filled with lotus flowers — SB 8.2.14-19

paṅkajam — species of lotus flowers — SB 4.6.23

paṅkajam — lotuslike — SB 10.29.41, SB 10.38.6, SB 10.38.16, SB 10.59.31

paṅkajam — lotus — SB 10.53.36

paṅkajām — like a lotus — SB 9.10.31

paṅkajām — made of lotus flowers — SB 10.79.8

prajām — their families — SB 3.32.20

prajām — son — SB 4.1.20

prajām — a son — SB 5.3.13

prajām — progeny — SB 6.19.25

prajām — a child — SB 9.9.38

prajām — issue — SB 9.23.7-10

prajām — child — SB 10.4.6

prajām — my child — SB 10.89.35

prajām — children — SB 11.11.19

prajam — by his subjects — SB 4.9.66

pramṛjāmi — shall wipe away — SB 1.7.16

prasāda-jam — born of the satisfaction — Bg 18.37

prathama-jam — the first-born baby — SB 10.1.57

prati-gajam — a rival elephant — SB 10.36.11

priya-saṅga-jam — produced from meeting her beloved — CC Madhya 14.187

pūjām — worship — SB 8.16.51-52, SB 8.16.57, SB 10.22.4, SB 10.25.1, SB 10.41.44, SB 11.2.47, SB 11.27.11, CC Madhya 22.74

pūjām — the worship — SB 12.9.8-9

pūjām dadhuḥ — they worshiped — SB 10.21.11, CC Madhya 17.36

rājamahindāra — of the place known as Rajahmundry — CC Antya 9.122

rajāṁsi — particles — SB 2.7.40

rajāṁsi — particles of dust — SB 4.11.20, SB 10.38.26, SB 10.87.41

rajāṁsi — the atoms — SB 8.23.29, CC Madhya 24.21

rajāṁsi — the particles of dust — SB 10.51.37, SB 11.4.2

rajāṁsi — dust — SB 10.82.43

rajāṁsi — atoms — CC Madhya 21.15

rasa-varjam — giving up the taste — Bg 2.59

ṛkṣa-rājam — the king of the bears, Jāmbavān — SB 10.83.9

ṛtvijām — of the priests — SB 4.6.52, SB 4.21.5

ṛtvijam — the chief priest of the sacrifice — SB 9.13.1

ṛtvijam — the original priest — SB 10.66.30-31

ṛtvijam — and by the priests — SB 11.2.32

ṛtvijām madhye — in the group of all the priests — SB 8.23.13

rujām — of disease — SB 6.1.8

rujām — of diseases — SB 7.9.25, SB 10.73.14

rujām — of the disease — SB 10.31.18

rujam — the pain — SB 8.11.18

sa-agrajam — together with His elder brother — SB 10.23.20-21

sa-rajam — dirty — SB 3.23.24

sa-vrajam — together with the other men of Vraja — SB 10.45.24

saha-agrajam — who was playing with His elder brother,

Balarāma — SB 10.11.14

saha-anujam — with his younger brothers — SB 1.8.3

saha-jam — born simultaneously — Bg 18.48

sajjamānaḥ — becoming attached — SB 11.25.12

sajjamānaḥ — associating — Bs 5.19

śālva-rājam — the King of the Śālva province — SB 10.77.9

sāmbam jāmbavatī-sutam — Sāmba, the son of Jāmbavatī — SB 11.1.13-15

samrājam — an emperor — SB 8.5.37

saṁrājam — a king — SB 10.87.12-13

saṁyujām — meeting — CC Madhya 8.93

saṅkalpa-jam — the desired result — SB 4.9.27

santāna-bījam — the only seed left, the last descendant of the family — SB 10.1.5-7

santyajāmi — give up — SB 6.10.7

śarat-arka-jam — due to the sun in the autumn season — SB 10.20.38

śarīra-bhājām — of the conditioned soul — SB 1.9.42

śarīra-bhājām — of the conditioned souls endowed with bodies — CC Adi 2.21

sarojam — lotus flower — SB 3.8.32

sarojam — lotus — SB 10.86.20

sarva-yādava-bhūbhujām — of all the kings who appeared in the Yadu dynasty — SB 10.1.28

śata-eka-bījam — the root cause of hundreds — SB 3.9.2

smara-rujām — sexual desires — SB 2.7.33

soma-rājam — the kingly — SB 10.84.47

sparśa-jam — derived by touch sensation — SB 4.9.9

srajam — garland — SB 3.21.9, SB 4.15.15, SB 8.8.15

srajam — flower garland — SB 6.18.48

srajam — garlands — SB 7.2.29-31

srajam — the garlands — SB 10.34.24

srajam — a flower garland — SB 10.62.29-30

srajam — a necklace — SB 10.65.31

srajam — the flower garland — SB 10.90.16

srajam — a garland — CC Antya 10.21

srajām — of the flower garlands — SB 8.15.18

srajām — with necklaces — SB 10.70.7-9

śrī-jāmbavatī uvāca — Śrī Jāmbavatī said — SB 10.83.10

śrī-mukha-ambujām — whose beautiful lotuslike face — SB 8.6.3-7

sṛjām — the engineers — SB 1.3.2

sṛjām — of those who created — SB 3.12.36

sṛjām — of the creators — SB 10.56.27, SB 10.85.29

sṛjām — of creators — SB 10.84.16

sṛjām — the creative factors — SB 10.85.6

sṛjāmaḥ — we create — SB 5.17.22-23, SB 7.8.49

sṛjāmi — manifest — Bg 4.7, CC Adi 3.22

sṛjāmi — do I discover — SB 2.5.17

sṛjāmi — do create — SB 2.6.32

sṛjāmi — I create — SB 2.9.24

sṛjāmi — create — CC Madhya 20.318, CC Madhya 21.37

su-dvijām — beautiful teeth — SB 3.20.30

su-dvijam — beautiful teeth — SB 4.24.45-46

su-prajam — good son — SB 4.13.32

su-prajām — possessing nice children — SB 9.18.31

sva-bhāva-jam — born from one's own modes of nature — SB 7.11.32

sva-bhujam — her arm — SB 10.30.19

svabhāva-jam — born of his own nature — Bg 18.42, Bg 18.43, Bg 18.44, Bg 18.44

svam ātmajam — his own son Kṛṣṇa — SB 10.11.6

sveda-jam — one born from perspiration — SB 5.18.32

tat-kāla-jam — born at that time — SB 5.23.9

tejāṁsi — all strength and prowess — SB 6.9.44

tvat-aṅga-jam — produced from your body — SB 4.4.23

tvat-pāda-abjam — of Your lotus feet — SB 10.3.27

tyajāmaḥ — we can give up — SB 10.16.58

tyajāmi — I shall give up — SB 5.2.16

tyajāmi — I will abandon — MM mantra 8

udvijamānaḥ — being always afraid that he would fall down again — SB 5.9.3

udvijamānaḥ — whose mind was full of anxieties — SB 5.24.3

udvijamānāḥ — afraid — SB 5.24.29

upavrajam — also pasturing near Vṛndāvana — SB 10.13.29

ūrjam — Ūrja — SB 4.13.12

ūrjam — invigorating — SB 6.4.8

uṭa-jam — made of grass — SB 7.12.20

uṭajam — the hermitage — SB 3.21.48

utpala-srajam — a garland of lotuses — SB 8.8.17

utsṛjāmi — send forth — Bg 9.19

utsṛjāmi — I am releasing — SB 10.66.19

vadana-paṅkajam — whose lotus face — SB 12.9.22-25

vaijayantīm srajam — the garland of victory — SB 9.15.20

varjam — rejecting — CC Madhya 11.47

vibhajāmi — as I shall do it differently — SB 2.9.30

vibhrājamānam — Lord Rāmacandra, as if brilliantly illuminating — SB 9.10.21

vibhrājamānam — brilliantly glowing — SB 10.67.9-10

vibhrājamānam — shining — SB 10.89.53

vibhrājamānāyām — resplendent — SB 11.6.5

vilajjamānā — being ashamed of — SB 2.7.47

vilajjamānayā — by one who is ashamed — SB 2.5.13

vilajjamānayā — being ashamed — CC Madhya 22.32

vipāka-jam — obtained as a result — SB 4.29.54

viraha-jam — based on separation — SB 10.15.43

viraha-jam — born of their separation — SB 10.32.9

viraha-jam — born out of their feelings of separation — SB 10.33.1

virājam — the universal form — SB 2.6.17

virājam — the gigantic universal form — SB 3.6.10, SB 3.7.21

virājam — the whole cosmic manifestation — SB 10.3.15-17

virājam — the universe — SB 11.3.12

virājam — of the universe in its subtle form — SB 11.4.3

virajam — formed of pure goodness — SB 3.4.7

virajam — pure — SB 3.14.32, SB 11.11.21

virajam — uncontaminated — SB 3.15.15

virajam — without contamination — SB 3.21.9, SB 4.21.42

virajam — freed from all bodily dirt — SB 3.23.30

virajam — free from disturbances — SB 3.28.10

virajam — purified — SB 3.28.12

virajam — a son named Viraja — SB 4.1.14

virajam — purified of material desire — SB 11.17.43

virājamāna — existing — CC Madhya 21.96

virājamānaḥ — shining — SB 6.7.2-8

virājamānaḥ — existing — SB 8.15.5

virājamānam — standing there — SB 8.22.13

virājamānam — resplendent — SB 10.71.31-32

virajāṁsi — spotless — SB 10.53.33

viṣajjamānam — playing — SB 3.19.6

visṛjāmi — create — Bg 9.7

visṛjāmi — I create — Bg 9.8

visṛjāmi — I shall give up — SB 12.6.6

viśva-sṛjām — of those who expanded this creation — SB 3.4.11

viśva-sṛjām — of the gigantic virāṭ form — SB 3.6.7

viśva-sṛjām — of the demigods entrusted with the task of cosmic construction — SB 3.6.10

viśva-sṛjām — to the creators of the world's population — SB 3.24.21

viśva-sṛjām — of the creators of the universe — SB 4.2.4

viśva-sṛjām — of the creators of the universal manifestation — SB 4.3.15

viśva-sṛjām — of all the Prajāpatis — SB 4.7.25

viśva-sṛjām — of the progenitors of the world — SB 4.19.38

viśva-sṛjām — of personalities who have created this universe — SB 5.2.2

viśva-sṛjām — of the great personalities known as the prajāpatis, such as Marīci — SB 8.1.1

viśva-sṛjam — creator of the cosmic manifestation — SB 3.9.3, CC Antya 5.124-125

viśva-sṛjam — unto Him who has created this cosmic manifestation — SB 8.3.26

viśva-sṛjam ekam — who alone has created this universe — CC Madhya 25.36

viṭ-bhujām — of stool-eaters — SB 5.5.1

vrajam — all the inhabitants of Vraja — SB 2.7.29

vrajam — to Vṛndāvana — SB 9.24.66, SB 10.6.31, SB 10.20.2, SB 10.39.13

vrajam — to Vrajadhāma, Vrajabhūmi — SB 10.1.9

vrajam — to the land of Vraja — SB 10.2.7

vrajam — at the pasturing place — SB 10.5.13

vrajam — the place of Nanda Mahārāja, Vrajabhūmi — SB 10.6.41

vrajam — to the village known as Vrajabhūmi — SB 10.8.1

vrajam — Vṛndāvana-dhāma, Nanda Mahārāja's place — SB 10.8.37-39

vrajam — this Gokula Vrajabhūmi — SB 10.11.27

vrajam — Vrajabhūmi, the land of Mahārāja Nanda and Yaśodā — SB 10.13.20

vrajam — to the village of Vraja — SB 10.14.46

vrajam — to Vraja — SB 10.15.41, SB 10.22.27, SB 10.24.38, SB 10.25.7, SB 10.45.23, SB 10.45.25, SB 10.46.3, SB 10.46.34

vrajam — the people of Vṛndāvana — SB 10.17.21

vrajam — Vraja — SB 10.18.1

vrajam — to the cowherd village — SB 10.22.28, SB 10.34.19, SB 10.66.1

vrajam — to the village of Nanda Mahārāja — SB 10.23.52

vrajam — to the cowherd village of Vraja — SB 10.29.19

vrajam — back to Vraja — SB 10.29.34

vrajam — the cow pasture — SB 10.38.28-33

vrajam — the village of Vraja — SB 10.39.30, SB 10.46.18

vrajam etya — returning to Vrajabhūmi — SB 10.11.53

vrajāma — we approach — SB 6.9.26-27

vrajāma — we shall go — SB 8.5.21

vrajāmaḥ — let us take — SB 8.5.23

vrajāmahe — I take shelter — SB 8.5.27

vrajāmi — go — SB 3.31.12

vrajāmi — I can find — SB 9.6.52

vrajāmi — am approaching — SB 10.51.56

vrajāmi — I will go — SB 10.66.20

vrajāmi — I am now coming — SB 11.8.39

vṛṣa-dhvajam — Lord Śiva — SB 7.10.61

vyājam — pretension — SB 3.13.21

yadu-rājam — the King of the Yadus (Ugrasena) — SB 10.71.13

yajamāna — by the sacrificer — SB 3.16.8

yajamāna — the performer of the sacrifice (Mahārāja Yudhiṣṭhira) — SB 10.75.12

yajamāna — the sponsor of the sacrifice (Vasudeva) — SB 10.84.53

yajamāna — the worshipers — CC Madhya 14.249

yajamāna-paśoḥ — who was an animal in the form of the chief of the sacrifice — SB 4.5.24

yajamānaḥ — the chief person performing the sacrifice (Dakṣa) — SB 4.5.7

yajamānaḥ — the performer of the sacrifice (Dakṣa) — SB 4.6.51

yajamānaḥ — King Dakṣa — SB 4.7.18

yajamānaḥ — the performer of the sacrifice — SB 4.13.29, SB 10.23.10-11

yajamānaḥ — the sacrificer — SB 5.7.6

yajamānaḥ — performing sacrifice — SB 6.9.3

yajamānaḥ — as well as Bali Mahārāja, who had engaged them in performing the yajña — SB 8.18.22

yajamānaḥ — Bali Mahārāja, who had engaged all the priests in performing the sacrifice — SB 8.18.26

yajamānaḥ — the worshiper (Bali Mahārāja) — SB 8.20.18

yajamānaḥ — the performer — SB 9.6.35-36, SB 10.23.48-49

yajamānaḥ — the performer of the sacrifice (Nimi Mahārāja) — SB 11.2.25

yajamānam — to the institutor of the sacrifice — SB 4.13.26

yajamānam — the performer — SB 8.18.20

yajamānasya — of the performer of the sacrifice — SB 4.7.4

yajamānasya — of the sacrificer — SB 4.19.7

yajamāne — when he was performing the sacrifice — SB 4.19.11

yajamānī — the wife of Dakṣa — SB 4.7.36

yajāmi — I shall offer sacrifices — SB 6.11.17

yajña-bhujām — all the demigods eligible to accept yajña offerings — SB 4.21.36

yat-aṅga-jām — the daughter of whom — SB 4.4.30

yathā-bījam — exactly like the father — SB 6.1.54

yujām — for those who engage in yogic discipline — SB 10.82.39

Adhik

abhyadhika — auspicious — SB 1.19.6

abhyadhikā — greater — SB 10.45.21

abhyadhikā — preeminent — SB 11.19.20-24

abhyadhikā — very high — CC Madhya 11.29-30

abhyadhikaḥ — greater — Bg 11.43

abhyadhikaḥ — better — SB 3.29.31

abhyadhikaḥ — superior — SB 10.58.41

adhika — a greater quantity — SB 5.24.8

adhika — very much — SB 10.30.31

adhika — more than — SB 10.59.33, CC Antya 9.89

adhika — greater — CC Adi 4.44, CC Adi 6.111, CC Madhya 19.219

adhika — greater than that — CC Adi 7.1

adhika — surpassing — CC Madhya 6.168

adhika — more — CC Madhya 9.115, CC Madhya 9.118, CC Antya 4.68, CC Antya 8.54

adhika — still more — CC Madhya 11.138

adhika — additional — CC Madhya 19.221

adhika — increase — CC Madhya 19.225, CC Madhya 21.1

adhika — much — CC Antya 13.109

adhikā — great — SB 10.55.34

adhikā — greater — CC Adi 4.70, CC Madhya 8.161

adhika ānile — if more is brought — CC Antya 8.54

adhika-dairghyam — extraordinary length — CC Antya 14.73

adhika ha-ila — was greater — CC Madhya 12.91

adhika madhura — more sweet — CC Antya 6.116

adhika-sāmya-vimukta-dhāmnaḥ — no one is greater than or equal to Him — SB 9.11.20

adhika-taraḥ — very much — Bg 12.5

adhika ullāsa — more jubilant — CC Madhya 20.178

adhika ullāsa — very great satisfaction — CC Antya 2.107

adhikaḥ — greater — Bg 6.46, Bg 6.46, Bg 6.46

adhikāḥ — very prominent — SB 3.10.26

adhikāḥ — most — SB 10.78.27

adhikāi — increased — CC Adi 4.258

adhikaiḥ — by those who are superior — SB 11.8.14

adhikam — more — Bg 6.20-23, SB 11.6.25, CC Madhya 8.211

adhikam — frequent — SB 3.28.31

adhikam — more raised — SB 5.9.11

adhikam — more than that — SB 7.14.8

adhikam — the best — SB 10.29.47

adhikam — exceedingly — SB 10.31.1, SB 10.32.10

adhikam — greater — SB 10.79.26, SB 10.79.26

adhikam — plus — SB 10.90.29

adhikam — more than — SB 12.1.15-17, SB 12.4.11

adhikān — more — SB 11.7.67

adhikānām — of those advanced — SB 7.2.37

adhikāni — plus — SB 12.1.29-31

adhikāra — ability — SB 4.21.33

adhikāra — jurisdiction — CC Adi 2.59

adhikāra — there is the right — CC Adi 6.111

adhikāra — qualification to study — CC Adi 7.72

adhikāra — the capacity — CC Madhya 4.190

adhikāra — qualification — CC Madhya 8.202

adhikāra — responsibility — CC Madhya 10.147

adhikāra — admission — CC Madhya 14.122

adhikāra — the government — CC Madhya 16.158

adhikāra — under the authority — CC Madhya 16.159

adhikāra — the jurisdiction — CC Madhya 22.31

adhikāra — special authority — CC Antya 5.42

adhikāra — capacity to understand — CC Antya 7.87

adhikāra — authority — CC Antya 9.18

adhikāra — use — CC Antya 12.108

ādhikāra — authority — CC Madhya 11.165

adhikāra-ādyāḥ — things possessed by him under full control — SB 7.14.16

adhikāraḥ — right — Bg 2.47

adhikāraḥ — qualification — SB 10.16.36, CC Madhya 8.147, CC Madhya 9.114, CC Madhya 24.54

adhikaraṇa — locative — CC Madhya 6.144

adhikāre — position — SB 11.20.26, SB 11.21.2

adhikāreṣu — responsibilities — SB 10.27.17

adhikārī — one who is fit for — CC Adi 5.38

adhikārī — fit candidate — CC Adi 11.42

adhikārī — have the right — CC Adi 17.174

adhikārī — the authority — CC Madhya 4.41

adhikārī — a responsible officer — CC Madhya 7.62

adhikārī — governor — CC Madhya 16.171

adhikārī — eligible — CC Madhya 22.66

adhikārī — a very respectable man — CC Madhya 25.187

adhikārī — official — CC Antya 6.17

adhikāri — of the possessor — CC Madhya 23.45

adhikartum — to make more — CC Madhya 16.145

adhikatarā — superior — NBS 25

adhike — surpassing in — SB 7.9.26

adhike — more opulent — SB 8.13.14

adhikramanti — traversing — SB 1.14.38

adhikṛtā — legitimate — SB 10.55.12

adhikṛtā — assigned — SB 10.87.28

adhikṛta-adhikāraḥ — who attained the proper qualification — SB 5.10.15

adhikṛtaḥ — occupied — SB 3.5.8

adhikṛtaḥ — claimed by right — SB 10.47.27

adhikṛtam — predominated — SB 3.15.26

adhikṛtena — borne — SB 3.28.22

adhikṣepam — the chastisement — SB 8.11.11

adhikṣipat — putting to shame — SB 3.28.30

adhikṣiptaḥ — having been insulted — SB 3.18.13

adhikṣiptaḥ — insulted — SB 10.55.18, SB 10.61.36

āmi nahi adhikārī — I am not the proper person — CC Antya 7.82

anadhikam — unsurpassed — SB 6.15.28

andhīkṛta-ātmā — made blind to self-realization — SB 7.5.33

aṣṭa-śatādhikāni — increased by eight hundred — SB 5.21.12

āsvāda-adhikye — from the increase of tasting by the devotees — CC Madhya 19.234

avidvat-adhikāritvāt — from being without knowledge — SB 6.1.11

baḍa adhikārī — very advanced in devotional service — CC Antya 2.16

bala-ādhikyāt — because of extraordinary strength — SB

10.8.12

bhakti adhikārī — bona fide devotee — CC Adi 10.146

bhakti-adhikārī — eligible for discharging transcendental loving service to the Lord — CC Madhya 22.64

daśa-aṁśa-adhika-aṁśena — by one tenth of the former — SB 5.16.8

daśa-uttara-adhikaiḥ — with ten times greater thickness — SB 3.11.41

dei adhikāra — I appoint them — CC Antya 9.121

dhik — shameful — SB 4.4.22

dhik — all condemnation — SB 5.1.37, SB 5.1.37, SB 6.14.40

dhik — condemnation — SB 6.18.40, SB 10.53.57, CC Antya 19.43, MM mantra 35

dhik — to hell — SB 10.23.40, SB 10.23.40, SB 10.23.40, SB 10.23.40, SB 10.23.40, SB 11.26.13

dhik — to be pitied — SB 10.38.21

dhik — damnation — SB 10.59.41, SB 10.89.41, SB 10.89.41

dhik dhairyam — to hell with patience — CC Antya 1.152

dhik dhik — fie! fie! — CC Madhya 16.275

dhik-kāra — condemnation — CC Adi 16.27, CC Madhya 13.182

dhik-kāra — chastisement — CC Antya 3.200

dhik-kṛtaḥ — being condemned — SB 7.8.53

dhik mām — all condemnation upon me — SB 6.2.27

dhik vidhim — condemnation to Vidhi, the maker of my destiny — CC Antya 19.35

dhikkāra — condemnation — CC Madhya 6.199

dhikkāra — more abominable — CC Madhya 6.269

eka-adhikam — plus one — SB 10.90.44

gārhaka-medhikān — the duties of household life — SB 10.59.43

guṇa-adhikam — better than the others by quality — SB 9.18.42

guṇa-adhikāt — one who is more qualified — SB 4.8.34

guṇa-ādhikye — by the increase of transcendental qualities — CC Madhya 8.86

hīna-artha-adhika-sādhake — who bestows greater benedictions upon one who is fallen and possesses no good qualities — CC Madhya 23.29

jayati te 'dhikam — beginning with the words jayati te 'dhikam — CC Madhya 14.8

jñāna-adhikārī — who are advanced in spiritual knowledge — CC Madhya 20.335

jñāna-vayaḥ-adhikaḥ — who by knowledge and by age was the eldest of all — SB 10.11.22

karma-adhikāraḥ — in material affairs — SB 5.1.23

kaṣṭam dhik — oh, shame upon Me — CC Antya 1.142

likhana-adhikārī — entrusted with writing — CC Madhya 10.42

loka-dhik-kāra — by public condemnation — SB 4.14.12

madhyama-adhikārī — second-class devotee — CC Madhya 22.67

mamatā-adhikya — increase of intimacy — CC Madhya 19.231

mamatā-adhikye — on account of greater intimacy — CC Madhya 19.227

mantra-adhikārī — qualification for receiving mantra initiation — CC Madhya 24.331

na adhikam — no more — SB 10.86.15

nāhi adhikāra — there is no right — CC Antya 4.126

nava-adhikāḥ — plus nine — SB 6.18.19

nava-adhikām — plus nine — SB 12.1.29-31

nava-saugandhika — made of fresh, fragrant flowers — SB 8.15.18

nirupādhikaḥ — devoid of materially designated relationships — SB 11.9.17-18

nirupādhikasya — without any material designation — SB 8.12.8

para-vyoma-adhikārī — the predominating Deity of the Vaikuṇṭha planets — CC Madhya 21.115

parama-adhikā — highly elevated — CC Adi 6.69-70

parama dhik-kāra — immediately to be rejected — CC Antya 12.108

prāṇa-adhika — more than My life — CC Madhya 7.7-8

prāṇa-adhikaḥ — more dear than life — CC Antya 6.263

priya-ādhikyam — an abundance of highly elevated devotees — CC Madhya 23.84-85

rādhikā — Śrīmatī Rādhārāṇī — CC Adi 4.59, CC Adi 4.70, CC Adi 4.83, CC Adi 4.94, CC Adi 4.139, CC Adi 4.214, CC Madhya 8.113, CC Madhya 8.161, CC Madhya 8.182, CC Madhya 8.182, CC Madhya 8.182, CC Madhya 8.212, CC Madhya 23.68, CC Antya 1.155, CC Antya 1.191, CC Antya 19.34

rādhikā — Śrīmatī Rādhikā — CC Adi 4.87, CC Adi 4.118, NoI: verse 10

rādhikā — of Śrīmatī Rādhārāṇī — CC Adi 4.131

rādhikā-ādi — Śrīmatī Rādhārāṇī and the other gopīs — CC Adi 4.114

rādhikā-ādi — headed by Śrīmatī Rādhārāṇī — CC Antya 18.81

rādhikā-ādye — in Śrīmatī Rādhārāṇī and the other gopīs — CC Madhya 23.64

rādhikā-caraṇe — shelter at the lotus feet of Śrīmatī Rādhārāṇī — CC Antya 6.307

rādhikā iva — like Śrīmatī Rādhārāṇī — CC Adi 4.146, CC Madhya 8.149, CC Madhya 20.182

rādhikā iva — exactly like Śrīmatī Rādhārāṇī — CC Madhya 18.12

rādhikā-svarūpa — the nature of Śrīmatī Rādhārāṇī — CC Adi 4.145

rādhikā-unmāda — the madness of Śrīmatī Rādhārāṇī — CC Madhya 1.87

rādhikā-vacana — the statement of Śrīmatī Rādhikā — CC Madhya 13.132

rādhikā-vāṇī — the statement of Śrīmatī Rādhārāṇī — CC Madhya 13.148

rādhikā-varṇana — a description of Śrīmatī Rādhārāṇī — CC Madhya 17.211

rādhikaḥ — Rādhika — SB 9.22.10

rādhikām — Śrīmatī Rādhārāṇī — CC Adi 4.117, CC Madhya 8.107, CC Madhya 8.190

rādhikāra — of Śrīmatī Rādhārāṇī — CC Adi 4.106, CC Adi 4.108, CC Adi 4.122, CC Adi 4.124, CC Adi 4.247, CC Adi 4.248, CC Adi 4.267, CC Adi 4.271-272, CC Madhya 8.208, CC Madhya 8.279, CC Antya 1.156

rādhikāra bhāve — in the emotion of Śrīmatī Rādhārāṇī

— CC Antya 14.14

rādhikāra gaṇa — as one of the associates of Śrīmatī Rādhārāṇī — CC Antya 2.105

rādhikāra prema — the loving affairs of Śrīmatī Rādhārāṇī — CC Madhya 14.165

rādhikāra saṅge — accompanied by Śrīmatī Rādhārāṇī — CC Madhya 18.9

rādhike — Śrīmatī Rādhārāṇī — CC Antya 1.154

rāja-adhikārī — a government officer — CC Madhya 16.156

ṛdhikām — any increase — SB 10.13.25

sa-adhikām — a little more than — SB 3.11.24

sādhikāni — twenty-five thousand more — SB 5.21.10

sarva-adhikā — above all — CC Adi 4.214

sarva-adhika — the highest of all — CC Antya 7.24

saugandhika — very fragrant — SB 9.6.45-46

saugandhika — like an aromatic flower — SB 10.38.17

saugandhikam — Saugandhika — SB 4.6.23

saugandhikam — named Saugandhika — SB 4.6.28

śrī-rādhikā — Śrīmatī Rādhārāṇī — CC Adi 4.132, CC Adi 5.220, CC Madhya 1.78

śrī-rādhikā haite — from Śrīmatī Rādhārāṇī — CC Adi 4.74-75

śrī-rādhikāra — of Śrīmatī Rādhārāṇī — CC Madhya 2.4, CC Madhya 23.86

śrī-rādhikāra guṇa — the transcendental quality of Śrīmatī Rādhārāṇī — CC Madhya 8.116

śrī-rādhikāyāḥ — of Śrīmatī Rādhārāṇī — CC Madhya 8.211, CC Madhya 17.212

śrīmatī rādhikā — Śrīmatī Rādhārāṇī — CC Adi 6.69-70

svāda-ādhikya — increase of taste — CC Madhya 8.86

tāra adhikāra gela — the Muslim caudhurī lost his position — CC Antya 6.18

tat-adhikaraṇe — in occupying that post — SB 5.1.6

tinera adhikāra — there is control by the three deities (Lord Brahmā, Lord Viṣṇu and Lord Śiva) — CC Madhya 20.291

tomārāi adhikāra — you have the proper authority — CC Madhya 9.102

uttama-adhikārī — the topmost devotee — CC Madhya 22.65

vidhikaraḥ — order carrier (servant) — SB 7.8.56

yavana adhikārī — the Muslim governor — CC Madhya 16.172

Kala

a-kalaṅka — without contamination — CC Adi 13.91

akalaṅka — spotless — CC Antya 15.67

akālataḥ — ripened untimely — SB 7.12.18

akālataḥ — untimely — SB 10.36.3-4

ākalayya — considering — SB 4.9.67, SB 4.12.16

ākalayya — offering — SB 5.20.2

akhila-kalā — of all arts — SB 10.16.26

amṛta-kalā — moonlike — SB 3.21.45-47

amṛta-kalayā — by the drops of nectar — SB 6.9.41

aṁśa-kalāḥ — part or part of the part — CC Adi 5.79

aṁśa-kalayā — by an expansion of My personal form — SB 5.3.18

anta-kālam — last moments of life — SB 2.7.29

antaḥ-kleśa-kalaṅkitāḥ — polluted by inner miserable conditions that continue even after death — CC Antya 1.154

anu-kālam — all the time — SB 10.64.42

anukālam — eternally — SB 8.3.8-9

anukālam — forever — SB 10.2.21

anurāga-kalayā — loving — SB 3.16.11

āropaṇa-tulya-kālam — at the same time as the sowing of the seed — CC Antya 6.264

aśru-kala — tears rolled down — SB 1.6.16

aśru-kala — with tears — SB 10.84.1

bāṣkalaḥ — Bāṣkala — SB 6.18.16

bāṣkalāya — to Bāṣkala — SB 12.6.54-56

bāṣpa-kala-ākula-īkṣaṇaḥ — whose eyes were filled with tears — SB 8.23.1

bāṣpa-kalā-uparodhataḥ — due to crying with tearful eyes — SB 6.14.50-51

bāṣpa-kalām — tears — SB 3.22.25

bāṣpa-kalām — weeping — SB 4.8.16

bāṣpa-kalayā — tears in the eyes — SB 3.15.25

bāṣpa-kalayā — by a stream of tears — SB 3.28.34, SB 4.12.18

bāṣpa-kalayā — with tears in the eyes — SB 4.7.11, CC Madhya 24.88, CC Madhya 24.157

bāṣpa-kalayā — with tears — SB 5.17.2

bhagavat-kalā — an expansion of the plenary expansion of the Supreme Personality of Godhead — SB 5.9.17

bhagavat-kalā — a partial incarnation of the Supreme Personality of Godhead — SB 8.13.20

bhagavat-kalāḥ — influential parts of the Lord — SB 7.10.32

bhagavat-kalām — the plenary incarnation of the Supreme Personality of Godhead — SB 5.15.9

bhakti-utkalaḥ — full of ecstatic devotion — SB 8.23.1

bhāva-sakala — all the symptoms of ecstatic love — CC Antya

15.58

brāhmaṇa-sakala — all the brāhmaṇas of that village — CC Madhya 19.110

calilā ekalā — began to travel alone — CC Madhya 20.36

cāṅpā-kalā — a kind of banana known as cāṅpā-kalā — CC Madhya 3.55

cāṅpā-kalā — a kind of banana — CC Madhya 15.217

cāṅpā-kalā — a special type of banana — CC Antya 6.58

cira-kāla — for a long time — CC Adi 3.14, CC Madhya 9.113, CC Antya 13.39

cira-kāla — a long time — CC Madhya 5.119

ciram kālam — a long time — SB 6.1.67

cokalā — skin of the mango — CC Antya 16.37

deśa-kāla-artha-tattva-jñaḥ — very experienced according to time, place and circumstances — SB 10.11.22

deśa-kāla-deha-avasthāna — of country, time, body and position — SB 6.9.42

deśa-kāla-jñaḥ — who was expert in understanding the time and situation — SB 7.2.18-19

deśa-kāla-vidhāna-vit — completely aware of duties according to time, position and objective — SB 9.20.16

dharma-kalā — wife of Dharmarāja — SB 1.3.9

ei kāla — this time — CC Madhya 2.59

ei-sakala — all these — CC Antya 13.138

eka kalā — one part of the part — CC Adi 5.125

eka-kālaḥ — simultaneously — SB 11.2.42

eka-kālāḥ — ruling at the same time — SB 12.1.32-33

eka-kalasa — one big full jug — CC Antya 12.107

ekalā — alone — CC Adi 9.34, CC Adi 9.34, CC Adi 9.35, CC Adi 9.37, CC Adi 17.255, CC Madhya 14.5

ekala — alone — CC Madhya 5.60

ekalā rahilā — remained alone — CC Antya 12.17

ekalaḥ — alone, only — SB 5.7.11

ekalaḥ — one of them — SB 10.61.14

ekalaḥ — all alone — SB 10.68.6

ekalam — only — CC Madhya 8.70

eta-kāla — so long — CC Adi 17.126

gṛhīta-kalasaḥ — the Lord, who bore the container of nectar — SB 8.9.21

grīṣma-kāla — of the summer season — CC Madhya 4.169

hareḥ kalā — an expansion of the Supreme Personality of Godhead — SB 6.6.14

hema-kalaśaiḥ — with golden waterpots — SB 9.11.27

jagat-sakala — the entire universe — CC Adi 4.115

jaṭā-kalāpaḥ — bunches of matted hair — SB 3.14.25

jaṭā-kalāpaḥ — his bunch of hair — SB 4.5.10

jīva-kāla — the duration of life of all living entities — SB 10.8.37-39

jīva-kalām — the Personality of Godhead, from whom all living entities expand — SB 11.27.23

jñāna-kalā-avatīrṇam — who has descended as the incarnation of complete knowledge in His plenary portion known as Kapiladeva — SB 5.10.19

jñāna-kalām — spiritual knowledge and its different branches — SB 9.7.25-26

jñāna-śakti-ādi-kalayā — by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the different planets, and killing the rogues and miscreants — CC Madhya 20.373

kāla — time — SB 1.3.10, SB 1.6.8, SB 1.9.9, SB 1.15.27, SB 2.5.26-29, SB 2.9.3, SB 2.9.10, SB 3.5.33, SB 3.5.38, SB 3.7.33, SB 3.10.10, SB 3.26.50, SB 4.8.54, SB 4.21.35, SB 4.29.67, SB 5.3.2, SB 5.12.10, SB 5.25.8, SB 7.15.4, SB 8.9.28, SB 10.38.16, SB 10.43.5, SB 11.21.7, CC Madhya 2.76, CC Madhya 8.241, CC Madhya 8.298, CC Madhya 11.166, CC Madhya 23.22, CC Madhya 23.72, CC Antya 1.213

kāla — eternal time — SB 1.13.46, SB 2.5.34, SB 3.5.36, SB 3.10.14

kāla — destruction — SB 2.10.43

kāla — deadly — SB 3.2.23

kāla — Kālayavana — SB 3.3.10

kāla — the eternal time — SB 3.5.26

kāla — the duration of time — SB 3.5.28

kāla — of eternal time — SB 3.5.35

kāla — of time — SB 3.30.17, SB 4.11.18, SB 5.14.29, SB 7.3.9-10, SB 10.38.5, SB 10.51.38, SB 10.60.39, SB 10.68.24, SB 10.87.24, SB 10.90.47, SB 11.8.41, SB 11.8.42, SB 11.9.16, SB 11.10.14-16, SB 11.15.12, SB 11.15.33, SB 11.19.10, SB 11.28.16, SB 12.4.15-19, SB 12.4.36, CC Madhya 6.226

kāla — by time — SB 4.12.16, SB 10.82.29-30, SB 10.83.4, SB 10.85.30, SB 11.5.17, SB 11.8.36, SB 11.10.26, SB 11.18.5, SB 11.21.12, SB 12.4.22

kāla — the suitable time, such as springtime — SB 5.4.17

kāla — the time — SB 8.6.28, SB 10.53.26, SB 10.74.19, SB 11.18.6, CC Adi 4.9, CC Adi 4.9, CC Adi 4.38, CC Madhya 6.7, CC Madhya 12.95

kāla — and time — SB 8.23.16, SB 10.43.36, SB 10.50.5-6

kāla — by the time factor — SB 10.13.53

kāla — by the force of time — SB 10.61.34

kāla — and of time — SB 10.87.16

kāla — material time — SB 11.10.14-16

kāla — of time, the prime mover — SB 11.15.15

kāla — times — CC Madhya 25.120, CC Madhya 25.122

kāla — in time — CC Antya 20.18

kalā — named Kalā — SB 4.1.13

kalā — expansion — SB 4.15.3, SB 9.22.21-24

kalā — part of a plenary expansion — SB 4.16.3

kalā — part of a plenary portion — SB 4.19.37

kalā — by particles — SB 4.31.28

kalā — expansion of the body — SB 5.2.13

kalā — an expansion of an expansion — SB 5.25.1

kalā — of Brahmā's sons — SB 8.5.21

kalā — she who is the expansion of the Lord — SB 10.20.48

kalā — with traces — SB 10.49.7

kalā — by the increase — SB 10.53.39

kalā — skillfully fashioned — SB 10.53.51-55

kalā — by the rays — SB 10.65.18

kalā — (as My) expansions — SB 10.89.58

kalā — of his phases — SB 11.6.36

kalā — the traces — SB 12.13.2

kalā — portion of a portion — CC Adi 1.11, CC Adi 5.109

kalā — of the other fine arts — CC Adi 2.2

kalā — parts of plenary portions — CC Adi 2.70

kalā — of the portion — CC Adi 4.117, CC Madhya 8.190

kalā — a kalā, or part of the plenary portion — CC Adi 5.73

kalā — part of the part — CC Adi 5.78

kalā — banana — CC Adi 13.110, CC Antya 6.53, CC Antya 18.104

kalā — bananas — CC Adi 14.51, CC Madhya 15.86, CC Antya 6.57, CC Antya 6.91, CC Antya 6.93

kalā — mixed with bananas — CC Madhya 3.54

kalā — with all potencies — CC Madhya 8.146

kala — melodious — SB 10.29.35, CC Adi 2.2, CC Antya 4.64

kala — sweet-sounding — SB 10.29.40

kala — gently sounding — SB 10.83.28

kalā-abhyāsa — studying a portion — CC Madhya 22.118

kāla-agneḥ — from the fire of death — SB 10.17.24

kāla-ahi — of the deadly snake of time, (which can cause immediate death) — SB 7.9.5

kāla-ākhyaḥ — by the name eternal time — SB 3.12.1

kāla-ākhyayā — by the name kāla — SB 3.8.12

kāla-ākhyayā — by the name eternal time — SB 3.11.15

kala-akṣarāṇām — speaking in broken language — SB 7.6.11-13

kalā-ambubhiḥ — with water from drops — SB 7.5.21

kalā-aṁśa — plenary portions, or portions of the plenary portions — CC Madhya 21.40

kāla-anala — the fire of death — Bg 11.25

kāla-anala-upamām — appearing just like the blazing fire of devastation — SB 9.4.46

kāla-antara-kṛtam — things done in the past, at a different time (in the kaumāra age) — SB 10.12.41

kāla-anugatena — in due course of time — SB 3.8.13

kāla-anukūlaiḥ — following the circumstances presented by time — SB 6.11.2-3

kalā-ātma-vattva-ādi — of being a direct incarnation of the Lord — SB 5.15.6

kāla-ātmanā — as the master of the time factor — SB 7.9.24

kāla-ātmanā — manifesting as the force of time — SB 10.24.31

kāla-ātmanā — by Him who is the very personification of time — SB 11.1.11-12

kāla-ātmanā — by the Supreme Soul in the form of time — SB 11.3.14

kāla-ātmanā — who contains the energy of time — SB

11.24.15

kāla-ātmanaḥ — of He who is the controller of eternal time — SB 3.4.16

kāla-ātmanaḥ — of the form of destruction — SB 9.4.53-54

kāla-ātmikām — the form of time — SB 3.8.11

kāla-atyayam — passing the time — SB 9.16.4

kalā-atyaye — after the annihilation of the material world — SB 4.24.29

kāla-avadhiḥ — the limited span of life (after which one's evolution may be degrading or elevating) — SB 5.14.31

kāla-avaśeṣeṇa — with whatever time remains — SB 11.23.29

kāla-avayava — of the various phases of time — SB 10.16.41

kāla-ayane — in the wheel of time — SB 5.22.11

kalā-baḍā — soft cake made with fried banana — CC Madhya 3.50

kalā-baḍā — fried cakes made of banana — CC Madhya 15.215

kala-bhāṣaṇāt — from the unclear speech of a child — SB 7.1.18

kala-bhāṣiṇām — with sweet words — SB 3.30.8

kala-bhāṣiṇi — who could not talk clearly but talked in broken language — SB 6.1.25

kala-bhāṣitaiḥ — by the awkward sounds — SB 11.7.59

kāla-cakra-gataḥ — positioned in the wheel of time — SB 5.22.5

kāla-cakra-nija-āyudham — whose personal weapon is the disc of time — SB 5.14.29

kāla-cakraḥ — the wheel of time — Bs 5.52

kāla-cakram — the wheel of eternal time — SB 6.5.19

kāla-cakre — in the wheel of eternal time — SB 5.23.3

kāla-cakreṇa — with the great wheel of time — SB 5.22.2

kāla-codita — influenced by the course of time — SB 8.11.7

kāla-coditaḥ — influenced by supreme time — SB 1.6.9

kāla-coditān — that which has grown naturally — SB 7.12.19

kāla-coditān — ritualistic sacrifices, such as āgrayaṇa, offered according to seasons (āgrayaṇa is the offering of the first fruits that appear after the rainy season) — SB 11.18.7

kāla-coditāt — by the interaction of time — SB 3.5.27

kala-dhvani — the low vibration — CC Antya 15.67

kala-dhvani — the sweet vibration — CC Antya 17.46

kāla-gatyā — advancement of time — SB 3.11.33

kāla-gatyā — under the impulse of time — SB 3.26.35

kala-gīta — from the choral singing — SB 8.15.20

kala-gīta — with very sweet sounds — SB 9.18.6-7

kāla-grastam — devoured by time — SB 7.8.42

kāla-guṇān anu — according to seasonal changes — SB 10.3.34-35

kala-haṁsa — swans — SB 4.3.12

kala-haṁsa — with various kinds of swans — SB 5.2.4

kala-haṁsa — like that of a royal swan — SB 10.53.51-55

kala-haṁsaḥ — ducking swan — SB 1.11.2

kala-haṁsānām — of the swans — SB 10.15.10-12

kāla-jam — born of time — SB 6.6.9

kāla-javena — by the most powerful time factor — SB 7.10.13

kāla-jñaḥ — who knows the progress of time — SB 8.19.8

kalā kahi — I say kalā — CC Adi 5.75

kāla-kalpābhiḥ — exactly like the time factor, or death — SB 6.12.27-29

kāla-kalpena — like death itself — SB 10.36.32

kāla-kanyā — by the daughter of Time — SB 4.27.27

kāla-kanyā — the daughter of Kāla — SB 4.28.3

kāla-kanyā — by Kālakanyā (the daughter of Time) — SB 4.28.10

kāla-kanyā — the daughter of Time — SB 4.29.22

kāla-kanyābhyām — and with Kālakanyā — SB 4.28.1

kāla-kanyayā — by the daughter of Time — SB 4.28.13

kāla-karma — time and actions — SB 1.15.30

kalā-kholā — the skin of the banana tree — CC Madhya 15.209

kālā-kṛṣṇadāsa — Kālā Kṛṣṇadāsa — CC Adi 11.37, CC Madhya 10.75

kālā-kṛṣṇadāse — Kālā Kṛṣṇadāsa — CC Madhya 10.62

kāla-kṛtam — done by inevitable time — SB 1.9.14

kala-kūjitaḥ — the melodious vibration — CC Madhya 23.82-83

kāla-kūṭa — of poison — CC Madhya 2.52, CC Antya 1.148

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kāla-malāt — from the darkness of the age — SB 6.8.19

kāla-mṛtyū — Time and Death — SB 10.34.29

kāla-mūrtiḥ — the personification of time — SB 6.8.22

kāla-nābhāya — unto Him who is the shelter of time — SB 10.16.41

kāla-nadyā — by the stream of time — CC Madhya 22.44

kalā-nidhi — reservoir of art and culture — CC Antya 19.43

kalā-nidhinā — the master of all arts — CC Antya 1.184

kāla-nirdhūtaiḥ — vanquished in due course of time — SB 7.3.11

kalā-niyamena — by the order of plenary portions — CC Adi 5.155, Bs 5.39

kala-pada — by the rhythms — CC Madhya 24.56, CC Antya 17.31

kala-padaiḥ — by chosen words — SB 1.8.44

kala-padaiḥ — having sweet tones — SB 10.21.19, CC Madhya 24.207

kala-padam — pleasing songs — SB 3.2.34

kala-padāyata — accompanied by sweet songs — SB 2.7.33

kāla-pāśa-āvṛtaḥ — being bound by the rules and regulations of Yamarāja — SB 10.4.43

kāla-pāśa-baddhaḥ — being bound by the ropes of time or Yamarāja — SB 5.26.8

kalā-pāte — on a banana leaf — CC Antya 12.125

kāla-prahitaḥ — being moved by time — SB 7.2.56

kāla-raṁhaḥ — the passing of time — SB 4.27.3

kāla-raśanam — is moving because of time eternal — SB 8.11.8

kāla-rūpa — the form of time — SB 12.11.32

kāla-rūpaḥ — in the disguise of all-devouring time — SB 1.13.49

kāla-rūpaiḥ — in the forms of eternal time — SB 10.1.5-7

kāla-rūpam — appearing as time — SB 12.11.14-15

kāla-rūpasya — who are assuming the form of time — SB 10.37.21

kāla-rūpeṇa — in the form of time — SB 3.26.18, SB 8.12.40, SB 8.14.9

kāla-rūpī — exhibiting His form of time — SB 11.1.24

kāla-śakti — of the potency of time — SB 10.16.49

kāla-sāmye — in agreement of time — CC Antya 1.134

kāla-sāmyena — by a suitable time — CC Antya 1.135

kāla-sañcoditāḥ — impelled by time — SB 12.3.26

kāla-sañjñām — known as Kālī — SB 3.6.2

kāla-sarpa-ākāra — just like a venomous snake — CC Madhya 11.10

kāla-sṛṣṭaiḥ — which have been sent forth by time — SB 11.7.43

kāla-sṛṣṭena — created by the time factor — SB 7.3.26-27

kāla-sūtram — Kālasūtra — SB 5.26.7

kala-svanaiḥ — whose songs were very melodious — SB 8.2.14-19

kāla-svarūpeṇa — in the form of time — SB 12.6.67

kāla-upapannam — obtained in the course of time — SB 5.11.6

kāla-upapannām — suitable to the time and circumstances — SB 6.10.31

kala-vākyaiḥ — and by very sweet broken language — SB 10.11.37

kala-vākyaiḥ — with broken speech — SB 10.15.10-12

kāla vastra — black garments — CC Madhya 18.185

kāla-vegena — by the force of time — SB 10.3.25

kala-veṇu-gītam — sweet vibrations made by playing the flute — SB 10.21.14, CC Madhya 24.176

kāla-vibhāgaiḥ — the divisions of time — SB 5.24.11

kāla-vicāraṇā — consideration of time or place — CC Madhya 6.225

kāla-vidrute — destroyed in due course of time — SB 4.30.49

kāla-vikramaḥ — the influence of time or annihilation — CC Madhya 20.270

kalā-vilāsa — the sixty-four arts — CC Madhya 8.183-184

kāla-viplutam — which are finished in the course of time — SB 9.4.67

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kalā-viśeṣaḥ — particular plenary portion or expansion — CC Adi 5.71, CC Madhya 20.281, CC Madhya 21.41, Bs 5.48

kāla-vṛttyā — in due course of time, as the immediate cause of creation — CC Madhya 20.275

kāla-yama — death knell — CC Madhya 20.25

kāla-yānaḥ — in due course of time — SB 4.24.65

kāla-yantritā — being forced by time — SB 7.2.52

kāla yāya — time passes — CC Antya 11.13

kalābhiḥ — by the parts of the moon — SB 5.22.9

kalābhiḥ — by parts of the moon — SB 5.22.9

kalābhiḥ — by His various appearances — SB 11.4.20

kalābhiḥ — who are parts of portions of His pleasure potency — CC Adi 4.72, CC Madhya 8.163, Bs 5.37

kālagara — Kālagara — SB 8.7.32

kālaḥ — time — Bg 10.30, Bg 10.33, Bg 11.32, SB 1.9.29, SB 1.13.28, SB 2.6.42, SB 2.10.12, SB 3.11.3, SB 3.11.4, SB 3.26.15, SB 3.26.17, SB 3.29.37, SB 3.29.45, SB 4.3.1, SB 4.11.19, SB 4.12.3, SB 4.27.12, SB 4.29.21, SB 5.17.12, SB 6.1.23, SB 6.1.47, SB 7.1.12, SB 9.3.32, SB 10.23.10-11, SB 10.23.48-49, SB 10.27.6, SB 10.51.19, SB 10.51.47, SB 10.54.16, SB 10.59.29, SB 10.63.26, SB 10.65.14, SB 10.74.31, SB 11.3.8, SB 11.10.34, SB 11.13.4, SB 11.16.10, SB

11.21.9, SB 11.22.13, SB 11.23.55, SB 11.24.19, SB 11.24.22-27, SB 11.25.30, SB 12.4.1, SB 12.11.31, CC Adi 5.83, CC Madhya 20.267, CC Madhya 24.128, Bs 5.51

kālaḥ — course of time — SB 1.6.4

kālaḥ — death — SB 1.6.27

kālaḥ — inevitable time — SB 1.11.6

kālaḥ — eternal time — SB 1.13.17, SB 1.13.19, SB 1.14.8, SB 2.5.14, SB 3.11.4, SB 3.11.38, SB 8.7.25, SB 8.12.44

kālaḥ — the time — SB 1.14.18, SB 2.8.12, SB 9.6.35-36

kālaḥ — destructive time — SB 2.2.17

kālaḥ — a suitable time — SB 2.6.24

kālaḥ — duration of time — SB 3.11.6, SB 3.11.20, SB 7.4.20

kālaḥ — the eternal time — SB 3.11.39

kālaḥ — time factor — SB 3.29.38, SB 6.12.8

kālaḥ — ultimate death — SB 5.8.26

kālaḥ — unlimited time — SB 7.3.31

kālaḥ — the time factor — SB 7.8.8, SB 8.20.8, SB 10.10.30-31, SB 11.6.15

kālaḥ — the time element (which creates and annihilates) — SB 7.9.22

kālaḥ — eternal time, which brings death — SB 8.5.42

kālaḥ — the principle of eternal time — SB 8.17.27

kālaḥ — favorable time — SB 8.21.19

kālaḥ — the period — SB 9.10.51

kālaḥ — a favorable time — SB 10.3.1-5

kālaḥ — time (minutes, hours, seconds) — SB 10.3.26

kālaḥ — the subduer — SB 10.56.27

kālaḥ — the controlling factor of time — SB 11.28.18

kālaḥ — period of time — SB 12.8.14

kālaḥ — consideration of time — CC Antya 20.16

kalāḥ — incarnations — SB 1.1.17

kalāḥ — plenary portions — SB 1.2.26

kalāḥ — portion of the plenary portion — SB 1.3.27

kalāḥ — portions of the plenary portions — SB 1.3.28

kalāḥ — parts and parcels — SB 3.5.38

kalāḥ — expansions — SB 4.14.22, SB 10.70.7-9, SB 10.87.46

kalāḥ — portions of light — SB 6.6.24-26

kalāḥ — very pleasing — SB 6.14.58

kalāḥ — its parts — SB 7.3.32

kalāḥ — arts — SB 10.45.35-36

kalāḥ — portions — SB 10.68.37, CC Adi 5.141, CC Madhya 20.306

kalāḥ — the Vedas — SB 11.17.5-6

kalāḥ — and parts of the plenary portions — CC Adi 1.7, CC Adi 5.7

kalāḥ — parts of plenary portions — CC Adi 2.67, CC Madhya 9.143, CC Madhya 20.156, CC Madhya 25.134

kālāḥ — times — SB 7.14.24

kālāḥ — or time — SB 11.23.42

kālaḥ ayam — here is my death, the supreme time — SB 10.4.3

kālaḥ iva — like death — SB 9.10.22

kalaha — a fight — SB 10.53.20-21

kalaha — to quarrel — SB 10.68.32-33

kalaha — fight — CC Antya 6.26

kalaha — quarrel — CC Antya 7.143, CC Antya 18.92

kalaha kara — fight — CC Antya 6.25

kalahaḥ — quarrel — SB 1.17.32, SB 11.9.10

kalahaṁsa-kula — of groups of swans — SB 4.6.29

kalahaṁsa-vāsasaḥ — with feathers like the wings of a swan — SB 4.11.3

kālaiḥ — by time — SB 5.11.11

kālakā — Kālakā — SB 6.6.33-36

kalakaṇṭha — sweetly chirping — SB 8.2.7

kālakūṭāt — of kālakūṭa — SB 8.6.25

kālakūṭāt — because of the production of poison — SB 8.7.37

kalalam — mixing of the sperm and ovum — SB 3.31.2

kālam — time — Bg 8.23, SB 1.6.26, SB 1.13.14, SB 3.21.35, SB 3.23.45, SB 4.11.22, SB 4.12.14, SB 4.30.39-40, SB 4.31.18, SB 5.2.18, SB 5.22.6, SB 5.22.7, SB 7.1.11, SB 7.4.25-26, SB 8.15.30, SB 9.7.15, SB 9.9.1, SB 10.43.24, SB 10.84.23, SB 12.1.20, SB 12.9.28-29, CC Adi 5.71, CC Madhya 20.281, CC Madhya 21.41, NoI: verse 8, Bs 5.48

kālam — the eternal time — SB 1.8.28

kālam — eternal time — SB 2.5.21, SB 7.13.6, SB 8.7.26

kālam — duration of life — SB 3.11.24

kālam — who is time — SB 3.24.33

kālam — the time factor — SB 3.26.16

kālam — the time — SB 3.32.9

kālam — the end of the duration of life in the deer body — SB 5.8.31

kālam — the time factor, representing the Supreme Lord — SB 8.21.22

kālam — that favorable time — SB 8.21.24

kālam — passing away time — SB 9.6.53

kālam — for a time — SB 9.19.11

kālam — imminent danger of death — SB 10.1.47

kālam — the controlling time factor — SB 11.6.15

kalām — plenary part — SB 1.5.21

kalām — even partially — SB 3.7.41

kalām — Kalā — SB 3.24.22-23

kalām — expansion — SB 4.15.2

kalām — part of a plenary expansion — SB 4.15.9-10

kalām — a torrent — SB 10.17.19

kalam — very sweetly — SB 4.6.19-20

kalam — sweetly — SB 10.29.3

kalam — energies — CC Adi 5.84

kalam — elements — CC Madhya 20.266

kālam eyivān — became a victim of time and died — SB 9.9.2

kālān — the time — SB 11.20.2

kālanābhaḥ — Kālanābha — SB 8.10.19-24

kālanābham — Kālanābha — SB 7.2.18-19

kālanābhena — with Kālanābha — SB 8.10.29

kālanaḥ — the annihilator — SB 12.12.66

kalānām — of plenary portions — SB 8.12.43

kalānām — of the phases — SB 10.54.47

kalānām — of the different phases — SB 11.7.48

kālanaraḥ — Kālanara — SB 9.23.1

kalanāt — on account of seeing — CC Antya 14.120

kalanayā — by seeing — CC Antya 15.97

kālanemiḥ — the demon Kālanemi — SB 8.10.56, SB 10.51.41

kālanemim — by the name Kālanemi — SB 10.1.68

kalānidhi — Kalānidhi — CC Adi 10.133

kālañjarāt — from the Kālañjara Mountain, where he had taken his birth in the womb of a deer — SB 5.8.30

kalaṅkaḥ — a dirty spot — MM mantra 42

kalāpa — with a collection — SB 5.19.25

kalāpa — the Kalāpa-vyākaraṇa — CC Adi 16.32

kalāpa-grāma — in the village Kalāpa (nearby Badarikāśrama) — SB 10.87.7

kalāpa-grāmam — the place named Kalāpa-grāma — SB 9.12.6

kalāpa-grāmam — the village known as Kalāpa — SB 9.22.16-17

kalāpa-grāme — in the village Kalāpa — SB 12.2.37

kalāpaiḥ — situated on the head — SB 3.8.5

kalāpaiḥ — by processes — SB 4.24.62

kalāpam — the entire sequence — SB 10.70.6

kalāpena — by masses — SB 5.7.13

kalāpibhiḥ — with the peacocks — SB 10.12.7-11

kalāra — of a banana tree — CC Madhya 3.43

kalāra — of the banana tree — CC Madhya 3.51, CC Madhya 15.207, CC Antya 16.34

kalāra — of a plantain tree — CC Antya 13.12

kalāra ḍoṅgā — pots made of the bark of a banana tree — CC Antya 12.125

kalāra kalā — as a plenary portion of a plenary portion — CC Adi 5.137

kalāra pāta — a banana leaf — CC Adi 17.39

kalāra śaralāte — on the dry bark of a plantain tree — CC Antya 13.5

kalaśa — like waterpots — SB 5.2.6

kalasa — container — CC Madhya 12.53

kalaśa-apsu — in the water contained in the water jug — SB 8.24.16

kalasa-pāṇiḥ — holding a waterpot in Her hand — SB 8.9.16-17

kalaśaiḥ — with domes — SB 10.71.31-32

kalasam — a jar — SB 8.8.33

kalasam — the container of nectar — SB 8.8.35

kalasam — the jug — SB 8.8.35

kalaśam — a waterpot — SB 8.20.17

kalaśam — the waterpot — SB 9.6.28, SB 9.16.4

kalaśam — the pot — SB 10.67.14-15, SB 10.67.14-15

kalaśam — the ritual pot filled with auspicious substances — SB 11.27.20

kalasān — the jug containing nectar — SB 8.8.39-40

kalase — jug — SB 8.8.36

kālaṣeyam — the son of Kalaṣa — SB 9.22.37

kālasūtra-saṁjñake — named Kālasūtra — SB 5.26.14

kālasya — of the supreme law of the Almighty — SB 1.8.4

kālasya — of eternal time — SB 1.14.3, SB 2.8.13

kālasya — of time — SB 2.10.47, SB 3.29.4, SB 3.32.37, SB 5.24.24, SB 7.7.16, SB 10.71.8, SB 12.3.17, SB 12.4.38, SB 12.12.10

kālasya — of the eternal time — SB 3.11.17

kālasya — of formidable Time — SB 4.27.19

kālasya — time having passed — SB 9.3.11

kālasya — of the force of time — SB 11.6.14

kālasya — because of time — SB 12.8.43

kālāt — from eternal time — SB 2.5.22

kālāt — from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time — CC Madhya 6.255

kālataḥ — by the influence of time — SB 3.7.5

kālataḥ — from the time factor — SB 7.13.33

kālataḥ — by time — SB 11.23.11

kālataḥ — by the effect of time — SB 12.6.47

kalāte gaṇana — counted as a kalā — CC Adi 5.74

kalatra — wife — SB 2.1.4, SB 3.30.13, SB 10.48.27

kalatra — of the wife — SB 5.14.28

kalatra — to wife — SB 5.24.8

kalatra — wives — SB 7.7.4-5, SB 10.16.10

kalatra — his wives — SB 10.16.65-67

kalatra — and wives — MM mantra 11

kalatra-ādiṣu — in wife and so on — SB 10.84.13

kalatra-apatya — wives and children — SB 5.24.29

kalatra-vān — a person living with a wife — SB 3.14.18

kalatraiḥ — with their wives — SB 10.82.7-8

kalatram — wife — SB 5.26.29

kalatram — one's wife and feminine friends — SB 7.7.39

kalatrāṇām — of those who have wives — SB 5.17.12

kalau — in this Age of Kali (quarrel) — SB 1.1.10

kalau — the Age of Kali — SB 1.3.24

kalau — in the Kali-yuga — SB 1.3.43, SB 10.20.23

kalau — in this Age of Kali — SB 5.6.9, SB 5.6.10, SB 5.15.1, SB 9.22.18-19, SB 9.24.61, SB 12.1.6-8, CC Adi 7.76, CC Madhya 6.242, CC Madhya 22.1, CC Madhya 24.321, CC Antya 20.9

kalau — in the Age of Kali — SB 7.9.38, SB 11.5.31, SB 12.2.2, SB 12.3.24, SB 12.3.39-40, SB 12.3.41, SB 12.3.43, SB 12.3.44, SB 12.3.52, CC Adi 1.4, CC Adi 3.4, CC Adi 3.51, CC Adi 3.58, CC Adi 3.81, CC Adi 3.83, CC Adi 17.21, CC Adi 17.164, CC Madhya 6.102, CC Madhya 6.182, CC Madhya 20.345, CC Madhya 20.346, CC Antya 1.132, CC Antya 20.8

kalau — at the end of Kali-yuga — SB 9.12.16

kalau — in this Kali-yuga — SB 9.22.44-45

kalau — in the degraded Age of Kali — SB 11.4.22, SB 11.6.24

kalau — in Kali-yuga — SB 11.5.38-40, SB 12.1.14, SB 12.2.11, SB 12.3.37

kalau — in Kali — SB 11.5.38-40, SB 11.7.5

kalau — in this age, Kali-yuga — SB 12.1.11

kalau — when the Age of Kali — SB 12.2.12-16

kalau — living in Kali-yuga — SB 12.3.16

kalau — in the present Age of Kali — SB 12.12.44

kalau yuge — in the Age of Kali — SB 10.20.8

kalau yuge — in the Kali-yuga — SB 12.1.19

kalaviṅkaḥ — a sparrow — SB 6.9.5

kalayā — in the plenary portion — SB 1.4.14

kalayā — with His plenary extensions — SB 2.7.23

kalayā — along with His plenary expansion — SB 2.7.26

kalayā — by a little — SB 3.15.36

kalayā — by expansion — SB 3.15.39

kalayā — humming — SB 3.28.15

kalayā — by His expansion as the Supersoul — SB 3.29.34

kalayā — with a small part — SB 4.7.21

kalayā — by plenary expansion — SB 4.8.7

kalayā — by a partial plenary expansion — SB 4.16.19

kalayā — by the parts — SB 8.3.22-24

kalayā — with Your expansion Baladeva, or with Your time potency — SB 10.70.27

kalayā — with a small portion — SB 10.71.35

kalayā — with loving meditation — SB 10.86.53

kalayā — by His secondary personal expansions — SB 11.4.17

kalayā — by the portion — SB 11.9.16

kalayā — by a fraction — SB 11.19.4

kalayā — as the partial expansion — SB 12.6.48-49

kālāya — unto time — SB 10.16.41

kalaya — kindly perform — CC Madhya 1.84

kalāya — by an expansion known as kalā — CC Madhya 20.307

kalāyāḥ — of a portion — SB 10.68.37

kalāyāḥ — of a plenary portion — CC Adi 5.141, CC Madhya 20.306

kālayām āsa — he drove — SB 10.34.26

kālayām āsa — drove them away — SB 10.58.54

kalayan — performing — CC Adi 4.117, CC Madhya 8.190

kalayan — making — CC Adi 4.131

kālāyanāya — in the form of supreme time — SB 5.23.8

kalayanti — manifest — Bs 5.32

kalayatām — of subduers — Bg 10.30, SB 10.56.27

kalayatām — of all masters — SB 3.29.38

kalayatām — of those who exert control — SB 11.16.10

kālayate — causes to move — SB 10.51.19

kalaye — to kill the personified Kali — SB 1.17.28

kalaye — to the personality of Kali — SB 1.17.38

kāñcī-kalāpa — with a girdle made of golden ornaments — SB 3.20.29

kāñcī-kalāpa — by a girdle — SB 3.28.24

kāñcī-kalāpa — small bells — SB 4.8.49

kāñcī-kalāpa-valaya — ornaments like the belt on the waist and bangles on the hands — SB 8.6.3-7

karaṇa-kalāpaḥ — all the senses — SB 5.8.22

karma-guṇa-kāla — of material work, material qualities and time — SB 12.8.42

karma-kalāpam — the prescribed occupational duties as a kṣatriya king — SB 9.4.21

kata-kāla — for a long time — CC Antya 4.235

kata kāla — for some time — CC Antya 19.26

keli-kalā — in pastimes — Bs 5.31

kopa-kālaḥ — the right time for Your anger (for the purpose of annihilating the universe) — SB 7.8.41

krīḍā-kalaha — mock fighting — CC Madhya 12.188

kriyā-kalāpaḥ — whose total activities — SB 5.1.6

kriyā-kalāpaiḥ — by practical activities — SB 9.5.25

kṛkalāsa — of a lizard — SB 10.64.6

kṛkalāsaiḥ — on the backs of big lizards — SB 8.10.10-12

kṛkalāsam — a lizard — SB 10.64.3, SB 10.64.24

kṛṣṇera sakala śeṣa — everything left by Kṛṣṇa — CC Madhya 15.236

kusumbha-vaikaṅka-trikūṭa-śiśira-pataṅga-rucaka-niṣad-ha-śinīvāsa-kapila-śaṅkha-vaidūrya-jārudhi-haṁ-sa-ṛṣabha-nāga-kālañjara-nārada — the names of mountains — SB 5.16.26

mada-kala — intoxicated — CC Antya 1.171

mahiṣī-sakala — all the queens and ladies of the palace — CC Madhya 16.119

manyuḥ, manuḥ, mahinasaḥ, mahān, śivaḥ, ṛtadhvajaḥ, uga-retāḥ, bhavaḥ, kālaḥ, vāmadevaḥ, dhṛtavrataḥ — all names of Rudra — SB 3.12.12

mat-kalām — My expanded part — SB 8.4.17-24

nārāyaṇa-kalāḥ — the plenary expansions of Lord Nārāyaṇa — CC Madhya 24.123

nija-kāla-śaktyā — by the potent time factor — SB 7.9.33

niṣkalaḥ — not affected by the material qualities — SB 6.17.21

niṣkalam — pure — SB 6.9.52

niṣkalam — without any decrease in potency — SB 8.5.26

niṣkalam — without parts — CC Adi 2.14, CC Madhya 20.160, Bs 5.40

pāiye sakala — we can understand all — CC Antya 4.225

pañca-kāla — five times — CC Madhya 24.334

para-vitta-apatya-kalatrāṇi — the money, wife and children of another — SB 5.26.8

paulomāḥ kālakeyāḥ ca — the Paulomas and Kālakeyas — SB 6.6.33-36

phuṭkalāi — fused peas fried in ghee and soaked in sugar juice — CC Antya 10.32

prātaḥ-kāla — morning — CC Adi 17.240, CC Antya 3.244

prātaḥ-kāla dekhi' — seeing the morning — CC Antya 3.117

prātaḥ-kāla dekhi' — seeing the morning light — CC Antya 3.244

prātaḥ-kāla hailā — there was the light of morning — CC Antya 3.116

prātaḥ-kāla haila — morning arrived — CC Antya 19.100

prātaḥ-kāla haite — beginning from the morning — CC Antya 2.59

pulomām kālakām ca — Pulomā and Kālakā — SB 6.6.33-36

pūrṇa-kala — the full moon — CC Antya 15.67

pūrṇa-kalaśaiḥ — by completely full water jugs — SB 8.8.14

puṣkala-dakṣiṇaiḥ — comprehending distribution of great charities — SB 4.9.24

puṣkalābhiḥ — Vedic hymns — Bg 11.21

puṣkalaḥ — Puṣkala — SB 9.11.12

puṣkalaḥ — complete in every respect — SB 10.3.7-8

puṣkalam — stout and strong — SB 7.6.5

ratha-yātrā-kāla — the time for Ratha-yātrā festival — CC Madhya 16.48

rātri-sakala — the whole night — CC Antya 18.4

sa-kalam — along with His expansions — SB 10.13.40

sa-kalaṅka — with contamination — CC Adi 13.91

sa-kalatrakāḥ — along with their wives — SB 10.17.17

sakala — over all — SB 2.5.8

sakala — total — SB 2.7.1

sakala — all — SB 4.18.12, SB 4.31.20, SB 5.1.6, SB 5.1.27, SB 5.3.4-5, SB 5.3.12, SB 5.6.16, SB 6.9.42, SB 6.16.47, SB 10.59.32, SB 10.69.14, CC Adi 1.31, CC Adi 2.111, CC Adi 3.15, CC Adi 3.96, CC Adi 4.93, CC Adi 5.53, CC Adi 5.112, CC Adi 7.54, CC Adi 7.135, CC Adi 7.147, CC Adi 7.154, CC Adi 7.158, CC Adi 8.6, CC Adi 8.23, CC Adi 8.33, CC Adi 9.12, CC Adi 9.18, CC Adi 9.33, CC Adi 9.48, CC Adi 10.23, CC Adi 10.57, CC Adi 10.88, CC Adi 10.161, CC Adi 11.11, CC Adi 13.69, CC Adi 13.93, CC Adi 13.119, CC Adi 14.47, CC Adi 14.92, CC Adi 17.6, CC Adi 17.124, CC Adi 17.130, CC Adi 17.190, CC Madhya 1.227, CC Madhya 2.30, CC Madhya 2.38, CC Madhya 3.48, CC Madhya 3.180, CC Madhya 3.203, CC Madhya 4.40, CC Madhya 4.67, CC Madhya 5.11, CC Madhya 5.39, CC Madhya 5.62, CC Madhya 5.108, CC Madhya 5.109, CC Madhya 5.112, CC

Madhya 8.302, CC Madhya 9.105, CC Madhya 9.239-240, CC Madhya 9.326, CC Madhya 10.148, CC Madhya 12.87, CC Madhya 12.135, CC Madhya 13.105, CC Madhya 13.173, CC Madhya 15.88, CC Madhya 15.140, CC Madhya 16.243, CC Madhya 17.51, CC Madhya 17.57, CC Madhya 20.144, CC Madhya 24.352, CC Antya 3.83, CC Antya 3.86, CC Antya 3.181, CC Antya 4.113, CC Antya 5.144, CC Antya 5.151, CC Antya 9.132, CC Antya 10.25, CC Antya 10.125-126, CC Antya 12.117, CC Antya 13.136-137, CC Antya 14.102, CC Antya 16.33, CC Antya 17.36, CC Antya 18.50

sakala — whole — SB 5.1.7

sakala — all kinds of — SB 8.8.11, SB 8.17.10, CC Madhya 13.159

sakala — of all — SB 10.14.24, SB 11.1.10

sakala — everything — CC Adi 5.127, CC Adi 8.44, CC Madhya 2.30, CC Madhya 4.76, CC Madhya 7.13, CC Madhya 14.20, CC Antya 3.163, CC Antya 7.161, CC Antya 19.15

sakala — in all — CC Adi 7.139

sakala — everyone — CC Adi 17.117

sakala — all varieties — CC Antya 18.102

sakala-abhaya-pradaḥ — who is the source of fearlessness for everyone — SB 10.12.27

sakala-aṁśe — in every respect — CC Adi 6.69-70

sakala-anubhūtiḥ — aware of everything — SB 11.28.35

sakala-āśiṣām — of all benediction — SB 3.13.49

sakala bauddha — all the Buddhists — CC Madhya 9.52

sakala bhājane — all the cooking pots — CC Madhya 15.62

sakala bhakte — all the devotees — CC Madhya 14.76

sakala bhaktera — of all the devotees — CC Antya 14.68

sakala brāhmaṇe — to all the brāhmaṇas — CC Madhya 4.83

sakala brāhmaṇe — all the brāhmaṇas who were present there — CC Madhya 4.87

sakala chāḍila — gave up everything — CC Antya 9.71

sakala cit-maya — everything spiritual — CC Adi 5.44

sakala dekhilā — saw everything — CC Antya 10.129

sakala dekhiye — I see everything — CC Madhya 17.107

sakala-dharmam — which includes all different types of occupational duties — SB 5.4.16

sakala duḥkha — all material anxieties and miseries — CC Madhya 25.275

sakala-grahāṇām — of all the planets — Bs 5.52

sakala-i — all — CC Madhya 4.115, CC Madhya 6.179, CC Antya 13.43, CC Antya 18.24

sakala-i ajñāna — all ignorance — CC Antya 2.99

sakala-indriya — of all the organs — Bs 5.32

sakala-jagat — of all the universe — SB 5.8.19

sakala-jagat — of the whole universe — SB 6.9.38

sakala jagate — all over the universe — CC Antya 3.72

sakala-jīva-nikāya — of all the masses of living entities — SB 5.26.40

sakala jīvera — of all living entities — CC Madhya 15.163

sakala kahilā — described everything — CC Madhya 9.323

sakala kahilā — told everything — CC Antya 2.50

sakala kahila — told everything — CC Madhya 16.178

sakala karila — he executed everything — CC Madhya 24.265

sakala khāila — ate everything — CC Madhya 15.60

sakala kuṇḍīra — from all the pots — CC Antya 6.79

sakala-loka — all other planets — SB 3.9.18

sakala loka — all the people in general — CC Adi 9.49

sakala loka — all the people — CC Madhya 9.62

sakala loka — all people — CC Antya 3.101, CC Antya 3.211

sakala-loka-anubhāvasya — who is auspicious for all planetary systems — SB 5.24.30

sakala-loka-sthiti-hetavaḥ — the causes of the maintenance of the different planets within the universe — SB 5.20.39

sakala-loka-svastaye — for the benefit of all the planetary sys-

tems — SB 5.20.40

sakala-lokera — of everyone — CC Antya 6.77

sakala mājila — cleansed everything — CC Madhya 12.82

sakala maṇḍale — through all the groups — CC Antya 6.81

sakala maṅgala — all auspiciousness — CC Antya 4.44

sakala nagare — in the whole town — CC Adi 17.127

sakala nagare — all over the city — CC Antya 11.72

sakala-sādhana — of all items for executing devotional service — CC Madhya 22.129

sakala sambhave — all possibilities — CC Adi 2.115

sakala sambhave kṛṣṇe — everything is possible in Kṛṣṇa — CC Adi 5.132

sakala sampad — all opulence — CC Madhya 13.147

sakala-sampat — of all kinds of opulence — SB 5.7.8

sakala saṁsāra — all the material world — CC Adi 6.13

sakala-sātvata-parivṛḍha — of all the best devotees — SB 6.16.25

sakala-siddhaye — unto the master of all mystic perfections — SB 6.19.4

sakala vaiṣṇava — all other Vaiṣṇavas — CC Adi 5.163

sakala vaiṣṇava — all the Vaiṣṇavas — CC Antya 11.87

sakala vaiṣṇave — to all the Vaiṣṇavas — CC Antya 6.109, CC Antya 8.55

sakala vaiṣṇavera — of all the Vaiṣṇavas present — CC Antya 1.24

sakala vyañjana — all vegetables — CC Madhya 3.49

sakala-yāmena — in which all the hours — SB 5.8.29

sakala-yoniṣu — in any type of body — SB 7.9.17

sakalām — all over — SB 4.28.4

sakalam — all of them — SB 8.2.30

sakalam — complete — SB 8.23.4

sakalam — all — SB 10.14.54, SB 11.2.36

sakalam — with complete concentration — SB 11.9.22

sakalam — entire — MM mantra 31

sakalān — all — SB 10.69.34

sakalāni — all kinds of — SB 2.7.9

sama-kāla — simultaneously — CC Madhya 13.101

samakāla-yugbhiḥ — who are engaged at the time — SB 5.23.1

saṁskāra-kālaḥ — at the proper time indicated for Vedic reformatory performances — SB 7.14.26

śarat-kāla haila — autumn arrived — CC Madhya 17.3

sarva-kāla — in all seasons — SB 3.23.14-15

sarva-kāla — always — SB 10.20.30-31, CC Madhya 25.10, CC Antya 9.17, CC Antya 19.93

sarva-kāla — eternally — CC Madhya 25.274

sarva-kāla — for all time — CC Antya 6.217

sarva-kāla — all the time — CC Antya 10.83-84

sarva-kāla — at all times — CC Antya 18.77

sarva-kāla-sukha-āvaham — where in all seasons it is pleasing to live — SB 10.11.35

śiśu-kāla haite — from the beginning of childhood — CC Antya 4.30

sneha-kalāḥ — the art of affection — SB 2.1.31

ṣoḍaśa-kalaḥ — having all sixteen parts (the full moon) — SB 5.22.10

ṣoḍaśa-kalam — sixteen primary principles — SB 1.3.1

ṣoḍaśa-kalam — made of sixteen parts (namely the ten senses, the mind and the five sense objects) — SB 6.1.51

ṣoḍaśa-kalāya — whose parts are the sixteen original ingredients of creation (namely the five objects of the senses and the eleven senses, including the mind) — SB 5.18.18

sphuruka sakala — let it be manifested — CC Madhya 23.123

su-puṣkalam — very complete — SB 11.9.31

su-puṣkalam — liberally — SB 11.29.26

sūtra-sakala — all the aphorisms of the Vedānta-sūtra — CC Adi 7.137

sva-aṁśa-kalayā — My own plenary portion — SB 3.21.32

sva-kāla-śaktyā — by His own potency the time factor — SB 10.1.22

sva-kalayā — with plenary expansions — SB 8.5.4

taila-kalasa — the jugful of oil — CC Antya 12.119

tam kālam — that time — SB 8.24.39

tat-kāla — in that duration of time — SB 11.3.9

tat-kāla-anuguṇaḥ — according to the particular time — SB 7.1.8

tat-kāla-jam — born at that time — SB 5.23.9

tat-kāla-kṛta — which was effected by eternal time — SB 3.10.5

tat-kāla-rajasā — by the passion of lusty desires at that moment — SB 5.14.9

tat-kālam — at that time — Bs 5.23

tri-kāla — the three periods of time (past, present and future) — SB 8.13.36

tri-kāla-guṇa — the manifestations of the three phases of time (such as heat and cold, rain and so on) — SB 11.4.11

tri-kāla-jñatvam — the perfection of knowing past, present and future — SB 11.15.8-9

tri-kālam — three times — SB 5.23.9, SB 5.23.9

tri-kālam — three times a day — SB 11.18.3

trikāla-hasti-sthāne — to the place named Trikāla-hasti — CC Madhya 9.71

tulya-kālāḥ — assembled at the same time — SB 6.15.5

tulya-kālāḥ — ruling at the same time — SB 12.1.38

tyakta-kālam — by casting His glance in the shape of sending His time energy — Bs 5.7

utkala — Utkala — SB 4.10.2

utkala — Orissa — CC Madhya 17.52

utkalaḥ — Utkala — SB 4.13.6, SB 6.10.19-22, SB 8.10.19-24

utkalaḥ — the demon Utkala — SB 8.10.32-34

utkalaḥ — by the name Utkala — SB 9.1.41

utkalāyām — in his wife named Utkalā — SB 5.15.14-15

vaiṣṇava-sakala — all other Vaiṣṇavas — CC Adi 8.63

vaiṣṇava sakala — all the Vaiṣṇavas — CC Madhya 9.305

valkala — the bark of a tree — SB 7.12.21

valkala — bark — SB 10.22.34

valkala — and bark — SB 12.8.33-34

valkala — or skin — CC Adi 17.83

valkala — skin — CC Adi 17.85

valkala-ādau — skins of trees — SB 2.2.4

valkala-ambaraḥ — wearing a garment of tree bark — SB 11.5.21

valkala-ambaraḥ — wearing bark as his clothing — SB 12.8.7-11

valkala-ambaraḥ — wearing a garment made of tree bark — CC Madhya 20.332

valkala-ambaram — covered with the bark of trees — SB 9.10.34

valkalaḥ — types of bark — SB 11.12.22-23

valkalam — covering cloth — SB 5.2.10

valkalam — bark — SB 7.13.39

valkalam — tree bark — SB 11.18.2

valkalāni — bark — SB 11.29.41-44

vaṁśī-kalaḥ — the sound vibration of the flute — CC Antya 1.142

vaṁśī-kalaḥ — the sound of whose flute — CC Antya 17.40

vāñchita-sakala — all desires — CC Adi 8.84

vāṣpa-kala-ākula-akṣī — with tears in the eyes — SB 1.7.15

vāsudeva-kalā anantaḥ — the plenary expansion of Lord

Kṛṣṇa known as Anantadeva or Saṅkarṣaṇa Ananta, the all-pervasive incarnation of the Supreme Lord — SB 10.1.24

vasukāla-vat — like the quality of being the earth and, beyond that, the subtle element of the earth (smell) — SB 7.9.31

vikala — agitated — CC Madhya 3.141

vikala — transformed — CC Madhya 3.167, CC Madhya 11.187

vikala — disturbed — CC Madhya 6.130

vikala-dhīḥ — whose intelligence was disturbed — CC Antya 19.76

vikala-vikalam — very sorrowfully — CC Antya 14.73

viṣāda-kālaḥ — the time for lamentation — SB 6.12.6

yathā-kālam — befitting time and circumstances — SB 4.22.50

yathā-kālam — according to time (generally a gṛhastha can find time in the evening or in the afternoon) — SB 7.14.3-4

yathā-kālam — according to the time — SB 7.14.10

yathā-kālam — as long as required — SB 9.11.36

yathā-kālam — in accordance with the time and circumstances — SB 10.15.44

yathā-kālam — at the suitable times — SB 10.89.64

yathā-kālam — at the proper time — SB 11.7.50

yathā-kālam — at least three times a day (dawn, noon and sunset) — SB 11.13.13

yāvat kāla — as long as — CC Antya 14.23

Kalāvatī

CC Ādi 10.115

govinda, mādhava, vāsudeva — tina bhāi
yāṅ-sabāra kīrtane nāce caitanya-nitāi

Synonyms:

govinda — Govinda; *mādhava* — Mādhava; *vāsudeva* — Vāsudeva; *tina bhāi* — three brothers; *yāṅ-sabāra* — all of whom; *kīrtane* — in the performance of saṅkīrtana; *nāce* — dance; *caitanya-nitāi* — Lord Caitanya and Nityānanda Prabhu.

Translation:

The three brothers Govinda, Mādhava and Vāsudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityānanda used to dance in their kīrtana performances.

Purport:

The three brothers Govinda, Mādhava and Vāsudeva Ghoṣa all belonged to a *kāyastha* family. Govinda established the Gopīnātha temple in Agradvīpa, where he resided. Mādhava Ghoṣa was expert in performing *kīrtana.* No one within this world could compete with him. He was known as the singer of Vṛndāvana and was very dear to Śrī Nityānanda Prabhu. It is said that when the three brothers performed *saṅkīrtana,* immediately Lord Caitanya and Nityānanda would dance in ecstasy. According to the *Gaura-gaṇoddeśa-dīpikā* (188), the

three brothers were formerly Kalāvatī, Rasollāsā and Guṇatuṅgā, who recited the songs composed by Śrī Viśākhā-gopī. The three brothers were among one of the seven parties that performed *kīrtana* when Lord Śrī Caitanya Mahāprabhu attended the Ratha-yātrā festival at Jagannātha Purī. Vakreśvara Paṇḍita was the chief dancer in their party. This is vividly described in the *Madhya-līlā,* chapter thirteen, verses 42 and 43.

Brāhmī

brāhmī — spiritual — Bg 2.72

brāhmī — pertaining to Lord Brahmā — SB 8.24.37

brāhmī — in connection with brahminical qualifications — SB 9.15.40

brāhmī — related to the Absolute Truth — SB 10.87.3

brāhmī — of Brahmā — SB 12.4.3

brahmiṣṭhaḥ — completely in awareness of Vedic knowledge — SB 9.3.1

brahmiṣṭhāḥ — expert in following the regulative principles of Vedic scripture — SB 9.9.6

brahmiṣṭhaḥ ca — fully spiritually advanced — SB 4.1.35

brahmiṣṭham — a person fully obedient to the Supreme Brahman — SB 6.7.21

brahmiṣṭham — being perfectly aware of the Supreme Brahman — SB 6.7.32

brahmiṣṭhān — Śiva and his followers — SB 4.3.3

brahmiṣṭhānām — among those fixed in the Vedic conclusion and purpose — SB 11.16.22

Vaiṣṇavī

paramā vaiṣṇavī — a first-class devotee — CC Antya 2.104

vaiṣṇavī — devotee of the Lord — CC Antya 3.142

vaiṣṇavī iti — the name Vaiṣṇavī — SB 10.2.11-12

vaiṣṇavī-kṛtya — making into Vaiṣṇavas — CC Madhya 25.1

vaiṣṇavīḥ — belonging to Lord Viṣṇu — SB 12.11.4

vaiṣṇavīm — of the Vaiṣṇavas — SB 3.16.28

vaiṣṇavīm — of Lord Viṣṇu — SB 6.12.20

vaiṣṇavīm — Viṣṇu-māyā, or Yoga-māyā — SB 10.8.43

vaiṣṇavīm — of Viṣṇu — CC Adi 17.281, CC Madhya 9.150

vaiṣṇavīm — of the Vaiṣṇavas, and in relation to Viṣṇu — MM mantra 48

Vara

vara — O best — Bg 8.4, SB 2.8.2

vara — respected — SB 1.4.2

vara — wife — SB 3.1.27

vara — by the boon — SB 3.17.22

vara — exquisite — SB 3.28.24

vara — the blessings — SB 10.2.10

vara — excellent — SB 10.15.46, SB 10.38.37-38, SB 10.71.17, SB 10.73.1-6, SB 10.73.26, MM mantra 45

vara — chosen — SB 10.43.16

vara — exceptionally beautiful — SB 10.52.21

vara — first-class — SB 10.52.30

vara — the husband — SB 10.58.42

vara — by the best — SB 10.59.24

vara — first class — SB 10.59.45, SB 10.61.6

vara — most excellent — SB 10.69.44

vara — fine — SB 10.71.15

vara — elevated — SB 10.85.36

vara — of benedictions — SB 10.88.11

vara — the benediction — SB 10.88.23

vara — O the best — SB 11.10.36-37

vara — you who are the best — SB 11.16.6

vara — O You who are the best — SB 11.22.60

vara — O you who are the best — SB 12.8.1

vara — nice husband — CC Adi 14.50

vara — benediction — CC Adi 14.54, CC Adi 14.66, CC Adi

17.230, CC Madhya 3.164, CC Madhya 5.115

vara — husband — CC Madhya 5.66

vara — some benediction — CC Madhya 5.114

vara — a benediction — CC Madhya 5.114, CC Madhya 23.122

vara — superior — MM mantra 52

varā — choice — SB 6.4.15

varā — excellent — SB 10.58.18

varā — best — CC Madhya 19.102, CC Madhya 19.106

vāra — and of public use — SB 10.71.16

vara-ānanām — beautiful face — SB 4.25.22

vara-ānanām — the beautiful daughter of King Gādhi — SB 9.15.7

vara-ānanām — with an attractive face — SB 10.42.1

vara-ānane — O lovely-faced woman — CC Madhya 9.32

vara-aṅgadam — fine ornaments on the arms — SB 11.27.38-41

vara-aṅgaḥ — having a most beautiful body — CC Adi 3.49, CC Madhya 10.170

vara-aṅgaḥ — whose body is very beautifully constructed — CC Madhya 6.104

vara-aṅganā — of beautiful women — CC Antya 17.40

vara-aṅghrau — precious lotus feet — SB 4.7.29

vara-aṅgi — O most beautiful one — CC Antya 1.166

vara-apsarāḥ — the best of the Apsarās — SB 9.2.31

vara-arhaḥ — worthy to take benedictions — SB 4.12.7

vara-ārohā — very beautiful — SB 4.15.5

vara-ārohā — that beautiful Sukanyā — SB 9.3.16

vara-ārohā — having lovely hips — SB 10.53.22

vara-ārohām — higher consciousness — SB 4.26.13

vara-ārohām — highly qualified and exquisitely beautiful — SB 4.30.15

vara-ārohām — possessing high, beautiful hips — SB 6.4.16

vara-ārohām — who was the best of beautiful women — SB 9.20.8-9

vara-arthāḥ — being desirous of husbands — SB 3.8.5

vara-āsana — on an exalted throne — SB 10.51.51

vara-āsanam — the exalted throne — SB 4.14.32

vara-āsanam — royal throne — SB 4.15.14

vara-āsanāt — from his exalted throne — SB 7.8.14

vara-āyudha — by different types of weapons — SB 5.20.40

vara-da — O supreme benefactor — SB 4.7.29

vara-da — O giver of benedictions — SB 10.31.2, MM mantra

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vara-da — of all givers of benedictions — SB 12.10.19

vara-da — O bestower of benedictions — MM mantra 1*

vara-da-īśvarāt — from the Supreme Personality of Godhead, the highest of the bestowers of benedictions — SB 4.20.23

vara-da-rāṭ — the best of all who can bestow benedictions — SB 10.3.37-38

vara-da-ṛṣabha — O most powerful of all givers of benediction — SB 8.16.36

vara-da-ṛṣabham — one should meditate upon the greatest bestower of benedictions — SB 4.8.51

vara-daḥ — benefactor — SB 3.9.23

vara-daḥ — the giver of benedictions — SB 6.18.37, SB 12.9.3

vara-daḥ — the giver of benediction — SB 7.3.17

vara-dāḥ — the demigods, bestowers of benedictions — SB 4.19.40

vara-dāḥ — able to give benediction — SB 4.23.23

vara-dam — the bestower of all boons — SB 3.20.25

vara-dam — who bestows benedictions — SB 6.19.15

vara-dam — bestower of one's choice — SB 10.58.20

vara-dāna — benediction — CC Adi 17.70

vara-darśanāt — the sight of whom is itself the highest

benediction — SB 12.10.33

vara-dau — the bestowers of benedictions — SB 6.19.9

vara-dau — givers of benedictions — SB 6.19.14

vara-dayā — bestowing all blessings — SB 3.16.22

vara dilā — gave benedictions — CC Madhya 20.334

vara dilā — gave the benediction — CC Madhya 23.124, CC Antya 8.30

vara-īśam — the giver of all benediction — SB 2.9.21

vara-īśvaraḥ — the Lord of all benediction — SB 3.9.40

vāra-māsa — the whole year — CC Adi 10.27

vāra-māsi — throughout the whole year — CC Adi 10.25

vāra-mukhyā — by royal dancing girls — SB 10.69.27

vāra-mukhyābhiḥ — accompanied by beautiful, well-dressed prostitutes — SB 9.10.35-38

vāra-mukhyāḥ — prominent courtesans — SB 10.53.42-43

vara-pradāni — benevolent — SB 3.25.35

vara-reṇuka-jātibhiḥ — with varas, reṇukas and mālatīs — SB 4.6.16

vara-śāpayoḥ — in both benediction and curse — SB 4.14.26-27

vara-striyam — a very beautiful woman — SB 8.12.18

vara-striyam — the very beautiful woman — SB 10.6.9

vara śuni' — hearing the benediction — CC Adi 14.56

vara-ūrjitam — blessed by the boons of Lord Brahmā — SB 7.4.28

vara-ūru — O Satī — SB 4.3.24

vara-ūru — O beautiful-thighed one — SB 10.42.2

vara-vadhvoḥ — of the bridegroom and the bride — SB 10.1.33

vara-vadhvoḥ — for the groom and the bride — SB 10.86.12

vara-vaṁśa-ja — of the bamboo flute — CC Antya 1.189

vāra-vāra — again, again — CC Adi 17.236

vāra vāra — again and again — CC Adi 17.244, CC Adi 17.312

vara-vāraṇa — like a great elephant — SB 10.16.8

vāra-yoṣitaḥ — the courtesans — SB 10.75.15

varadā asmi — I shall bless with my benediction — SB 9.9.3

varada-īśāt — the Supreme Personality of Godhead, who offers benedictions even to such exalted demigods as Brahmā and Śiva — SB 7.10.15-17

varada-ṛṣabha — O Supreme Personality of Godhead, who can give any benediction — SB 7.10.7

varada-ṛṣabhaḥ — the best of the benefactors — SB 5.3.10

varada-ṛṣabhāt — from the personality who can give charity munificently — SB 8.19.16

varada-ṛṣabhāt — who are a munificent benedictor — SB 8.19.27

varada-uttama — O best of all benedictors — SB 7.3.35

varadaḥ — either He is prepared to give benedictions — SB 8.20.11

varadāśuṣam — the bestower of all blessings — SB 3.21.7

varadau — the two givers of benedictions — SB 10.41.50

varaḥ — foremost — SB 3.4.30

varaḥ — the chief — SB 4.1.17, SB 8.19.8

varaḥ — benediction — SB 4.20.24, SB 4.30.30, SB 5.3.10, SB 7.3.17, SB 7.10.30

varaḥ — the biggest or most powerful — SB 8.6.39

varaḥ — a benediction — SB 8.11.38

varaḥ — the greatest — SB 8.21.10, SB 10.25.30, SB 10.82.3-6, SB 10.89.30-31

varaḥ — the husband — SB 9.6.43

varaḥ — husband — SB 9.14.21

varaḥ — Vara — SB 9.23.3-4

varaḥ — for a benediction — SB 10.3.37-38

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10.56.21, SB 10.67.14-15, SB 10.72.42

varaḥ — groom — SB 10.58.41, SB 10.58.44

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varaḥ — lover — CC Madhya 1.58, CC Madhya 13.121, CC Antya 1.78

varāḥ — better — SB 3.29.29

vāraḥ — water — SB 4.31.15

vārāha — of a boar — SB 3.18.20

varāha — the boar incarnation — SB 8.4.17-24

varāha — the Varāha incarnation — SB 10.2.40

varāha — of Lord Kṛṣṇa's incarnation as a boar — SB 10.30.10

varāha — in the form of a boar — CC Madhya 20.299

varāha-ādi — the hog incarnation and others — CC Madhya 20.298

varāha-āveśa — the ecstasy of becoming Varāhadeva — CC Adi 17.19

varāha-ṭhākura — the temple of Varāhadeva — CC Madhya 5.3

varāha-tokaḥ — a minute form of Varāha (a boar) — SB 3.13.18

vārāhaḥ — Vārāha — SB 3.11.37

varāhaḥ — Lord Boar — SB 6.8.15

varāhāḥ — boars — SB 8.2.22

varāhāḥ ca — and forest boars — SB 8.10.47

vārāham — the Varāha Purāṇa — SB 12.7.23-24, SB 12.13.4-9

varāhān — boars — SB 4.26.10

varaiḥ — by benedictions — SB 1.11.22, SB 7.9.55

varaiḥ — other benedictions — SB 4.20.25

varaiḥ — with husbands — SB 4.27.8

varaiḥ — gifts — SB 5.4.8

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varaiḥ — with benedictions — SB 10.51.58, SB 10.51.59

varaiḥ — and with husbands — SB 10.69.32

varaiḥ — excellent — SB 10.75.16

varāka — insignificant and low — CC Madhya 19.134, CC Antya 1.212

varākāḥ — degraded fools — MM mantra 17

varam — most respectful — SB 1.3.41

varam — better — SB 2.1.12, SB 4.13.46, SB 6.12.1, CC Madhya 22.91

varam — benediction — SB 2.9.21, SB 4.12.7, SB 4.20.16, SB 4.20.30, SB 4.27.20, SB 4.30.8, SB 4.30.31, SB 6.18.32, SB 7.9.52, SB 7.10.15-17, SB 12.10.33, SB 12.10.34

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varam — superior — SB 3.5.37, SB 8.8.23, SB 10.22.33, CC Adi 9.46

varam — your husband — SB 3.14.13

varam — presents — SB 4.4.8

varam — husband — SB 4.27.19

varam — for a benediction — SB 5.3.17

varam — more valuable — SB 5.19.23

varam — such a benediction — SB 7.10.7

varam — remuneration — SB 7.12.13-14

varam — as a bridegroom — SB 8.8.23

varam — a husband — SB 9.3.29

varam — as her husband — SB 9.15.5-6

varam — husbands — SB 9.20.15

varam — the benediction of (having a son) — SB 10.3.40

varam — the benediction — SB 10.41.52

varam — her benediction — SB 10.48.10

varam — boon — SB 10.51.55, SB 10.51.55

varam — most excellent — SB 10.55.26

varam — suitor — SB 10.58.36

varaṃ — the groom — SB 10.61.40

varaṃ — husband-to-be — SB 10.62.16

varam — a choice of benedictions — SB 10.66.29, SB 10.88.13

varam — as his benediction — SB 10.66.29

varam — your chosen boon — SB 10.88.20

varam — unto the best — SB 11.19.11

varam — excellent — SB 12.11.14-15

varam — any benediction — CC Madhya 22.42, CC Madhya 24.219

varām — the greatest — SB 10.79.11-15

varāmbaram — glittering dress — SB 1.9.33

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varān — rewards — SB 1.12.14

varān — everything desirable — SB 3.1.27

varān — benedictions — SB 4.19.40, SB 4.20.23, SB 7.3.35, SB 7.4.1, SB 7.4.2, SB 8.16.62, SB 10.51.43, SB 12.10.38

varān — the benedictions — SB 7.4.2

varān — as Your benediction — SB 7.10.7

varān — a choice of benedictions — SB 10.41.50

varaṇa — the color — CC Adi 3.56, CC Adi 3.57, CC Adi 3.57

varaṇa — luster — CC Madhya 8.166

varaṇa — complexion — CC Madhya 17.107

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vāraṇa-indraḥ — an elephant — SB 4.7.46

vāraṇa-indraḥ — the elephant — SB 5.25.7

vāraṇa-indraḥ — the king of elephants — SB 8.8.4

vāraṇa-indram — elephants on the auspicious mission — SB 1.11.18

vāraṇa-yūtha-paḥ — the leader of the elephants — SB 8.2.20

vāraṇaḥ — the elephant — SB 4.7.35, SB 10.65.32

vāraṇaḥ — the elephant (named Airāvata) — SB 10.65.21

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vārāṇasī — to Benares — CC Adi 16.16, CC Madhya 1.243

vārāṇasī — Benares, or Kāśī — CC Madhya 5.11

vārāṇasī — to Vārāṇasī — CC Madhya 10.104, CC Madhya

20.45

vārāṇasī — toward Benares — CC Madhya 19.237

vārāṇasī — at Vārāṇasī — CC Madhya 19.244

vārāṇasī āilā — came to Vārāṇasī — CC Madhya 25.194, CC Madhya 25.197

vārāṇasī āilā — he reached Vārāṇasī — CC Antya 13.42

vārāṇasī āilā — returned to Vārāṇasī — CC Antya 13.116

vārāṇasī-grāme — in the city of Vārāṇasī — CC Madhya 25.173

vārāṇasī-madhye — at Vārāṇasī — CC Adi 10.152-154

vārāṇasī paryanta — up to Vārāṇasī — CC Antya 13.34

vārāṇasī-pura — the city known as Vārāṇasī — CC Madhya 25.166

vārāṇasī-sthāne — in the place known as Vārāṇasī — CC Madhya 17.95

vārāṇasī-vāsa — resident of Vārāṇasī — CC Madhya 17.92

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vārānasīm — the city of Vārāṇasī — SB 10.66.40

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varārohām — very beautiful — SB 6.18.2

varārohe — O best of beautiful women — SB 9.14.19

varaṣadbhiḥ — with rain — SB 12.9.14

varaṣaiḥ — by rains — SB 3.9.8

varasya — of all benedictions — SB 2.6.7

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varaya — just ask from — SB 2.9.21

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anavadyaḥ — the unimpeachable Lord — SB 11.6.8

anavadyām — without material contamination — SB 5.25.10

anavadyam — faultless (free from contamination) — SB 6.16.40

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āsvādya — tasting — CC Antya 16.1

āsvādyaḥ — to be relished — CC Adi 1.6, CC Adi 4.230

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aśru-vadanām — with tears on the face — SB 1.16.18

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āsvāda — tasting — CC Adi 4.32, CC Adi 4.133, CC Antya 16.90

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āsvādana — by tasting — SB 5.14.2

āsvādana — tasting — CC Adi 4.15-16, CC Adi 4.73, CC Adi 4.225, CC Adi 4.266, CC Adi 5.152, CC Adi 6.108, CC Adi 7.97, CC Adi 17.275, CC Adi 17.317, CC Madhya 2.51, CC

Madhya 4.195, CC Madhya 4.210, CC Madhya 6.45, CC Madhya 8.158, CC Madhya 8.280, CC Madhya 8.288, CC Madhya 8.305, CC Madhya 13.164, CC Madhya 13.196, CC Madhya 16.287, CC Madhya 19.163, CC Madhya 20.126, CC Madhya 21.122, CC Antya 3.217, CC Antya 18.22, CC Antya 20.76

āsvādana — taste — CC Adi 7.18-19, CC Adi 7.144, CC Adi 13.50, CC Madhya 13.135

āsvādana — relishing — CC Antya 4.49

āsvādana — the tasting — NBS 52

āsvādana-chale — under the plea of tasting it Himself — CC Adi 13.39

āsvādana kari' — tasting — CC Adi 4.56

āsvādanam — giving a taste — CC Antya 20.12

āsvādane — tasting — CC Adi 4.43, CC Adi 4.254, CC Adi 4.267, CC Madhya 2.81, CC Madhya 7.29, CC Madhya 23.99, CC Antya 1.76

āsvādane — taste — CC Madhya 13.161

āsvādane — in tasting — CC Madhya 19.181, CC Antya 20.4

āsvādaya — tastes — CC Adi 4.143, CC Madhya 19.162, CC Antya 13.3

āsvādaya — taste — CC Adi 4.187, CC Antya 18.97

āsvādaya — taste this mellow — CC Madhya 8.203

āsvādaya — partakes of — CC Madhya 15.236

āsvādaya — they taste — CC Antya 4.104

āsvādayan — causing to taste — CC Antya 16.1

āsvādayati — tastes — CC Madhya 1.211

āsvādaye — tastes — CC Adi 5.11, CC Antya 15.88, CC Antya 20.6, CC Antya 20.61

āsvādaye — taste — CC Madhya 8.259

āsvādaye — He tastes — CC Antya 20.69

āsvādayet — should taste — CC Antya 20.154

ati-vādān — insulting or harsh words — SB 11.18.31

ati-vādān — insulting words — SB 12.6.34

avadadhyau — insulted — SB 4.5.9

avadānataḥ — pouring an oblation after each line — SB 11.27.38-41

avadat — explained — SB 9.4.10

avadat — He spoke — SB 10.29.17, SB 11.4.17

avadat — he spoke — SB 10.49.16

avadat — said — SB 10.58.23

avadat — he told — SB 10.71.20

avadāta — pure — SB 5.14.46

avadātāḥ — glowing — SB 2.9.11

avadātaḥ — completely pure — SB 5.1.23

avadātaḥ — fully pure — SB 5.6.14

avadātam — without any tinge — SB 9.5.21

avadātam — glowing white — SB 10.16.9

avadātānām — who are purified — SB 7.11.13

avadāya — cutting to pieces — SB 5.26.31

avādayan — sounded — SB 3.24.7

avādayan — accompanied musically — SB 10.18.10

āviṣkṛta-sādhu-vādaḥ — famous, being celebrated everywhere as a devotee — SB 8.22.8

bhakta-datta-āsvādana — the tasting of the food given by the devotees — CC Antya 20.117

brahma-vādaḥ — the words spoken by exalted brāhmaṇas — SB 5.3.17

brahma-vādasya — of the science of the Absolute Truth — SB 11.29.23

cāṅda vadana — face like the moon — CC Antya 11.33

candra-vadana — moon-faced — CC Madhya 5.137

cāri vadana — four faces — CC Madhya 21.84

caritra-āsvādana — relishing the characteristics — CC Madhya 25.246

devadattaḥ — Devadatta — SB 9.2.20

devadattam — the conchshell named Devadatta — Bg 1.15

devadattam — named Devadatta — SB 12.2.19-20

devakī-janma-vādaḥ — known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of GodheadTherefore devakī-janma-vada means that He is known as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva and Nanda Mahārāja) — SB 10.90.48

devakī-janma-vādaḥ — known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of GodheadTherefore devakī-janma-vāda means that He is known as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja) — CC Madhya 13.79

dīna-vadanām — having a dry face — SB 8.16.3

durvādam — calumniation — MM mantra 42

dvādaśa — twelve months — SB 3.11.12

dvādaśa — twelve — SB 4.1.6, SB 5.21.13, SB 5.22.14, SB 6.3.20-21, SB 6.19.8, SB 6.19.22, SB 9.22.14-15, SB 9.24.15, SB 9.24.16-18, SB 9.24.47-48, SB 10.3.36, SB 10.56.33, SB 10.68.50-51, SB 10.78.40, SB 11.19.33-35, SB 12.2.31, SB 12.13.4-9, CC Adi 13.39, CC Adi 17.328, CC Madhya 1.88, CC Madhya 1.239, CC Madhya 1.286, CC Madhya 4.117, CC Antya 13.45

dvādaśa — twelve (bangles) — CC Antya 14.45

dvādaśa-abda-ante — after twelve years — SB 9.9.37

dvādaśa-abdān — twelve years — SB 7.12.22

dvādaśa-āditya haite — from Dvādaśāditya — CC Madhya 18.72

dvādaśa-aham — for twelve days, ending with Dvādaśī, the day after Ekādaśī — SB 8.16.25

dvādaśa-aham — until twelve days — SB 8.16.47

dvādaśa-aham — for twelve days — SB 8.17.1

dvādaśa-akṣara — composed of twelve syllables — SB 6.8.7

dvādaśa-akṣara-vidyayā — with the mantra of twelve syllables — SB 8.16.39

dvādaśa-aṅgeṣu — in twelve places (dvādaśa-tilaka) — SB 10.6.20

dvādaśa-ardha — six — SB 3.11.9

dvādaśa-dhā — in twelve divisions — SB 5.22.3

dvādaśa-lakṣāṇi — twelve hundred thousand — SB 5.21.10

dvādaśa māsān — twelve months — SB 5.22.5

dvādaśa-māsera — of the twelve months — CC Madhya 20.198

dvādaśa nāma — twelve names — CC Madhya 20.202

dvādaśa-phalā — twelve combinations of letters — CC Adi 14.94

dvādaśa-sahasram — 20,000 yojanas (160,000 miles) — SB

5.24.2

dvādaśa-skanda-yuktaḥ — having twelve cantos — CC Madhya 25.143-144

dvādaśa-tilaka — for twelve marks of tilaka — CC Madhya 20.202

dvādaśa vana — the twelve forests of Vṛndāvana — CC Madhya 25.207

dvādaśa-vana dekhi' — visiting the twelve forests in Vṛndāvana — CC Madhya 5.12

dvādaśa-vārṣikam — twelve years of penance for atonement — SB 9.9.23-24

dvādaśa vatsara — twelve years — CC Madhya 1.51, CC Madhya 2.3

dvādaśa vatsara — for twelve years — CC Antya 20.69

dvādaśa vatsare — in twelve years — CC Antya 18.11

dvādaśa-yojanam — twelve yojanas (about one hundred miles) — SB 10.50.49

dvādaśabhiḥ — twelve — SB 3.11.18, SB 7.7.19-20, SB 10.63.3-4

dvādaśabhiḥ — with twelve — SB 12.11.32

dvādaśāditya-ṭilāya — on the highland named Dvādaśāditya — CC Antya 13.69

dvādaśam — twelfth — SB 5.11.10

dvādaśamaḥ — the twelfth — SB 8.13.27

dvādaśamam — the twelfth in the line — SB 1.3.17

dvādaśasu — in the twelve (months) — SB 12.11.32

dvādaśasu — in each of the twelve — SB 12.11.46

dvādaśe — in the twelfth chapter — CC Adi 17.324, CC Madhya 25.251, CC Antya 20.120

dvādaśe dvādaśe — on the twelfth — SB 4.8.75

dvādaśī-vratam — the vow for observing Ekādaśī and Dvādaśī — SB 9.4.29

dvādaśyām — on the day after Ekādaśī — SB 4.12.49-50

dvādaśyām — on the twelfth lunar day — SB 7.14.20-23

dvādaśyām — on the twelfth day of the moon — SB 8.18.6

dvādaśyām — when the Dvādaśī day — SB 9.4.38

dvādaśyām — on the Dvādaśī day — SB 9.4.39-40

dvādaśyām — on the twelfth day — SB 10.28.1

dvādaśyām — on the twelfth day of either fortnight of the month — SB 12.12.60

dvādaśyām śravaṇeṣu — on the twelfth lunar day and in the nakṣatra named Śravaṇa — SB 7.14.20-23

govinda-vadana — the face of Lord Kṛṣṇa — CC Madhya 21.131

grantha-artha-āsvāda — understanding of the whole contents

of the book — CC Madhya 25.262

guṇa-anuvāda — of the transcendental name, form, qualities, pastimes, entourage and paraphernalia, etc — SB 3.7.14

guṇa-anuvāda — of the chanting of the qualities — SB 12.12.54

guṇa-anuvādaḥ — constant chanting of the glories — SB 6.2.12

guṇa-anuvādam — transcendental glorification — SB 3.13.26

guṇa-anuvādane — in glorifying — SB 4.22.20

guṇa-anuvādāt — from describing such activities — SB 10.1.4

guṇa-vādam — glorification — SB 3.6.37

hṛdaya-anuvāda — expression of feelings — CC Antya 1.117

hṛdaya-vadanaḥ — his heart and face — SB 5.26.36

indu-vadanā — moon-faced — CC Antya 1.151

kailā āsvādana — personally tasted — CC Madhya 25.253

kailā āsvādana — He tasted — CC Antya 10.158

kailā āsvādana — tasted — CC Antya 16.115

kailuṅ anuvāda — I have made repetition — CC Madhya 25.262

kara āśīrvāda — give this benediction — CC Antya 6.133

karaha āsvādana — You must taste — CC Madhya 12.174

kare āsvādana — taste — CC Adi 7.20-21

kare āsvādana — relished — CC Madhya 21.135

kare āsvādana — tastes — CC Antya 10.161, CC Antya 17.39

karena āsvādana — tasted it — CC Madhya 25.247

karena āsvādane — He tastes — CC Antya 20.67-68

kari' āsvādana — relishing — CC Madhya 25.273

kari' āsvādana — tasting — CC Antya 16.107, CC Antya 18.99

kartṛ-vādāḥ — the proprietorship of such foolish agnostics — SB 8.22.20

kathāra āsvāda — tasting of all the topics — CC Madhya 25.242

kiñcit cakāra vadanam — she wore a sorry look on her face — SB 3.33.20

kovida-vāda-vādān — words used by experienced persons — SB 5.11.1

kṛṣṇa-āsvāda — tasting the association of Lord Kṛṣṇa — CC Madhya 20.141

kṛṣṇa-saṅga-āsvāda — tasting the sweetness of the association of Lord Kṛṣṇa — CC Madhya 9.154

lakṣa koṭi-vadana — possessing a hundred thousand and ten million faces — CC Madhya 21.68

mādhurya-āsvādana — relishing the sweetness — CC Adi

6.103

mahā-vadānyāya — who is most munificent and charitably disposed — CC Madhya 19.53

malina-vadana — with a morose face — CC Madhya 14.137

māsān dvādaśa — twelve months — SB 6.19.21

mātra vāda — only argument and word jugglery — CC Madhya 25.43

māyāvāda-śravaṇe — by hearing the Māyāvāda philosophy — CC Antya 2.96

māyāvāda-śravaṇe — by hearing the Māyāvāda commentary — CC Antya 2.98

māyāvāda śunibāre — to hear the commentary of Māyāvāda philosophy — CC Antya 2.94

māyāvādam — the philosophy of Māyāvāda — CC Madhya 6.182

me vadataḥ — as I am speaking — SB 4.29.52

muralī-vadana — playing the flute — CC Madhya 2.15

muralī-vadana — with a flute to the mouth — CC Antya 14.18

muralī-vadana — Kṛṣṇa with His flute to His mouth — CC Antya 14.32

muralī-vadana — with His flute to His lips — CC Antya 15.56, CC Antya 15.61

muralī-vadana — Lord Kṛṣṇa with His flute to the mouth — CC Antya 16.85

muralī-vādana — the blowing of Your transcendental flute — CC Madhya 13.129

muralīvadana — holding a flute to His mouth — CC Adi 17.279

na vadasi — you do not speak — SB 10.90.22

nakra-vadanam — the mouth of the crocodile — SB 2.7.16

nānā-vāda — jugglery of philosophy — CC Madhya 6.107

nāstikya-vāda — agnosticism — CC Madhya 6.168

nija-vadana-salila — the water from its mouth — SB 5.8.25

nirapavādaḥ — faultless — SB 10.32.18

nyavadat — spoke — SB 4.12.1

pariṇāma-vāda — transformation of the energy — CC Adi 7.123

pariṇāma-vāda — the theory of transformation — CC Madhya 6.170

pariṇāma-vāda — the transformation of energy — CC Madhya 25.41

parokṣa-vādaḥ — describing a situation as something else in order to disguise its real nature — SB 11.3.44

parokṣa-vādāḥ — speaking esoterically — SB 11.21.35

prahasat-vadanaḥ — whose face began to smile when he saw the wonderful child — SB 10.11.6

prahṛṣṭa-vadanaḥ — being very happy and smiling — SB 9.14.33

prajñā-vādān — learned talks — Bg 2.11

prasanna-vadana-ambhojaḥ — Vasudeva, who externally presented himself as if very happy — SB 10.1.53

prasanna-vadanam — with a smiling face — SB 3.33.23

prativādaḥ — the denial — SB 3.22.12

pravādaḥ — subject matter for discussion — SB 5.10.9

pravadāmi — I shall explain — SB 10.52.42

pravadanti — say — Bg 2.42-43, Bg 5.4

pravadanti — they call — SB 3.25.31

pravadanti — is called — SB 11.3.37

pravadanti — they go on discussing — SB 11.5.10

pravadataḥ — while describing — SB 1.9.29

pravadatām — of arguments — Bg 10.32

pravadati — thus having spoken — SB 1.17.21

pravadati — was speaking very philosophically — SB 7.2.58

prema-amṛta-āsvādana — tasting of the transcendental bliss of love for Kṛṣṇa — CC Antya 20.14

prema-āsvāda — the tasting of love — CC Adi 4.126

prema-prayojana-saṁvāda — the discussion of the ultimate goal of life, love of Godhead — CC Madhya 23.125

prema-rasa āsvādana — tasting of the nectar of love of Kṛṣṇa — CC Antya 3.265

priyam-vadaḥ — who speaks very pleasingly — CC Madhya 23.71

rāmānanda-saṁvāda vistāra — an elaborate discussion with Śrī Rāmānanda Rāya — CC Madhya 25.249

rasa-āsvāda — tasting of transcendental mellows — CC Madhya 23.99

rasa-āsvādaka — the taster of transcendental mellows — CC Madhya 14.155

rasa āsvādana — tasting of transcendental mellows — CC Madhya 14.159

rasa-āsvādana — a taste of juice — CC Antya 4.238

rasa-āsvādana — tasting transcendental bliss — CC Antya 9.6

rasa-āsvādana — tasting the transcendental mellows — CC Antya 11.12

sādhu-vāda — things approved by saints and sages — SB 3.1.4

sādhu-vāda-nikaṣaṇāya — to the Lord, who is like a stone for examining all the good qualities of a sādhu — SB 5.19.3

sādhu-vādaḥ — joyful exclamation — SB 4.5.25

sādhu-vādaḥ — appropriate for a saintly person — SB 6.5.44

sādhu-vādaḥ — the opinion of learned persons — SB 9.8.12

sādhu-vādam — pious questions — SB 10.1.14

sahasra vadana — thousands of faces — CC Adi 5.100-101

sahasra-vadana — Lord Śeṣa, who has thousands of mouths — CC Adi 10.163

sahasra-vadana — the thousand-mouthed Śeṣa Nāga, on whom Lord Viṣṇu lies — CC Adi 11.60

sahasra-vadana — Lord Śeṣa Nāga, who has thousands of hoods — CC Madhya 8.303

sahasra-vadana — the thousand-mouthed Śeṣa — CC Madhya 14.202

sahasra-vadana — Lord Śeṣa, who has thousands of hoods — CC Madhya 14.256, CC Madhya 18.223

sahasra-vadana — possessing thousands of mouths — CC Madhya 15.158

sahasra-vadanaḥ — having thousands of hoods — SB 10.1.24

sahasra-vadane — in thousands of mouths — CC Adi 5.121, CC Adi 5.234, CC Madhya 16.289, CC Madhya 21.12, CC Antya 18.13

sahasra-vadane — with thousands of mouths — CC Adi 6.78

sahasra-vadane — by thousands of mouths — CC Adi 13.45

sahasra-vadane — as if with a thousand mouths — CC Antya

1.192

sahasra-vadane — with His thousands of faces — CC Antya 20.70

sahasra vadane — in thousands of mouths — CC Adi 10.162

saṁvāda — and agreement — SB 6.4.31

saṁvāda — message — CC Adi 2.80

saṁvāda — the message — CC Adi 2.82

saṁvāda — of agreement — CC Madhya 6.108

saṁvādaḥ — discussion — SB 1.4.7, SB 3.1.3

saṁvādaḥ — news — SB 2.10.49-50

saṁvādaḥ — conversation — SB 3.33.36

saṁvādaḥ — the discussion — SB 6.1.20, SB 12.12.8, SB 12.12.42-43

saṁvādaḥ — the conversation — SB 12.12.6, SB 12.12.7, SB 12.12.13

saṁvādaḥ — his conversation — SB 12.12.14-15

saṁvādāḥ — associating regularly — SB 12.3.37

saṁvādam — conversation — Bg 18.70, SB 4.31.25, SB 7.13.11

saṁvādam — discussion — Bg 18.74, SB 7.2.27, SB 9.6.10

saṁvādam — message — Bg 18.76

saṁvādam — the description or dealings — SB 8.24.59

saṁvādam — the conversation — SB 10.63.29, SB 10.87.4, SB 11.2.14, SB 11.7.24

saṁvadatām — conversing — SB 10.86.46

saṁvadatoḥ — were conversing — SB 3.20.5

śarīra-vadana — heads on the body — CC Madhya 21.86

sarva-vāda — of all different philosophies — SB 12.8.49

sarvadā — always — SB 2.2.36, SB 4.4.13, SB 6.17.18, SB 10.8.7, CC Adi 1.56, CC Adi 4.123, CC Adi 4.130, CC Adi 4.234, CC Adi 5.88, CC Madhya 22.34, CC Madhya 23.34, CC Madhya 23.36, CC Madhya 24.224, CC Madhya 25.123, NBS 79

sarvadā — in all circumstances — SB 2.9.36

sarvadāi — always — CC Antya 6.25

śivadam — well-being — SB 1.1.2

śravaṇa-dvādaśyām — on the twelfth lunar day of the bright fortnight in the month of Bhādra, the day famous as the Śravaṇa-dvādaśī — SB 8.18.5

śrī-vadana-ambujaḥ — having a beautiful lotus face — SB 8.18.2

śrī-vadane — from Your beautiful face — CC Madhya 5.94

strī-vivāda — disagreeing with a woman — SB 8.9.22

stuti-vāda — exaggeration — CC Adi 17.73

sudhā-aṁśu-vadana — whose face is like the moon — CC Adi 3.44

sukha-anuvādaiḥ — pleasure derived from mundane topics — SB 3.5.12

sukha-āsvādana — taste of transcendental bliss — CC Madhya 13.130

śuṣka-vāda — of useless topics — SB 11.18.30

śuṣyat-vadana — drying up of the mouth — SB 1.15.2

sva-vadanāni — their own faces — SB 5.25.4

svāda — the taste — CC Madhya 2.32, CC Madhya 2.32, CC Madhya 4.120, CC Antya 10.125-126

svāda — taste — CC Madhya 23.44, CC Antya 12.131, CC Antya 16.93, CC Antya 16.94, CC Antya 16.108-109, CC Antya 16.113

svāda-ādhikya — increase of taste — CC Madhya 8.86

svāda-viśeṣa — of particular tastes — CC Adi 4.45, CC Madhya 8.84

śyāma-avadātaḥ — whose body is blackish and free from inebriety — SB 8.18.2

śyāma-avadātam — beautiful with black color — SB 3.4.7

tāhāra vadana — his face — CC Antya 2.117

tāṅre āśīrvāda karāilā — had him blessed — CC Antya 6.144

tapta-hema-avadātena — with a luster like that of molten gold

— SB 8.6.3-7

tattva-vādaḥ — the spiritual science — SB 5.11.2

tattvadarśa-ādyāḥ — and others, like Tattvadarśa — SB 8.13.31

urugāya-vādaḥ — the chanting of the holy name of the Supreme Lord — SB 6.3.26

utphulla-vadanaḥ — bright-faced — SB 8.5.19-20

uttama-śloka-guṇa-anuvādaḥ — discussion of the pastimes and glories of the Supreme Personality of Godhead —SB 5.12.13

utthāna-dvādaśī-yātrā — the festival of Utthāna-dvādaśī — CC Madhya 15.36

vada — please tell — Bg 3.2, SB 10.90.21, SB 11.23.46

vada — please speak — SB 1.4.2, SB 4.21.10, SB 11.22.60, SB 12.8.1

vada — please describe — SB 2.5.2, SB 8.1.2

vada — say — SB 3.4.18, SB 9.14.12

vada — kindly describe — SB 3.7.27

vada — tell — SB 3.21.4

vada — speak — SB 4.24.16

vada — kindly instruct — SB 7.9.17

vada — kindly tell — SB 7.13.18

vada — kindly tell us — SB 8.9.3

vada — kindly explain — SB 9.1.5

vada — kindly say — SB 10.1.3

vada — kindly speak — SB 10.7.1-2

vada — please explain — SB 10.13.39

vāda — philosophical speculations — SB 3.5.14

vāda — by discussion — SB 3.21.17

vāda — philosophies — SB 10.16.42-43

vāda — talk — CC Adi 4.107

vāda — controversy — CC Adi 5.172

vāda — philosophy — CC Adi 7.121

vāda — theory — CC Adi 7.122

vāda — opposition — CC Adi 17.221

vāda — talking — CC Madhya 2.5

vāda-vādān — unnecessary arguments on different aspects of philosophy — SB 7.13.7

vādaḥ — the natural conclusion — Bg 10.32

vādaḥ — roar — SB 4.4.28

vādaḥ — various arguments — SB 4.9.13

vādaḥ — the thesis — SB 4.29.59

vādaḥ — discussion — SB 10.87.8

vādaḥ — a symposium — SB 10.87.10

vādaḥ — the argument itself — SB 11.22.6

vādaḥ — debate — NBS 74

vādaiḥ — by speculative arguments — SB 11.4.22

vādaka — professional drummers — CC Adi 13.106

vādakau — both playing musical instruments — SB 10.18.13

vādam — whose speech — SB 10.89.41

vadāmi — I am speaking — SB 4.24.31

vadāmi — I shall explain — SB 9.22.44-45, SB 10.13.3

vadāmi — I will now speak — SB 11.11.5

vadāmi — I say — CC Adi 4.211

vadāmi — I speak — MM mantra 27

vadāmi kim — can I say — SB 7.10.70

vādān — fabricated words — Bg 2.36

vadan — saying — CC Madhya 22.101

vadana — face — SB 1.11.19, SB 3.15.44, SB 5.5.31, CC Madhya 2.29

vadana — countenance — SB 3.28.13, SB 3.28.29

vadana — mouth — SB 4.8.45, CC Antya 12.5

vadana — by his face — SB 4.16.9

vadana — by His face — SB 5.5.31, SB 10.61.3

vadana — and face — SB 5.25.5

vadana — whose face — SB 6.4.35-39

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vadanā — having a face — SB 5.9.18

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vadanaiḥ — by the mouths — Bg 11.30

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vadanam — the face — SB 1.7.52

vadanam — face — SB 1.11.10, SB 10.73.1-6, CC Madhya 21.136, CC Madhya 23.35

vadanam — mouth — SB 2.1.28, CC Antya 20.36

vadanam — whose face — SB 10.39.46-48, SB 10.51.23-26, SB 10.53.29, SB 10.54.10

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24.74, CC Madhya 24.81, CC Madhya 25.132

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vadanti — explain — SB 4.11.22

vadanti — the great learned sages say — SB 5.16.28

vadanti — they say authoritatively — SB 5.18.4

vadanti — they suggest (in regard to one's means of livelihood) — SB 7.14.6

vadanti — all learned men say — SB 8.5.43

vadanti — they call — SB 9.24.28-31

vadanti — the learned Vedic scholars conclude — SB 10.3.19

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vadanti — people call — SB 10.51.39-40

vadanti — (the Vedas) say — SB 10.87.20

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veda-vāda-ativādān — words blaspheming the Vedic injunctions — SB 9.22.16-17

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saṁvāda — and agreement — SB 6.4.31

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saṁvādam — message — Bg 18.76

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saṁvadatām — conversing — SB 10.86.46

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Anuvada

antya-līlā-gaṇera kari anuvāda — I beg to repeat all the facts of this Antya-līlā — CC Antya 20.102

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anuvāda — repetition — CC Adi 17.311, CC Adi 17.312

anuvāda — a review — CC Madhya 25.242

anuvāda haite — by repeating — CC Antya 20.140

anuvāda kaile — by reviewing in that way — CC Madhya 25.242

anuvāda kaile — if it is repeated — CC Antya 20.102

anuvāda-paribhāṣayā — by explanatory repetition of words spoken previously by the King — SB 5.10.14

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anuvādāt — than narrations — SB 3.15.23

guṇa-anuvāda — of the transcendental name, form, qualities, pastimes, entourage and paraphernalia, etc — SB 3.7.14

guṇa-anuvāda — of the chanting of the qualities — SB 12.12.54

guṇa-anuvādaḥ — constant chanting of the glories — SB 6.2.12

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guṇa-anuvādāt — from describing such activities — SB 10.1.4

hṛdaya-anuvāda — expression of feelings — CC Antya 1.117

kailuṅ anuvāda — I have made repetition — CC Madhya 25.262

sukha-anuvādaiḥ — pleasure derived from mundane topics — SB 3.5.12

uttama-śloka-guṇa-anuvādaḥ — discussion of the pastimes and glories of the Supreme Personality of Godhead —SB 5.12.13

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Vadi

abhivādita — worshiped — SB 5.3.16

abhivāditaḥ — being offered obeisances — SB 1.10.8

abhivāditaḥ — greeted — SB 10.48.13-14

abhivāditaḥ — offered obeisances — SB 10.71.28

abhivāditāḥ — offered obeisances — SB 10.82.16

āmnāya-vādinaḥ — adopting various materialistic philosophies — SB 11.5.5

anaham-vādī — without false ego — Bg 18.26

anvādiṣṭāḥ — ordered — SB 6.4.10

āpane āsvādilā — personally tasted — CC Antya 20.64

āsvādī — fully tasting — CC Adi 11.34

āsvādila — He tasted — CC Adi 4.114

āsvādila — I tasted — CC Adi 4.264

āsvādila — tasted — CC Adi 10.60, CC Madhya 2.80, CC Madhya 9.325

āsvādilā — tasted — CC Antya 3.264, CC Antya 20.130, CC Antya 20.138

āsvādinām — who are tasting — MM mantra 18

āsvādita — relished — CC Madhya 4.170

āsvādite — to taste — CC Adi 4.57, CC Adi 4.98, CC Adi 4.119-120, CC Adi 4.134, CC Adi 4.144, CC Adi 4.144, CC Adi 4.148, CC Adi 4.158, CC Adi 4.223, CC Adi 4.262, CC Adi 4.263, CC Adi 4.264, CC Adi 4.268, CC Adi 6.108, CC Adi 7.5, CC Adi 7.11, CC Adi 17.276, CC Madhya 4.195, CC Madhya 8.279, CC Madhya 20.179, CC Madhya 21.32, CC Madhya 21.104, CC Antya 18.16-17, CC Antya 20.7

āsvādite — as soon as they tasted — CC Antya 16.115

āsvādiyā — tasting them — CC Adi 13.43

āsvādi' — tasting — CC Madhya 25.264, CC Antya 17.67

ātma-vādibhiḥ — by those who describe spiritual science — SB 12.6.30-31

avādi — was explained — SB 3.19.32

bhagavadīyatvena eva — because of a relationship with the Supreme Personality of Godhead — SB 5.6.17

bhavadīyā — Your — SB 4.7.37

bhavadīya — of Your — SB 4.9.12

bhavadīya — among Your devotees — SB 10.15.6

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bhavadīya — in relation with You — CC Madhya 24.177

bhavadīya-sammataḥ — approved by the devotees of Your Lordship — SB 8.22.8

bhavadīya-vārtām — topics related to You — SB 10.14.3

bhavadīya-vārtām — discussions about You, the Supreme Personality of Godhead — CC Madhya 8.67

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brahma-vādi — of strict followers of the Vedic principles — SB 6.17.7

brahma-vādibhiḥ — by the transcendentalists — SB 3.13.46

brahma-vādibhiḥ — by transcendentalists — SB 3.33.11

brahma-vādibhiḥ — by impersonalist brāhmaṇas — SB 4.1.62

brahma-vādibhiḥ — by the brāhmaṇas expert in executing sacrifices — SB 4.13.25

brahma-vādibhiḥ — attached to the Vedic rituals — SB 4.15.11

brahma-vādibhiḥ — by the advocates of the Absolute Truth — SB 4.30.20

brahma-vādibhiḥ — by learned scholars such as Manu — SB 6.2.11

brahma-vādibhiḥ — by the saints and brāhmaṇas expert in Vedic knowledge — SB 6.13.19-20

brahma-vādibhiḥ — all-powerful brāhmaṇas — SB 8.15.28

brahma-vādibhiḥ — by first-class brāhmaṇas — SB 9.10.35-38

brahma-vādibhiḥ — who are learned in the Vedas — SB 10.24.27

brahma-vādinaḥ — the great sages learned in the Vedas — SB 4.14.2

brahma-vādinaḥ — very learned in Vedic knowledge — SB 4.15.2

brahma-vādinaḥ — by the experts in Vedic knowledge — SB 4.21.23

brahma-vādinaḥ — brāhmaṇas, speakers on Vedic literature — SB 4.29.42-44

brahma-vādinaḥ — all faithful devotees — SB 8.1.20

brahma-vādinaḥ — because such sages know the Vedic ritualistic ceremonies — SB 8.8.2

brahma-vādinaḥ — of one who is well versed in Vedic knowledge — SB 9.9.31

brahma-vādinaḥ — who maintain the brahminical culture, centered around Viṣṇu — SB 10.4.40

brahma-vādinaḥ — followers of the Vedic injunctions — SB 10.23.3

brahma-vādinaḥ — seekers of the Absolute Truth — SB 11.5.25

brahma-vādinaḥ — the learned sages who have explained the Vedic literature — SB 11.14.1

brahma-vādinām — of the transcendentalists — Bg 17.24

brahma-vādinām — of the devotees who preach the glories of the Lord — SB 4.16.17

brahma-vādinām — unto persons well conversant with the Vedic knowledge — SB 7.15.73

brahma-vādinām — of the followers of Vedic principles — SB 8.23.13

brahma-vādinām — of all the great saintly experts in Vedic knowledge — SB 9.1.6

brahma-vādinām — of you, who are expert in chanting the Vedic mantras — SB 9.1.17

brahma-vādinām — who were expert in knowledge of the Vedas — SB 10.89.13

brahma-vādinām — of the learned community of Vedic teachers — SB 11.15.35

brahma-vādinyā — self-realized — SB 3.33.12

brahma-vādinyau — impersonalists — SB 4.1.64

brahmavādibhiḥ — by greatly learned impersonalist scholars — SB 6.7.2-8

brahmavādibhiḥ — by the followers of Vedic civilization — SB 7.10.23

deha-ātma-vādinām — who ascribe to the view that the body is the self — SB 10.14.52

gandha āsvādite — to relish the fragrance — CC Antya 19.89

gīta-saṁstuti-vāditraiḥ — with songs, praise and instrumental music — SB 3.22.28

gīta-vāditra — songs and vibrations of drums and other musical instruments — SB 9.10.35-38

guhya-vādibhiḥ — by the confidential devotees — SB 1.10.24

iti vādinaḥ — they spoke thus — SB 10.4.34

iti vādinaḥ — thus speaking — SB 12.3.8

khyāti-vādinām — among the speculative philosophers — SB 11.16.24

kuṇapa-ātma-vādiṣu — among those who have accepted the

dead body as the self — SB 4.4.13

māyāvādī — the impersonalist philosophers — CC Adi 7.29-30

māyāvādī — impersonalists — CC Adi 7.39

māyāvādī — a follower of the Māyāvāda philosophy — CC Madhya 8.124

māyāvādī — the impersonalists — CC Madhya 17.129

māyāvādī — the Māyāvādī philosophers, impersonalists — CC Madhya 25.51

māyāvādī — in the Māyāvāda school — CC Antya 7.16

māyāvādi — of the impersonalists — CC Madhya 6.169

māyāvādi-gaṇa — the Māyāvādī philosophers — CC Adi 7.40

māyāvādi-gaṇa — followers of Śaṅkarācārya — CC Madhya 9.42

māyāvādi-gaṇa — all the Māyāvādīs — CC Madhya 17.143

māyāvādī jñāne — considering as a Māyāvādī sannyāsī — CC Madhya 9.250

māyāvādī sannyāsī — a sannyāsī of the Māyāvādī sect — CC Madhya 8.45

nāṭya-saṅgīta-vāditraiḥ — by dancing, by singing and by a musical display — SB 9.23.7-10

nirveda-vādinīm — who was speaking words full of renunciation — SB 3.24.1

nṛtya-vāditra-gītaiḥ ca — by dancing, playing various musical instruments, and singing songs — SB 8.21.6-7

punaḥ āsvādilā — again He tasted — CC Antya 20.139

sādhu-vādinaḥ — speaking praise — SB 12.6.15

saṁvadiṣyāmaḥ — we shall converse — SB 12.10.7

svāditam — tasted — CC Madhya 25.283

tathya-vādinā — who was competent to speak the truth — SB 8.11.11

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tattva-vādī — philosophers known as Tattvavādīs — CC Madhya 9.245

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tvadīya — Your — SB 3.9.5, MM mantra 33

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tvadīyām — your — SB 10.58.40

tvadīyayā — Your own — SB 10.51.45

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vādinaḥ — the advocates — Bg 2.42-43

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vādinaḥ — and speech — SB 12.1.41

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vāditra — and instrumental music — SB 10.71.24

vāditra — musical performance — SB 11.8.18

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veda-vādinaḥ — strict followers of the Vedic principles, or the so-called Vedāntists — SB 4.12.41

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vivāda — opposition — CC Adi 7.121

vivāda — quarrel — CC Adi 7.135

vivāda — of opposition — CC Madhya 6.108

vivādaḥ — quarrel — SB 3.3.15

vivādaḥ — speculative argument — SB 11.22.34

vivādaḥ — materialistic argument — SB 12.6.30-31

vivadamānau — arguing — SB 10.64.18

vivadamānayoḥ — when the two parties were fighting — SB 9.14.11

vivadan — sometimes exclaiming loudly — SB 5.14.38

vivadatām — for those who argue — SB 11.22.5

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Vani

abhukta-pūrvāṇi — never before tasted — SB 10.15.25

adhvani — recently — SB 1.15.20

adhvani — on the path of — SB 4.7.28

adhvani — on the path of fruitive activities (performing actions in this life, creating a body in the next life by those actions, and in this way continuously accepting birth and death)

— SB 5.13.1

adhvani — on the path of material existence — SB 5.13.13

adhvani — on the path of enjoyment — SB 5.13.19

adhvani — on a path in the forest — SB 5.14.1

adhvani — path of material existence — SB 5.14.5

adhvani — on the path of material life — SB 5.14.27

adhvani — on the path of sense gratification — SB 5.14.33

adhvani — path — SB 5.14.38

adhvani — on the street — SB 6.8.15

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adhvani — in the path — SB 11.19.9

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aiche hari-dhvani — such vibration of the chanting of the holy name — CC Madhya 11.96

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artha-vāṇī — the aim of life, the aim of profit — SB 10.13.2

aśoka-vanika-āśrame — in a small cottage in the forest of Aśoka trees — SB 9.10.30

avani — the earth — SB 1.8.43

avani — on the earth — SB 12.11.25

avanī — of the earth — SB 10.66.34

avani-maṇḍalam — the surface of the earth — SB 4.21.7

avani-pāla — of warrior kings — Bg 11.26-27

avanī-pālaḥ — the King — SB 10.74.17

avani-pate — O King — SB 5.26.37

avani-patiḥ — a king — SB 12.6.71

avani-tala — the surface of the globe — SB 5.1.6, SB 5.4.1, SB 5.7.1

avani-tale — on the ground — SB 5.16.19

avanicara-apasadaiḥ — by undesirable elements, wicked persons — SB 5.5.30

avaniḥ — the planet earth — SB 4.18.1

avaniḥ — earth — SB 5.8.23, SB 7.9.48

avaniḥ — the ground — SB 7.3.2

avaniḥ — the earth — SB 10.40.13-14

avanije — washed — SB 10.86.39

avanijya — washing — SB 8.18.27, SB 10.69.15, SB 10.74.27-28, SB 10.80.20-22, SB 10.85.36

avanijya — properly washing — SB 8.20.18

avanijya — bathing — SB 10.41.14, SB 12.8.38

avanijyamāna-aṅghriḥ — whose foot is always washed — SB 8.2.4

avanikaṇṭakam — thorns of the world — SB 2.7.22

avanikta — bathed — SB 10.42.25

avanim — the earth — SB 3.13.46, SB 3.18.2, SB 10.36.9

avanim — the whole world — SB 5.15.7

avanim — on the ground — SB 8.6.3-7

avanīm — on earth — SB 4.28.1

avanīm — this surface of the world — SB 9.6.33-34

avanīm — on the surface of the world — SB 9.9.23-24

avanīm — the earth — SB 10.86.2-3

avanīśāḥ — and the kings of different planets — SB 2.7.39

bāla-dhvanim — the crying of the newborn child — SB 10.4.1

bhavānī — the goddess Pārvatī — SB 3.23.1

bhavānī — Satī — SB 4.4.2

bhavānī — the wife of Lord Śiva — SB 4.25.28

bhavānī — of goddess Durgā — CC Adi 16.41

bhavāni — my dear wife, Bhavānī — SB 8.7.37

bhavāni — my dear Bhavānī — SB 12.10.7

bhavānī-bhartṛ śabda — the word bhavānī-bhartṛ ("the husband of Bhavānī") — CC Adi 16.62

bhavānī-nāthaiḥ — by the company of Bhavānī — SB 5.17.16

bhavānī-pūjana — worship of Bhavānī, the wife of Lord Śiva — CC Adi 17.42

bhavānī-pūjana — worshiping the goddess Bhavānī — CC Adi 17.52

bhavānī-pūjāra — for worshiping the goddess Bhavānī — Ādi 17.38, CC Adi 17.37-38

bhavānī śabde — by the word bhavānī — CC Adi 16.63

bhavānīm — Bhavānī — SB 8.7.41

bhavānīm — who is the wife of Lord Śiva — SB 8.12.42

bhavānīm — to Goddess Bhavānī — SB 10.53.45

bhavānīpura āilā — came to Bhavānīpura — CC Madhya 16.97

bhūṣā-dhvanite — by the sound of ornaments — CC Antya 17.25

bhūṣaṇa-dhvanite — by the tinkling of her ornaments — CC Antya 3.233

bhuvana-pāvanīm — mother Ganges, who can deliver the whole universe — SB 9.9.10

bruvāṇi — I am speaking — SB 10.22.10

caitanyera vāṇī — the words of Śrī Caitanya Mahāprabhu — CC Madhya 25.35

devānīkaḥ — Devānīka — SB 5.20.15, SB 9.12.2

dhanvani — in the desert — SB 9.4.22

dhruvāṇi — permanent — SB 3.30.3

dhruvāṇi — that do not move — SB 5.5.26

dhvani — sound — CC Adi 12.26, CC Adi 14.79, CC Adi 17.123, CC Madhya 17.45, CC Antya 17.41

dhvani — vibration — CC Adi 13.93, CC Madhya 12.111, CC Madhya 17.35, CC Madhya 21.142, CC Antya 17.28

dhvani — the vibration — CC Adi 17.193

dhvani — the sounds — CC Madhya 5.102

dhvani — the sound — CC Madhya 13.14, CC Madhya 13.48, CC Madhya 13.50, CC Madhya 21.128, CC Antya 17.43

dhvani — the resounding — CC Antya 17.41

dhvani haila — there was news — CC Madhya 24.266

dhvani-mātra — the sound only — CC Madhya 5.99

dhvani-pratidhvāna — the sounds of their chirping and moving and the echoes of these sounds — SB 10.13.5

dhvani-rūpe — the form of sound vibration — CC Madhya 21.140

dhvaniḥ — the reverberation — SB 10.46.46

dhvaniḥ — a sound — SB 11.9.8

dhvaniḥ — sound — CC Adi 2.2

dhvanim — the vibration — SB 10.59.6

dhvanite — by the sound — CC Adi 17.141

dvandvāni — dualities — SB 4.28.37, SB 6.17.29

ei vāṇī — these words — CC Antya 1.196

ei vāṇīnātha — this Vāṇīnātha — CC Madhya 10.56

eta vāṇī — these words — CC Antya 7.53

gadgada-vāṇī — in a faltering voice — CC Antya 17.29

gopīnātha, vāṇīnātha, śaṅkara — Gopīnātha, Vāṇīnātha and Śaṅkara — CC Madhya 12.163-164

hari-bola-dhvani — the transcendental sound vibration "Haribol" — CC Madhya 17.189

hari-dhvani — the sound vibration of Hari — CC Adi 7.159

hari-dhvani — chanting Hare Kṛṣṇa — CC Adi 8.76

hari-dhvani — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 12.26

hari-dhvani — the transcendental vibration of Hari — CC Adi 13.98

hari-dhvani — vibration of the holy name, "Hari Hari" — CC Adi 17.223

hari-dhvani — vibrating the transcendental sound — CC Madhya 11.216

hari-dhvani — resounding of the holy name of Hari — CC Madhya 12.163-164

hari-dhvani — the sound of Hari — CC Madhya 12.198, CC Madhya 12.198

hari dhvani — chanting of the holy name of Hari — CC Antya 6.119

hari-dhvani kare — chanted the transcendental sound Hari — CC Antya 10.64

hari-dhvani kare — chanted the holy name Hari — CC Antya 10.70

hari-dhvani kari — loudly chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.164

hari-dhvani kari' — vibrating the holy name of the Hare Kṛṣṇa mantra — CC Madhya 9.337

hari-dhvani kari' — vibrating the holy name of Hari — CC Madhya 19.42

hari-dhvani kari' — loudly chanting the name of Hari — CC Madhya 25.176

hari-dhvani kari' — chanting the holy name of Hari — CC Antya 9.146

hari-dhvani kari' — loudly resounding the holy name of Hari — CC Antya 16.115

hari-dhvani-kolāhale — the tumultuous sound of the holy name of Hari — CC Antya 11.70

hari-dhvani śuni' — after hearing the chanting of the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.66

hari hari-dhvani — the resounding of "Hari, Hari" — CC Antya 6.86

hari hari dhvani — the vibration of Hari, Hari — CC Antya 7.70

javanikā — curtain — SB 1.8.19

javanikā — by the curtain — SB 10.84.23

jaya jaya-dhvani — the sound of "all glories, all glories" — CC Madhya 14.57

jīvanī-bhūta — has become the life — CC Madhya 23.95-98

kaha kene vāṇī — how do You speak words — CC Madhya 5.95

kahi satya-vāṇī — I am speaking the truth — CC Madhya 20.87

kala-dhvani — the low vibration — CC Antya 15.67

kala-dhvani — the sweet vibration — CC Antya 17.46

kaṅkaṇa-dhvani — the sound of bangles — CC Antya 17.43

kaṇṭha-dhvani — the sound of the voice — CC Adi 3.41

kaṇṭha-dhvani — the voice from His throat — CC Madhya 17.34

kaṇṭha-dhvani-ukti — vocal expressions — CC Antya 17.26

kara hari-dhvani — chant the holy name of the Lord — CC Antya 11.98

karavāṇi — by acting — SB 2.9.29

karavāṇi — let me do — SB 3.14.22

karavāṇi — may I do — SB 10.29.18, SB 10.58.38

karavāṇi — should do — SB 10.41.48

karavāṇi — shall do it — SB 10.78.37

karavāṇi — I should do — SB 10.90.21

kare hari-dhvani — chanting the holy name of Hari — CC Madhya 12.111

kare haridhvani — vibrate the holy name of Hari — CC Antya 15.91

kari' hari-dhvani — making the transcendental vibration Hari — CC Madhya 17.189

karma-parvaṇīm — which ties the knots of fruitive activity — SB 5.17.24

kāvya-vāṇī — poetic language — CC Adi 16.99

kīrtanera dhvani — the vibration of the saṅkīrtana — CC Madhya 11.217

kīrtanera dhvani — vibration of saṅkīrtana — CC Madhya 13.50

kṛṣṇa-dhvani — vibration of the sound "Hare Kṛṣṇa" — CC Madhya 17.206

kvaṇita — vibrated — SB 10.21.12, SB 10.35.18-19

kvaṇita — tinkling sound — CC Madhya 13.21

loka-pāvanī — purifying the whole world — SB 9.15.12-13

mahā-dhvani — great vibration — CC Adi 17.123

maṅgala-dhvani — an auspicious sound — CC Madhya 25.65, CC Antya 14.102

maru-dhanvani — in the desert — SB 6.8.38

mātuḥ vāṇī — the instructions of the mother — CC Madhya 22.6

mithyā vāṇī — false stories — CC Antya 12.118

mora vāṇī — my words — CC Antya 20.147

muralī-dhvani — the vibration of the flute — CC Antya 19.42

navāni — new garments — Bg 2.22

navāni — new sets — Bg 2.22

navanī hoḍa — Navanī Hoḍa — CC Adi 11.50

navanītaiḥ ca — and with butter — SB 10.5.14

nāyaka vāṇīnātha — Nāyaka Vāṇīnātha — CC Adi 10.133

pārthivāni — the atoms — SB 2.7.40

pārthivāni — of the whole planet earth — SB 8.23.29

pārthivāni — on the earth — SB 10.51.37

pārthivāni — of the element earth — CC Madhya 24.21

parvaṇi — on occasion — SB 5.24.2

parvaṇi — during the periods of the full moon and dark moon — SB 8.9.26

parvaṇi — during a festival — SB 10.41.41

parvaṇi — a special occasion — SB 10.58.16

parvaṇi — on the appointed day — SB 10.60.56

parvaṇi — on the full-moon day — SB 10.61.31

parvaṇi — the new-moon day — SB 10.79.1

parvaṇi — at the juncture of the month — SB 10.86.11

parvaṇi — on special holidays — SB 11.27.35

parvaṇi parvaṇi — on the occasion of great festivals — SB 6.13.22-23

parvaṇi parvaṇi — once each month — SB 10.17.2, SB 10.17.3, SB 10.17.2-3

parvaṇi parvaṇi — on each new-moon day — SB 10.78.38

pāvanī — purifying — SB 10.45.48, CC Antya 16.146

pāvanīḥ — which purify — SB 10.69.39

pāvanīḥ — purifying — SB 10.72.3, SB 11.11.23-24

pāvanīḥ — which purifies — SB 10.74.27-28

pāvanīḥ — able to purify — SB 10.86.27-29

pāvanīm — which eradicates — SB 11.27.11

prabhu-kaṇṭha-dhvani — the musical voice of Śrī Caitanya Mahāprabhu — CC Madhya 17.197

prati-dhvani — responsive vibration — CC Madhya 17.206

prati-dhvani — echo — CC Antya 3.70

prati-dhvani nahe — that sound vibration is not an echo — CC Antya 3.71

priya-vāṇī — pleasing words — CC Adi 17.219

pura-vanitānām — of women within household life — SB 5.5.31

pūrvāṇi — before — Bg 11.6

rādhikā-vāṇī — the statement of Śrīmatī Rādhārāṇī — CC Madhya 13.148

ratha-dhvani — the rattling sound of chariots — CC Madhya 13.128

saṁsāra-adhvani — on the path of material existence — SB 5.14.41

sarvāṇi — all — Bg 2.30, Bg 2.61, Bg 4.5, Bg 7.6, Bg 12.6-7, Bg

15.16, SB 4.7.6, SB 4.30.39-40, SB 5.5.26, SB 8.23.22-23, SB 10.4.46, SB 10.27.27, SB 10.41.5, SB 11.11.22, SB 11.29.9, CC Madhya 15.270, CC Madhya 25.84, Iso mantra 6, Iso mantra 7

sarvāṇi — all sorts of — Bg 3.30

sarvāṇi — of all — Bg 4.27

sarvāṇi — all of them — SB 3.13.38, SB 8.20.25-29, SB 9.1.1

sarvāṇi — to all — SB 11.29.13-14

sarvāṇi bhūtāni — all created beings — Bg 9.6

sarvāṇi bhūtāni — all entities — SB 11.16.9

sarvāṇi etāni — all these — SB 6.8.27-28

śāstra-vāṇī — the indication of revealed scriptures — CC Madhya 12.56

sat-sevanīyaḥ — worthy to serve the pure devotees — SB 3.8.1

sattvāni — all living beings — SB 11.2.41

savanīya — meant for sacrifice — SB 4.7.8

se dhvani — that vibration — CC Madhya 21.141

śravaṇīya — most worthy of hearing about — SB 11.23.1

śravaṇīya-sat-kathaḥ — hearing about Him is worthwhile — SB 1.15.36

śrī-hari-dhvani — vibration of the sound Hari — CC Madhya 1.276

śrī-kṛṣṇa-caitanya-vāṇī — the message of Lord Śrī Caitanya Mahāprabhu — CC Madhya 25.58

śrī-mukha-vāṇī — words from his mouth — CC Adi 6.57

sṛkvaṇī — lips — SB 10.16.25

sṛkvaṇī — both corners of his mouth — SB 10.66.32-33

śukadeva-vāṇī — the words of Śukadeva Gosvāmī — CC Madhya 21.19

svāni — own — SB 8.23.26-27

tat-niḥsvanita — because of her loud vibration — SB 10.6.15-17

tattvāni — the truths of this world — SB 11.9.25

tattvāni — basic elements of creation — SB 11.22.1-3

tattvāni — other elements — SB 11.22.8

tattvāni — the elements of creation — SB 11.22.14

tattvāni — elements — Bs 5.19

ucca-dhvani — a loud sound — CC Madhya 17.45

udvāha-parvaṇi — at the time of the marriage ceremony — SB 10.1.37

uṭhe dhvani — there arose a sound — CC Madhya 21.72

utkaṇṭhā-vāṇī — words of anxiety — CC Antya 17.39

vaṁśī-dhvani — the vibration of the flute — CC Madhya 21.113

vaṁśī-dhvani-sukha — the happiness of hearing the playing of the flute — CC Madhya 2.47

vaṁśī-dhvaniḥ — the transcendental vibration of the flute — CC Antya 1.164

vaṁśī-dhvaniḥ — to the vibration of the flute — CC Antya 1.168

vāṇī — the organ of speech — SB 3.26.54

vāṇī — a voice — SB 7.4.24, SB 10.61.33

vāṇī — words, the power of speech — SB 10.10.38

vāṇī — the Vedic sounds — SB 11.12.18

vāṇī — message — SB 11.14.3, CC Madhya 8.198

vāṇī — speech — SB 11.19.36-39

vāṇī — some words — CC Adi 5.194

vāṇī — words — CC Adi 16.94, CC Adi 17.168, CC Madhya 2.31, CC Madhya 6.183, CC Madhya 8.121, CC Madhya 8.123, CC Madhya 12.179, CC Antya 18.60, MM mantra 51

vāṇī — injunction — CC Adi 17.158

vāṇī — the words — CC Madhya 4.194, CC Madhya 16.92, CC Antya 20.148

vāṇī — the voice — CC Madhya 4.201

vāṇī — vibration — CC Madhya 9.19

vāṇī — transcendental words — CC Antya 1.211

vāṇī — voices — CC Antya 17.28

vāṇī — talking — CC Antya 17.33

vāṇī — voice — CC Antya 18.50

vāṇī-kṛṣṇadāsa — Vāṇī Kṛṣṇadāsa — CC Madhya 18.52

vaṇijaḥ — merchants — SB 10.87.33

vāṇijya — commerce — SB 10.24.21

vāṇijyam — trade — Bg 18.44, SB 7.11.18-20

vaṇik — a merchant — SB 5.14.1, SB 7.6.10

vaṇik — a merchant (who wants to get material profit from his business) — SB 7.10.4

vaṇik — the merchants — SB 10.20.49

vaṇik — of a merchant — SB 11.17.47

vaṇik — a businessman — SB 11.21.31

vaṇik-pathāḥ — traders — SB 8.11.25

vaṇik-pathaiḥ — by the merchants — SB 10.42.13

vaṇikpathaḥ — the merchant Tulādhāra — SB 11.12.3-6

vāṇīnātha — Vāṇīnātha — CC Madhya 11.108, CC Madhya 11.181, CC Madhya 14.23, CC Madhya 16.45, CC Madhya 16.254, CC Madhya 25.234, CC Antya 9.56

vāṇīnātha — Vāṇīnātha Rāya — CC Madhya 11.179, CC Madhya 12.153, CC Madhya 14.93, CC Madhya 16.98

vanitā-priyāḥ — as a man becomes very attractive to women — SB 9.3.15

vanitābhiḥ — with the women — SB 10.65.23

vanitāḥ — and ladies — SB 10.16.13-15

vanitāḥ — the ladies — SB 10.35.2-3

vanitāḥ — the women — SB 10.61.3

vanitām — an especially attractive woman — SB 10.6.5-6

vanitāyāḥ — wife — SB 5.1.37

vanīyasaḥ — voluntary appearance — SB 1.19.36

vārṣaparvaṇī — the daughter of Vṛṣaparvā — SB 9.18.33

veda-vāṇī — hymns of the Vedas — CC Madhya 21.106

veṇu-dhvani — the vibration of the flute — CC Antya 17.35

veṇu-dhvani śuni' — hearing the vibration of the flute — CC Madhya 21.108

vipra vāṇīnātha — the brāhmaṇa of the name Vāṇīnātha — CC Adi 10.114

viśva-pāvanīḥ — which gives liberation to the whole universe — SB 8.20.18

viśvāni — all — Iso mantra 18

vraja-pura-vanitānām — of the damsels of Vṛndāvana — SB 10.90.48, CC Madhya 13.79

vṛndāvanīyām — related to Vṛndāvana — CC Madhya 19.1

Alankara

a-kalaṅka — without contamination — CC Adi 13.91

akalaṅka — spotless — CC Antya 15.67

alaṅkāra — ornaments — SB 10.5.15-16, CC Adi 8.52, CC Adi 16.69, CC Madhya 14.167, CC Madhya 15.90, CC Madhya 15.237, CC Madhya 21.21, CC Antya 15.74

alaṅkāra — by decorating with ornaments — SB 10.13.23

alaṅkāra — jewelry — SB 10.45.24, SB 10.84.54

alaṅkāra — the ornaments — SB 10.90.12

alaṅkāra — and ornaments — SB 11.6.46

alaṅkāra — poetic ornaments — CC Adi 16.50

alaṅkāra — the art of literary embellishment — CC Adi 16.52

alaṅkāra — literary embellishments — CC Adi 16.54, CC Adi 16.68

alaṅkāra — literary decoration — CC Adi 16.80

alaṅkāra — an ornament — CC Adi 16.83

alaṅkāra — literary ornaments — CC Adi 16.84

alaṅkāra — the literary use of words — CC Adi 16.92

alaṅkāra — of ornaments — CC Madhya 5.125

alaṅkāra — the ornament — CC Madhya 14.191

alaṅkāra — metaphorical ornaments — CC Antya 5.104-105

alaṅkāra-vāsobhyām — with personal ornaments and garments — SB 9.11.4

alaṅkāra-vat — with ornaments (metaphors, similes, etc) — CC Adi 16.71

alaṅkāraiḥ — and jewelry — SB 10.83.37

alaṅkārān — decorating the body with ornaments — SB 7.12.12

alaṅkaraṇa — whose ornaments — SB 10.64.6

alaṅkaraṇam — and decorating with clothing and ornaments — SB 11.27.16-17

alaṅkāre — ornaments — CC Antya 18.83

alaṅkārera — of the literary embellishments — CC Adi 16.72

alaṅkartum — to decorate — SB 4.25.29

artha-alaṅkāra — ornaments of meaning — CC Adi 16.72

artha-alaṅkāra — ornamental use of the meaning — CC Adi 16.78

artha-alaṅkāra — ornamental use of meaning — CC Adi 16.78

daśa alaṅkāre — with ten instances of literary ornamentation — CC Adi 16.69

divya alaṅkāra — beautiful ornaments — CC Madhya 13.169

dui alaṅkāra — two metaphors — CC Antya 18.99

gandha-puṣpa-alaṅkāra — scented flowers and ornaments — CC Antya 18.101

kalaṅkaḥ — a dirty spot — MM mantra 42

nāṭaka-alaṅkāra — of the metaphorical ornaments of drama — CC Antya 5.104-105

sa-alaṅkāra — with metaphorical use of words — CC Adi 16.86

sa-alaṅkāra — with metaphors and other ornaments — CC Antya 1.198

sa-kalaṅka — with contamination — CC Adi 13.91

śabda-alaṅkāra — ornaments of sound or ornaments of words — CC Adi 16.72

śabda-alaṅkāra — ornamentation of sound — CC Adi 16.73

śabda-alaṅkāra — ornamental use of different sounds — CC Adi 16.75

śabda-alaṅkāra — ornamental use of words — CC Adi 16.77

sva-alaṅkaraṇa — by personal ornaments — CC Madhya 14.189

upamā-alaṅkāra — simile or metaphor — CC Adi 16.46

vakṣaḥ-alaṅkaraṇe — to decorate His chest — SB 8.8.6

vastra-alaṅkāra — ornaments and clothes — CC Adi 13.114

virodha-alaṅkāra — metaphor of contradiction — CC Antya 18.98

Alaṅkṛta

alaṅkṛtaḥ — being dressed very nicely with ornaments and fresh garments — SB 10.5.1-2

alaṅkṛtayā — nicely ornamented — SB 4.15.13

Spot

abhyapatat — appeared on the spot — SB 10.12.13

acchidram — without any weak spot — SB 7.8.28

akalaṅka — spotless — CC Antya 15.67

akalmaṣā — spotless — SB 10.72.24-25

akalmaṣaḥ — a spotlessly pious person — SB 10.3.32

akalmaṣān — spotless — SB 9.24.28-31

akṛṣṇa-sāraḥ — without spotted antelopes — SB 11.21.8

amala — spotless — SB 1.11.36, SB 2.2.11, SB 4.30.26, SB 4.31.20, SB 7.13.12-13, SB 10.14.6, SB 10.63.34, SB 10.64.26, SB 10.80.24, SB 10.86.46, SB 10.87.46, SB 12.8.18-20

amala-āśayāḥ — having spotless hearts — SB 11.5.38-40

amalāḥ — spotless — SB 3.20.5, SB 11.24.14

amalāḥ — without a spot — CC Madhya 17.210

amalaiḥ — spotless — SB 10.60.3-6

amalam — spotless — SB 1.5.8, SB 3.14.50, SB 4.1.57, SB 10.33.4, SB 10.70.44

amalam — without any spot of material contamination — SB 7.8.54

amalam — spotless, free from material qualities — SB 9.11.21

amalayā — by spotless — SB 7.7.51-52

amogha — spotless, without a tinge of impurity — SB 2.9.8

amogha-līlaḥ — one whose activities are spotless — SB 1.3.36

anagha — spotless — SB 3.7.39

anagha — O spotless one — SB 3.7.41

anagha — O spotless Vidura — SB 4.29.83

animiṣa-kṣetre — the spot which is especially a favorite of Viṣṇu (who does not close His eyelids) — SB 1.1.4

aṇu api — only a spot of land remained — SB 8.20.34

asṛk-lava — with spots of blood — SB 7.8.30

atra — on the spot — SB 9.14.35

atra — here, on this spot — SB 10.13.6

dāge — spot — CC Madhya 2.48

dāna-ghāṭi-pathe — on the way leading toward the spot from which one crosses the river to the other side — CC Madhya 14.171

duṣṭa-nade — at a dangerous spot in the river — CC Madhya

16.199

eka-deśe — in one spot — SB 3.28.6

iha — in this place, in this spot — SB 10.13.13

kalaṅkaḥ — a dirty spot — MM mantra 42

kalmāṣatām — a black spot — SB 9.9.25

kṛṣṇa-sāraḥ — possessing spotted antelopes — SB 11.21.8

masī-bindu — a spot of ink — CC Madhya 2.48

masi-bindu — a spot of ink — CC Madhya 12.51

nirmala — spotless — CC Adi 4.33, CC Adi 4.162, CC Adi 4.209

nirmale — spotless — SB 3.23.28

praviśya — entered the churning spot — SB 10.9.7

śata-candra-vartmabhiḥ — by the maneuvers of his sword and his shield, which was marked with a hundred moonlike spots — SB 7.8.28

sei-khāne — on that spot — CC Madhya 4.142

su-datīm — with spotless teeth — SB 10.53.11

śuci — spotless — SB 1.5.13

śveta-kuṣṭhe — with a white spot of leprosy — CC Adi 16.70

śvitreṇa — by a white spot of leprosy — CC Adi 16.71

tāhāñi — on that very spot — CC Madhya 16.40

tāhāñi — on the spot — CC Madhya 19.242

tasmin — in that very spot — SB 10.6.10, SB 10.7.22

tat-amala-pada-padme — at the spotless lotus feet of the Supreme Personality of Godhead — CC Antya 20.154

tathāi — on the spot — CC Antya 1.73

tatra — on the spot — SB 7.7.7, SB 9.14.31

tatra — at that very spot — SB 9.14.40

tatra — there, on the very spot where the two arjunas fell — SB 10.10.28

tatra — there, on the spot — SB 10.11.1

tatra eva — in that very spot — SB 8.17.21

uddeśe — in one spot — SB 10.30.24

vimalā — spotless — MM mantra 19

vimala — spotless — SB 10.51.58

vimalam — spotless — SB 4.25.5

vimalām — spotless — SB 10.89.45

viraja — spotless — SB 10.38.28-33, SB 10.87.19

virajaḥ — spotless — SB 3.21.9, SB 10.34.21, SB 10.53.8-9, SB 10.59.36

virajāṁsi — spotless — SB 10.53.33

viśada — spotless — SB 5.25.5, SB 10.71.9

yatra — to the spot where — SB 10.10.24

Ornament

ābaddha — ornaments — SB 10.50.37-38

ābharaṇa — ornaments — SB 3.14.28, SB 7.2.29-31, SB 8.16.39, SB 10.43.19, SB 10.71.15, SB 10.85.37, SB 11.8.8, SB 11.27.32, CC Adi 13.113, CC Madhya 2.38, CC Antya 1.191

ābharaṇa — with ornaments — SB 3.23.31, SB 8.8.32, SB 10.75.22, SB 10.84.67-68

ābharaṇa — of all kinds of ornaments — SB 5.16.20-21

ābharaṇa — varieties of ornaments — SB 7.9.36

ābharaṇa — in ornaments — SB 9.4.27

ābharaṇa — and ornaments — SB 10.50.25-28

ābharaṇa-ādayaḥ — carrying ornaments and so on — SB 5.16.24

ābharaṇa-aṁśukānām — rays of the ornaments — SB 3.8.25

ābharaṇāḥ — and ornaments — SB 7.2.32, SB 10.29.6-7, SB 10.33.17

ābharaṇaiḥ — and other ornaments — SB 10.53.8-9

ābharaṇam — ornaments — Bg 11.10-11

ābharaṇam — whose ornament — SB 10.66.12-14

ābharaṇāni — ornaments — SB 6.14.34

abhibhūṣitāḥ — properly decorated with ornaments — SB 8.9.14-15

ākalpaiḥ — with ornaments — SB 10.41.40

ākalpaiḥ — and ornaments — SB 12.11.23

ākalpam — and His ornaments, such as the Kaustubha gem — SB 12.11.2-3

alaṅkāra — ornaments — SB 10.5.15-16, CC Adi 8.52, CC Adi 16.69, CC Madhya 14.167, CC Madhya 15.90, CC Madhya 15.237, CC Madhya 21.21, CC Antya 15.74

alaṅkāra — by decorating with ornaments — SB 10.13.23

alaṅkāra — the ornaments — SB 10.90.12

alaṅkāra — and ornaments — SB 11.6.46

alaṅkāra — poetic ornaments — CC Adi 16.50

alaṅkāra — an ornament — CC Adi 16.83

alaṅkāra — literary ornaments — CC Adi 16.84

alaṅkāra — of ornaments — CC Madhya 5.125

alaṅkāra — the ornament — CC Madhya 14.191

alaṅkāra — metaphorical ornaments — CC Antya 5.104-105

alaṅkāra-vāsobhyām — with personal ornaments and garments — SB 9.11.4

alaṅkāra-vat — with ornaments (metaphors, similes, etc) — CC Adi 16.71

alaṅkārān — decorating the body with ornaments — SB 7.12.12

alaṅkaraṇa — whose ornaments — SB 10.64.6

alaṅkaraṇam — and decorating with clothing and ornaments — SB 11.27.16-17

alaṅkāre — ornaments — CC Antya 18.83

alaṅkṛtā — wearing ornaments — SB 6.19.2-3

alaṅkṛtābhiḥ — ornamented — SB 10.46.9-13

alaṅkṛtāḥ — ornamented — SB 4.3.12, SB 10.45.27, SB 10.69.28, SB 10.84.44-45

alaṅkṛtaḥ — being decorated with ornaments — SB 6.14.33

alaṅkṛtaḥ — bedecked with various types of ornaments — SB 7.13.41

alaṅkṛtaḥ — being dressed very nicely with ornaments and fresh garments — SB 10.5.1-2

alaṅkṛtaḥ — ornamented — SB 10.65.32

alaṅkṛtaiḥ — ornamented — SB 10.81.21-23, SB 10.90.1-7

alaṅkṛtām — decorated with ornaments — SB 4.24.11

alaṅkṛtam — decorated with ornaments — SB 7.5.19

alaṅkṛtayā — nicely ornamented — SB 4.15.13

alaṅkṛtebhyaḥ — who were ornamented — SB 10.64.14-15

alaṅkṛtebhyaḥ — who were given ornaments — SB 10.70.7-9

amara-loka-ābharaṇam — which is used for the ornaments of the demigods, the denizens of the heavenly planets — SB 5.16.20-21

ambara-ādiṣu — in such dresses and ornaments — SB 9.4.27

ambara-ākalpaiḥ — with nice clothing and ornaments — SB 9.4.31-32

ananya-siddham — not perfected by any other ornament (self-perfect) — SB 10.44.14, CC Adi 4.156, CC Madhya 21.112

anarcitā — without ornaments — SB 6.18.50

aṅgada — a kind of ornament — CC Adi 13.112

aṅgada — ornaments — CC Madhya 10.171

aṅgadaiḥ — and arm ornaments — SB 11.30.28-32

aṅgadam — ornament — SB 2.2.9

artha-alaṅkāra — ornaments of meaning — CC Adi 16.72

artha-alaṅkāra — ornamental use of the meaning — CC Adi 16.78

artha-alaṅkāra — ornamental use of meaning — CC Adi 16.78

avataṁsa — with ornaments (for the ears) — SB 10.14.1

avataṁsa — as the ornament on His head — SB 10.35.12-13

avataṁsa — ornaments — CC Madhya 8.179

avataṁsam — whose ornament on the head — Bs 5.30

bāhu-valayān — the arm ornaments — SB 3.28.27

bhāva-bhūṣāya — with the ornaments of ecstasy — CC Madhya 14.169

bhāva-vibhūṣaṇa — ecstatic ornaments — CC Madhya 14.201

bhāva-vibhūṣaṇe — ornament of an ecstatic attitude — CC Madhya 14.196

bhūṣā — ornaments — SB 3.22.23

bhūṣā-dhvanite — by the sound of ornaments — CC Antya 17.25

bhūṣāḥ — and ornaments — Bs 5.36

bhūṣaṇa — ornament — SB 3.2.12, CC Adi 14.14

bhūṣaṇa — ornaments — SB 4.15.5, SB 5.9.15, SB 9.6.45-46, SB 10.16.31, CC Madhya 8.174, CC Madhya 10.47, CC Madhya 14.186, CC Antya 13.131

bhūṣaṇa — with ornaments — SB 5.3.3, SB 10.48.5, SB 10.53.11

bhūṣaṇa — O ornament — SB 10.29.38

bhūṣaṇa — of the ornament — SB 10.42.24

bhūṣaṇa — and ornaments — SB 10.48.15-16

bhūṣaṇa — the ornaments — CC Madhya 7.79

bhūṣaṇa — of ornaments — CC Madhya 21.100, CC Antya

17.28

bhūṣaṇa — the ornament — CC Madhya 21.105

bhūṣaṇa-aṅgam — of the ornaments — SB 3.2.12

bhūṣaṇa-aṅgam — the limbs of which were the ornaments — CC Madhya 21.100

bhūṣaṇa-bhūṣaṇaiḥ — whose bodies beautified their ornaments — SB 9.11.31-34

bhūṣaṇa-dhvanite — by the tinkling of her ornaments — CC Antya 3.233

bhūṣaṇa-śiñjita — the vibration of ornaments — CC Antya 17.38

bhūṣaṇaḥ — and ornaments — SB 10.41.25, SB 10.47.1-2

bhūṣaṇāḥ — ornaments — SB 8.10.37

bhūṣaṇaiḥ — ornaments — SB 10.16.65-67, SB 10.73.25

bhūṣaṇaiḥ — and ornaments — SB 10.53.47-48

bhūṣaṇaiḥ — and personal ornaments — SB 12.3.39-40

bhūṣaṇam — the ornaments — SB 10.50.40

bhūṣaṇam — whose ornaments — SB 10.89.52

bhūṣaṇam — the ornament — CC Madhya 14.228

bhūṣaṇām — the ornament — SB 11.4.14

bhūṣaṇāni — ornaments — SB 3.23.29, SB 10.65.31

bhūṣaṇāni — varieties of ornaments — SB 8.8.16

bhūṣaṇe — with ornaments — CC Adi 16.70

bhūṣaṇena — by different types of ornaments — SB 5.24.17

bhūṣaṇera — of the ornament — CC Madhya 21.105

bhūṣāra — of the ornaments — CC Madhya 14.183

bhūṣitān — ornamented — SB 10.46.22

bhūṣite — ornamented — SB 10.48.6

caraṇa-ābharaṇa — of the ornaments on the feet — SB 5.2.5

daśa alaṅkāre — with ten instances of literary ornamentation — CC Adi 16.69

dik-ibha-indra-paṭṭam — as the ornamental cloth covering the elephant that conquers the directions — SB 9.11.21

divya alaṅkāra — beautiful ornaments — CC Madhya 13.169

ekasmāt — from that one ornament — SB 11.9.8

gandha-puṣpa-alaṅkāra — scented flowers and ornaments — CC Antya 18.101

hema-bhūṣaṇam — decorated with ornaments of gold — SB 8.11.30

hiraṇyena — with gold ornaments — SB 9.20.28

kāñcana — golden ornaments — SB 10.5.7

kāñcī-kalāpa — with a girdle made of golden ornaments — SB 3.20.29

kāñcī-kalāpa-valaya — ornaments like the belt on the waist and bangles on the hands — SB 8.6.3-7

kaṅkaṇa — another kind of ornament for the hand — CC Adi 13.112

kaṇṭha-ābharaṇa — and with an ornament covering the neck — SB 10.5.17

kaṇṭha-ābharaṇam — ornamented with beautiful jewelry — SB 8.8.41-46

karṇa-ābharaṇam — ornaments on the ears — SB 8.8.41-46

karṇa-pūraiḥ — which were the ornaments of their ears — SB 10.23.23

karṇa-pūram — ornament for the ears — SB 10.85.59

keyūra — ornaments — SB 3.8.29

keyūrābhyām ca bhūṣitām — decorated with all kinds of ornaments — SB 8.6.3-7

kila-kiñcita — a particular type of ecstatic ornament manifested at the time of seeing Kṛṣṇa — CC Madhya 14.168

kṛta-bhūṣaṇāḥ — wearing as their ornaments — SB 10.18.9

kṛta-kautukam — ornamented — SB 5.8.23

kṛta-śriyā apāśrita — beauty created by those dresses and ornaments — SB 3.8.25

kṛta-svasti-ayanāḥ — were very nicely decorated with ornaments — SB 4.3.4

kṛta-svasti-ayanām — dressed with auspicious garments and ornaments — SB 4.27.2

kvaṇat-aṅghri-śobhām — whose beauty was heightened by the tinkling ornaments on her feet — SB 3.22.17

lakṣaṇaiḥ — by ornaments — SB 11.5.27

lalāma — of those women who are like ornaments — SB 5.16.15

lalanā-lalāmam — the ornament of women — SB 3.22.18

manasvinī — very liberal in distributing food, clothing, ornaments and cows, according to necessity — SB 10.7.6

maṇḍanaiḥ — and with ornaments — SB 6.18.53, SB 6.19.19-20

maṇḍanam — the ornament — SB 10.31.13

maṇḍanam — ornaments — CC Antya 16.74

maṇḍayan — ornamenting — SB 10.35.24-25

maṇḍita — ornamented — SB 10.62.29-30

maṇīnām — of ornaments — SB 10.33.6

mastaka-bhūṣaṇa — the ornament of his head — CC Antya 11.54

mekhalayā — with an ornamental wreath about the waist — SB 2.2.11

nāṭaka-alaṅkāra — of the metaphorical ornaments of drama — CC Antya 5.104-105

niṣka — golden ornaments — SB 10.58.50-51

niṣka — neck ornament — SB 10.60.9

niṣka-ābharaṇāḥ — ornamental medallions — SB 2.9.11

nṛ-asthi-bhūṣaṇaḥ — ornamented with dead men's bones — SB 4.2.14-15

nūpuraiḥ — with ornaments on the feet — SB 10.13.47-48

parāya vāsa-vibhūṣaṇa — dresses and decorates the body with various types of ornaments — CC Antya 5.39

paribarham — ornaments of decoration — SB 4.3.9

paricchadāḥ — dressed in ornaments — SB 6.10.19-22

paricchadāḥ — whose ornamentation — SB 10.81.29-32

paricchadaḥ — having ornaments — SB 10.18.26

paricchadaiḥ — with ornamental work — SB 4.9.56

pariṣkriyā — by whose ornaments — CC Antya 1.165

pāśuli — a kind of ornament covering the foot — CC Adi 13.112

ratna-ābharaṇa — ornaments of jewels — CC Madhya 12.59

ratna-ābharaṇa-bhūṣitā — decorated with ornaments of valuable jewels — SB 10.4.10-11

ratna-aṅgadam — adorned with jeweled ornaments — Bs 5.31

rukma-bhūṣite — being decorated with golden ornaments

— SB 4.9.41

sa-ābharaṇaiḥ — decorated with ornaments — SB 8.10.39

sa-alaṅkāra — with metaphors and other ornaments — CC Antya 1.198

śabda-alaṅkāra — ornaments of sound or ornaments of words — CC Adi 16.72

śabda-alaṅkāra — ornamentation of sound — CC Adi 16.73

śabda-alaṅkāra — ornamental use of different sounds — CC Adi 16.75

śabda-alaṅkāra — ornamental use of words — CC Adi 16.77

sādhu-alaṅkṛtaḥ — highly decorated with ornaments — SB 4.15.13

sādhura bhūṣaṇa — ornament of devotees — CC Antya 4.129-130

samalaṅkṛtam — and adorned with ornaments — SB 10.63.51

samalaṅkṛte — fully decorated with ornaments — SB 10.1.31-32

sarva-deva-avataṁsa — the ornament of all the demigods — CC Adi 6.79

sat-śiñjitaḥ — the tinkling of whose ornaments — CC Antya 17.40

sevitam — ornamented — SB 10.68.24

śriyam — ornaments — SB 3.22.16

strī-veṣaiḥ — in a woman's clothes and ornaments — SB 11.1.13-15

su-alaṅkṛtaḥ — nicely ornamented — SB 10.75.22

su-alaṅkṛtaḥ — well ornamented — SB 10.84.54

su-alaṅkṛtāḥ — nicely ornamented — SB 10.23.15, SB 10.24.34

su-alaṅkṛtāḥ — well ornamented — SB 10.42.36

su-alaṅkṛtaiḥ — well ornamented — SB 10.75.11

su-alaṅkṛtān — decorated with nice ornaments — SB 10.11.19

su-alaṅkṛtau — beautifully ornamented — SB 10.41.50

su-alaṅkṛtebhyaḥ — to the well-ornamented (brāhmaṇas) — SB 10.45.27

sv-alaṅkṛtāḥ — well ornamented — SB 10.53.42-43

sva-alaṅkaraṇa — by personal ornaments — CC Madhya 14.189

sva-śaṅkhayoḥ — from each set of two shell ornaments — SB 11.9.8

svairiṇī — a prostitute who freely decorates herself with different types of cloths and ornaments — SB 6.5.14

tapanīya-upakalpam — who had a considerable amount of gold ornaments — SB 3.18.9

toraṇām — and ornamental arches — SB 10.41.20-23

tulasikā — swarming around the tulasī mañjarīs (which are ornamenting His garland) — SB 10.30.12

udayam — brilliancy by bathing Him, dressing Him and decorating Him with ornaments — SB 10.11.20

upaskaram — ornaments — SB 4.26.1-3

upaskṛtām — ornamented — SB 10.41.20-23

vara-aṅgadam — fine ornaments on the arms — SB 11.27.38-41

varma-bhūṣaṇaiḥ — with ornaments and shields — SB 8.10.13-15

vastra-ābharaṇa — with garments and ornaments — SB 10.5.8

vastra-ābharaṇa-dhenubhiḥ — with clothing, ornaments and many cows — SB 8.16.53

vastra-ākalpa-añjana-ādibhiḥ — with proper dress, ornaments, black ointment, and so on — SB 10.5.9

vastra-alaṅkāra — ornaments and clothes — CC Adi 13.114

vibhūṣaṇa — ornaments — SB 6.19.7, SB 10.71.31-32, CC Adi 17.5

vibhūṣaṇa — with regular ornaments — SB 8.18.12

vibhūṣaṇa — all kinds of ornaments — CC Madhya 14.137

vibhūṣaṇa kari' — taking as ornaments — CC Madhya 25.272

vibhūṣaṇaiḥ — ornaments — SB 11.3.52-53

vibhūṣaṇam — ornament — SB 8.7.43

vibhūṣaṇam — the very ornament — SB 10.70.11

vibhūṣaṇe — ornaments — CC Adi 13.118

vibhūṣaṇe — with ornaments — CC Madhya 14.166

vibhūṣaṇena — with ornaments — SB 4.30.6

yāvat vibhūṣā-ambaram — exactly like their ornaments and dress in all their varied particulars — SB 10.13.19

ye bhāva-bhūṣāya — with these ecstatic ornaments — CC Madhya 14.170

Embellishment

alaṅkāra — the art of literary embellishment — CC Adi 16.52

alaṅkāra — literary embellishments — CC Adi 16.54, CC Adi 16.68

alaṅkārera — of the literary embellishments — CC Adi 16.72

kaṣāyam — the embellishment of lusty desire — SB 4.22.20

paricchadāḥ — with embellishments — SB 4.9.61

virājitam — embellished — SB 3.23.14-15

Aṅga

ākāśa-gaṅgayā — by Ganges water known as Ākāśa-gaṅgā — SB 8.15.14

alakanandāyāḥ — upon the river Gaṅgā — SB 11.29.41-44

aṅga — Aṅga — SB 9.23.5

aṅga-śabde — by the word aṅga, or limb — CC Adi 3.68

aṅga-śabde — by the word aṅga — CC Adi 3.71, CC Adi 6.22

aṅga-śabdera — of the word aṅga — CC Adi 3.67

aṅga-vainya-jāyanta-nāhuṣa-gaya-ādayaḥ — Aṅga (the father of Vena), Vainya (Pṛthu, the son of Vena), Jāyanta (Bharata), Nāhuṣa (Yayāti), Gaya and others — SB 10.60.41

aṅgada — Aṅgada — SB 9.10.19

aṅgada-ādyāḥ — all the soldiers of Lord Rāmacandra, headed by Aṅgada and others — SB 9.10.20

aṅgadaḥ — the monkey commander named Aṅgada — SB 9.10.42-43

aṅgadaḥ — Aṅgada — SB 9.11.12

aṅgaḥ — Aṅga — SB 2.7.43-45

aṅgaḥ — King Aṅga — SB 4.13.25, SB 4.13.29

aṅgam — Aṅga — SB 4.13.17

aṅgasya — of Aṅga — SB 4.13.18

aṅgasya — of King Aṅga — SB 4.14.42

aṅgasya — of the name Aṅga — SB 4.21.28-29

aṅgataḥ — from King Aṅga — SB 9.23.6

anu-gaṅgam — from Gaṅgādvārā (Hardwar) — SB 12.1.35

āsaṅgaḥ — Āsaṅga — SB 9.24.16-18

aṣṭa mṛdaṅga — eight mṛdaṅgas — CC Madhya 11.216

bājāya — play on the mṛdaṅga — CC Antya 10.66

baṅgavāṭī-caitanya-dāsa — Baṅgavāṭī Caitanya dāsa — CC Adi 12.86

bilvamaṅgala — Bilvamaṅgala — CC Madhya 10.177

caitanya-maṅgala — the book named Caitanya-maṅgala — CC Adi 8.35, CC Adi 8.38

caitanya-maṅgala — the book of the name Caitanya-maṅgala — CC Adi 8.44, CC Adi 11.54

caitanya-maṅgala — the book Caitanya-maṅgala — CC Adi 8.63

caitanya-maṅgale — in his book Caitanya-maṅgala — CC Adi 15.7, CC Adi 17.330, CC Madhya 1.11-12

caitanya-maṅgale — in the book of the name Caitanya-maṅgala — CC Adi 15.33

caitanya-maṅgale — in the book named Caitanya-maṅgala — CC Madhya 3.217, CC Madhya 4.7, CC Antya 20.85

caitanya-maṅgale — in the book known as Caitanya-maṅgala (Caitanya-bhāgavata) — CC Antya 3.96

caitanya-maṅgale — in his book Caitanya-maṅgala, now known as Caitanya-bhāgavata — CC Antya 10.50

caitanya-maṅgale — in the book named Caitanya-maṅgala,

now known as Caitanya-bhāgavata — CC Antya 20.87

caitanyamaṅgale — in his book named Caitanya-maṅgala — CC Adi 17.138

cāṅge — on the cāṅga — CC Antya 9.30, CC Antya 9.63, CC Antya 9.86, CC Antya 9.110

cāṅge caḍā — the raising on the cāṅga — CC Antya 9.98

cāṅge caḍāila — raised him on the cāṅga — CC Antya 9.13

cāṅge caḍāñā — raising on the cāṅga — CC Antya 9.28

cāṅge haite — from the cāṅga platform — CC Antya 9.51

cāṅgera upara — on the cāṅga — CC Antya 9.134

cāṅgera upare — on the cāṅga — CC Antya 9.135

caturaṅgaḥ — Caturaṅga — SB 9.23.7-10

caudda mādala — fourteen mṛdaṅgas — CC Antya 7.75

citrāṅgadaḥ — Citrāṅgada — SB 9.22.20, SB 9.22.21-24

gadāira gaurāṅga — the Gaurāṅga of Gadādhara Paṇḍita — CC Antya 7.164

gaṅgā — the river Gaṅgā — CC Madhya 16.280

gaṅgā-ambhaḥ — in the water of the Gaṅgā — SB 11.7.29

gaṅgā-dvāram — to Hardwar (hari-dvāra), the doorway to Hari (because the Ganges begins there, Hardwar is also called gaṅgā-dvāra) — SB 6.2.39

gaṅgā iti — called Gaṅgā — SB 10.70.44

gaṅgā-jala — the sweetmeat gaṅgājala — CC Antya 18.106

gaṅgā-kūle — on the bank of the Gaṅgā — SB 12.6.9-10

gaṅgādāsa — Gaṅgādāsa — CC Adi 11.43, CC Adi 15.5, CC Madhya 3.153-155, CC Madhya 11.159-160, CC Madhya 13.39, CC Antya 10.9-11

gaṅgādāsa paṇḍita — Gaṅgādāsa Paṇḍita — CC Adi 13.61, CC Madhya 11.85

gaṅgāmantrī — Gaṅgāmantrī — CC Adi 12.81

gaṅgāyām — in the womb of Gaṅgā, the wife of Śāntanu — SB 9.22.18-19

gaura-bhakta-vṛnda — to the devotees of Lord Gaurāṅga — CC Adi 2.3, CC Antya 10.2, CC Antya 19.2

gaura-candra — whose name is Lord Gaurāṅga — CC Adi 8.2

gauracandra — Lord Gaurāṅga — CC Adi 17.137

gaurāṅga-dāsa — Gaurāṅga dāsa — CC Adi 11.53

gaurāṅga-stava-kalpa-vṛkṣe — in his poem known as Gaurāṅ-ga-stava-kalpavṛkṣa — CC Antya 6.326

gaurāṅga-stava-kalpa-vṛkṣe — in the book known as Gaurāṅ-ga-stava-kalpavṛkṣa — CC Antya 14.72, CC Antya 14.119

gaurāṅga-stava-kalpa-vṛkṣe — Gaurāṅga-stava-kalpavṛkṣa — CC Antya 16.86

gaurāṅga-stava-kalpa-vṛkṣe — named Gaurāṅga-stava-kalpavṛkṣa — CC Antya 17.71

gaurāṅga-stava-kalpa-vṛkṣe — in his book known as Gaurāṅga-stava-kalpavṛkṣa — CC Antya 19.75

gaurāṅgaḥ — Lord Gaurāṅga — CC Antya 6.327

gautamī-gaṅgāya — to the bank of the Gautamī-gaṅgā — CC Madhya 9.14

hariḥ — Lord Kṛṣṇa (in the form of Raṅganātha) — SB 10.79.11-15

hemāṅgada — Hemāṅgada — SB 9.24.49

kā stry aṅga te ślokera — of the verse beginning with the words kā stry aṅga te — CC Antya 20.132

kāliṅgika — of Kāliṅga-deśa, which is in the district of Tailaṅga — CC Antya 17.72

kapi-patiḥ — Hanumānjī, or Vajrāṅgajī — CC Madhya 22.136

karaṅgera jale — with water from a karaṅga waterpot — CC Antya 14.97

karṇāmṛta — the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura — CC Madhya 2.77

karṇāmṛte — in the book named Kṛṣṇa-karṇāmṛta, written by Bilvamaṅgala Ṭhākura — CC Antya 20.67-68

khaṭvāṅga — King Khaṭvāṅga — SB 11.23.30

khaṭvāṅgaḥ — King Khaṭvāṅga — SB 2.1.13

khaṭvāṅgaḥ — the king named Khaṭvāṅga — SB 9.9.41

khaṭvāṅgaḥ dhundhuhā raghuḥ — Khaṭvāṅga, Dhundhuhā

and Raghu — SB 12.3.9-13

khaṭvāṅgasya — of Khaṭvāṅga — SB 12.12.23

khaṭvāṅgāt — from Mahārāja Khaṭvāṅga — SB 9.10.1

kṛṣṇa-karṇāmṛta — the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura — CC Madhya 9.305

kuraṅga — Kuraṅga — SB 5.16.26

kuru-jāṅgalān — the Kuru-jāṅgala provinces — SB 1.4.6

lalita-lavaṅga-latā — beginning with the words lalita-lavaṅ-ga-latā — CC Antya 19.84

lāṅga-gaṇeśa — the deity Lāṅga-gaṇeśa — CC Madhya 9.281

lāṅgalaḥ — Lāṅgala — SB 9.12.14

laugākṣiḥ māṅgaliḥ kulyaḥ — Laugākṣi, Māṅgali and Kulya — SB 12.6.79

līlā-śuka — Bilvamaṅgala Ṭhākura — CC Madhya 2.79

līlā-śuke — in Bilvamaṅgala Ṭhākura — CC Antya 17.50

mānasa-gaṅgāya — in the lake named Mānasa-gaṅgā — CC Madhya 18.32

maṅgala-ārati — the maṅgala-ārati performance — CC Mad-hya 5.139

maṅgala-caṇḍī — of the religious performance for worship of Maṅgalacaṇḍī — CC Adi 17.205

maṅgala-prasthaḥ — Maṅgala-prastha — SB 5.19.16

mańgala vaiṣṇava — Mańgala Vaiṣṇava — CC Adi 12.87

mārdańgika — players of mṛdańga drums — CC Madhya 13.33

matsya — the King of Dvarbhańga — SB 2.7.34-35

mṛdańga — of mṛdańga drums — SB 10.70.20

mṛdańga — by mṛdańga drums — SB 10.71.14

mṛdańga — with mṛdańga drums — SB 10.71.29

mṛdańga — mṛdańga drums — SB 10.75.9

mṛdańga — mṛdańga drum — CC Adi 17.207

mṛdańga-paṇava-ānakān — mṛdańga, paṇava and ānaka drums — SB 10.90.8-9

mṛdańga-paṭaha — mṛdańga and paṭaha drums — SB 10.84.46

mṛdańga-paṭahāḥ — mṛdańga and paṭaha drums — SB 10.83.30

nāmnā — by a Gandharva named Citrāńgada — SB 9.22.21-24

nirloma gańgādāsa — Nirloma Gańgādāsa — CC Adi 10.151

nṛpaḥ — King Ańga — SB 4.13.47

paṇḍita gańgādāsa — Paṇḍita Gańgādāsa — CC Adi 10.29

patańga — Patańga — SB 5.20.3-4

patańgaḥ kṣudrabhṛt ghṛṇī — Patańga, Kṣudrabhṛt and Ghṛṇī

— SB 10.85.51

prajāpateḥ — of King Aṅga — SB 4.13.49

purī — Śrī Raṅga Purī — CC Madhya 9.294

rāja-ṛṣiḥ — the saintly King Aṅga — SB 4.13.18

raṅga-līlā — pastime at Śrī Raṅga-kṣetra — CC Madhya 9.165

raṅga-nātha — the Raṅganātha temple — CC Madhya 9.80

raṅgam — to Raṅga-kṣetra — CC Madhya 24.120

sāgaraḥ — the place known as Gaṅgāsāgara — SB 9.8.4

saṅgataḥ — Saṅgata — SB 12.1.13

satyāṅga — Satyāṅga — SB 5.20.3-4

smara-udgīthaḥ pariṣvaṅgaḥ — Smara, Udgītha and Pariṣvaṅga — SB 10.85.51

śrī-raṅga-ākhyam — known as Śrī-raṅga — SB 10.79.11-15

śrī-raṅga darśana — visiting the temple of Śrī Raṅga — CC Madhya 9.87

śrī-raṅga dekhiyā — visiting Śrī Raṅga — CC Madhya 9.163

śrī-raṅga-kṣetra — to the place where the temple of Raṅganātha is situated — CC Madhya 1.107

śrī-raṅga-kṣetre — to the holy place named Śrī Raṅga-kṣetra — CC Madhya 9.79

śrī-raṅga-kṣetre — in Śrī Raṅga-kṣetra — CC Madhya 9.91

śrī-raṅga-purī — Śrī Raṅga Purī — CC Madhya 1.113, CC Madhya 9.285, CC Madhya 9.295, CC Madhya 9.300, CC Madhya 9.302

śrī-raṅga-purīra — of Śrī Raṅga Purī — CC Madhya 9.288

śrīraṅga — Śrīraṅga — CC Adi 11.51

tailaṅgī-gābhī-gaṇa — cows belonging to the Tailaṅga district — CC Antya 17.12

tailaṅgī-gāi — the cows from Tailaṅga — CC Antya 6.316

tam — unto King Aṅga — SB 4.13.26

tasya — of him (Aṅga) — SB 4.13.21

tat-sutaḥ — the son of Caturaṅga — SB 9.23.7-10

ṭhākura sāraṅga-dāsa — Ṭhākura Sāraṅga dāsa — CC Adi 10.113

upāṅga-vyākhyāna — the exposition of the word upāṅga — CC Adi 3.68

vaṅga — Vaṅga — SB 9.23.5

vihaṅgamāḥ — the Vihaṅgamas — SB 8.13.25

vīṇā-veṇu-mṛdaṅgāni — vīṇās, flutes and mṛdaṅga drums — SB 10.50.37-38

yaḥ — King Khaṭvāṅga who — SB 9.9.42

yoga-mārgaiḥ — by the process of aṣṭāṅga-yoga — SB 3.15.45

yogaḥ — the aṣṭāṅga-yoga system — SB 11.12.1-2

yogānām — among the eight stages of yoga practice (aṣṭāṅga) — SB 11.16.24

yogayoḥ — and the aṣṭāṅga-yoga system — SB 11.13.38

Varen

varam — a choice of benedictions — SB 10.66.29, SB 10.88.13

varān — a choice of benedictions — SB 10.41.50

vareṇa — with a choice of benedictions — SB 10.62.3

vareṇyam — the most choice — SB 10.58.20

ārta-svareṇa — with a pitiable sound — SB 5.26.16

brahma-vareṇa — by the benediction of Brahmā — SB 3.17.19

devareṇa — by a husband's brother — CC Adi 17.164

dvāreṇa — by means — SB 5.19.20

dvāreṇa — by the path — SB 10.89.51

īśvareṇa — by the Personality of Godhead — SB 3.10.12

īśvareṇa — by the Supreme Personality of Godhead, Kṛṣṇa — SB 5.20.37

īśvareṇa — by the will of the Supreme Personality of Godhead — SB 5.23.2

īśvareṇa — by the supreme controller — SB 10.33.3

īśvareṇa — the Supreme Lord — SB 11.16.38

jvareṇa — fever — SB 10.63.28

kalevareṇa — by the body — SB 1.15.12

karṇa-vivareṇa — through the ears — SB 3.15.46

kavareṇa — in the braid of your hair — SB 10.90.16

sūrya-dvāreṇa — through the path of illumination — SB 3.32.7

sva-vivareṇa — through their nostrils — SB 3.15.43, CC Madhya 24.115

sva-vivareṇa — through the nostrils — CC Madhya 17.142, CC Madhya 24.45, CC Madhya 25.158

svareṇa — with his voice — SB 6.1.28-29

tamaḥ-dvāreṇa — the path of ignorance — SB 4.11.7

tvareṇa — with great speed, hastily — SB 10.13.62

vareṇa — because of the benediction — SB 6.9.7, SB 6.9.8, SB 6.9.9

vareṇa — by the benediction — SB 6.9.10

vareṇa — with a choice of benedictions — SB 10.62.3

vareṇa — with a benediction — SB 10.76.5

vareṇa — with the benediction — SB 12.9.4

vareṇa cchandayām āsa — asked to take a benediction as he liked — SB 9.16.7

vareṇya — O worshipable one — SB 5.18.23

vareṇya — O most worshipable — SB 8.16.36

vareṇya — excellent — SB 10.64.7

vareṇyam — the supreme worshipable, who is worshiped by the Gāyatrī mantra — SB 8.5.26

vareṇyam — the greatest of all — SB 8.24.53

vareṇyam — the most choice — SB 10.58.20

vīra-vareṇa — the great hero — SB 4.25.29

vivareṇa — through the hole — SB 5.17.1

yoga-īśvareṇa — by the master of all mystic powers — CC Adi 1.72

Vak

a-śarīra-vāk — a voice coming from someone whose body was invisible — SB 10.1.34

a-śarīra-vāk — a vibration without a body — SB 10.1.54

ācāryera vākya — the words of Śrī Advaita Ācārya — CC Madhya 3.199

aikṣvākāḥ — descendants of Ikṣvāku — SB 10.51.31

amogha-vāk — completely free from useless conversation — SB 11.10.6

anuvākaiḥ — by Vedic hymns — SB 3.13.33

anuvaktā — the speaker — SB 7.2.44, SB 7.2.45

anvak — following the dragging of Kṛṣṇa — SB 10.10.27

anvakampata — became very compassionate — SB 9.10.31

anvakampata — felt compassion — SB 10.60.25

anvākramat — took shelter — SB 3.1.17

arvāk — will usher in — SB 1.13.28

arvāk — recent mankind — SB 3.2.13

arvāk — downwards — SB 3.10.26, SB 4.7.15

arvāk — of the fools and rascals — SB 4.29.14

arvāk — externally — SB 10.13.58

arvāk — down from heaven — SB 11.10.26

arvāk — after — SB 11.14.35

arvāk — of going downward — SB 11.26.33

arvāk-gataḥ — in spite of going inside — SB 3.8.19

arvāk-vṛttayaḥ — beyond the mental activities — SB 4.7.24

arvāktanābhiḥ — which do not reach up to, or which are of this material world — SB 5.3.4-5

arvāktanayā — deviating from the eternal principles of Vedic religion — SB 5.6.11

asaṁyata-vāk — without being grave — SB 6.18.50

ātma-avakāśam — a comfortable position for His body — SB 8.24.17

avāk — downward — SB 3.31.23, SB 10.56.39

avāk — bending down — SB 10.62.18-19

avāk — held down — SB 10.75.39

avāk — bowed down — SB 10.81.5

avāk — and of lower species — SB 12.12.11

avāk-manasam — beyond the description of mind and words — SB 5.1.21

avāk-mukham — without a word in his mouth — SB 1.7.42

avāk-mukhī — with face downward — SB 8.22.19

avāk-śirā — with his head downward — SB 5.26.30

avāk-śirāḥ — with his head downward — SB 6.8.40

avāk-śirāḥ — with his head hanging downward — SB 9.7.5-6

avakalanayā — by sight — CC Antya 18.1

avakalpate — acts — SB 6.17.23

avakarśanam — reactionary — SB 1.7.28

avakāśa — rest — CC Madhya 2.70

avakāśaḥ — the power to accommodate — SB 10.85.9

avakāśatvāt — because of involving opportunities — NBS 75

avakāśe — opportunity — CC Adi 4.141

avakāśena — by the element space — SB 11.3.14

avakhaṇḍitaiḥ — cut to pieces — SB 10.66.18

avākiran — scattered — SB 6.10.23

avākiran — showered on the head of Lord Śiva — SB 7.10.68

avākiran — covered all around — SB 8.11.20

avākiran — covered — SB 8.11.40

avākiran — showered the Lord — SB 9.11.30

avākiran — they covered Him — SB 10.27.25

avakiret — should spill out — SB 11.17.25

avakīrṇe — having flowed out — SB 11.17.25

avakīrya — scattered — SB 4.4.16

avakīryamāṇaḥ — being covered — SB 4.12.34

avakīryamāṇaḥ — being overflooded — SB 9.10.33

avakīryate — gradually vanishes — SB 7.15.19

avakṛṣya — withdrawing — SB 10.87.24

avākśirasaḥ — whose head is downward — SB 5.23.5

avidhi-pūrvakam — in a wrong way — Bg 9.23

avidhi-pūrvakam — without following any rules and regulations — Bg 16.17

baddha-vāk — stopped talking — SB 1.15.43

bahu-vākye — by many versions of many persons — CC Adi 16.11

bhaktera vākya — anything spoken by a pure devotee — CC Adi 5.127

bhavakāḥ — whose existence — SB 10.30.9

bhāvakāli — sentimental activities — CC Madhya 17.120

bhāvakāli — devotional sentiments — CC Madhya 17.144

bhāvakāli — emotional ecstatic love — CC Madhya 25.168

bhinna-vakṣāḥ — whose chest has been split — SB 7.8.49

caidya-śālva-jarāsandha-dantavakra-ādayaḥ — Caidya (Śiśupāla), Śālva, Jarāsandha, Dantavakra and others — SB 10.60.18

cakravāka — cakravāka — SB 3.15.18

cakravāka — the cakravāka birds — CC Antya 18.97

cakravāka-ādibhiḥ — by birds known as cakravākas and so on — SB 5.17.13

cakravāka lāgi' — for the cakravāka birds — CC Antya 18.96

cakravāka-maṇḍala — the globes of cakravāka birds — CC Antya 18.95

cakravākaiḥ — by cakravāka birds — SB 3.21.42-43

cakravāke — the cakravāka birds — CC Antya 18.95, CC Antya 18.97, CC Antya 18.98

cakravāki — O cakravākī (female crane) — SB 10.90.16

cāri sevaka — four personal servants — CC Madhya 16.229

dantavakra — the brother of Śiśupāla, a dead rival of Kṛṣṇa's — SB 2.7.34-35

dantavakra-ādīn — like Dantavakra and others — SB 3.3.11

dantavakraḥ — Dantavakra — SB 7.1.18, SB 7.1.33, SB 9.24.37, SB 10.77.37

dantavakram — Dantavakra — SB 10.78.13-15

dantavakrasya — of Dantavakra — SB 10.37.15-20, SB 12.12.40-41

daśa-vaktram — the ten-headed Rāvaṇa — SB 11.4.21

deha-vāk-buddhi-jam — performed by the body, words and intelligence — SB 6.1.13-14

devaka — Devaka — SB 5.20.22

devaka-ātmajāḥ — sons of Devaka — SB 9.24.21-23

devaka-bhoja-putryāḥ — of the daughter of King Devaka-bhoja — SB 3.1.33

devakaḥ — a son named Devaka — SB 9.22.30-31

devakaḥ — Devaka — SB 9.24.21-23

devakaḥ — King Devaka — SB 10.1.31-32

devakam — Devaka — SB 10.36.34

devakī — Devakī (the mother of Śrī Kṛṣṇa) — SB 1.8.23

devakī — Devakī — SB 1.11.28, SB 1.14.27, SB 9.24.21-23, SB 9.24.45, SB 10.44.51, SB 10.55.38, SB 10.56.34, SB 10.82.36, SB 10.85.57, SB 11.31.18, CC Madhya 19.197, MM mantra 45

devakī — Devakī, the wife of Vasudeva, Kṛṣṇa's father — SB

10.1.56

devakī — Kṛṣṇa's mother — SB 10.3.23

devakī — Kṛṣṇa's mother, Devakī — SB 10.4.25

devakī — of mother Yaśodā — SB 10.35.22-23

devakī — Mother Devakī — SB 10.85.27-28

devakī — mother Devakī — SB 11.5.51

devakī-ādyāḥ — headed by Devakī — SB 10.1.62-63

devakī-ānakadundubhyām — together with Devakī and Vasudeva — SB 10.55.35

devakī-janma-vādaḥ — known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of GodheadTherefore devakī-janma-vada means that He is known as the son of DevakīSimilarly, He is also known as the son of mother Yaśodā, Vasudeva and Nanda Mahārāja) — SB 10.90.48

devakī-janma-vādaḥ — known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of GodheadTherefore devakī-janma-vāda means that He is known as the son of DevakīSimilarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja) — CC Madhya 13.79

devakī-nandanaḥ — the son of Devakī — CC Madhya 13.78

devakī-nandanaḥ — son of Devakī — MM mantra 2*

devakī-nandanāya — unto the son of Devakī — SB 1.8.21

devaki-nandane — the darling son of Devakī — MM mantra 23

devakī-putraḥ — the son of Devakī, Lord Śrī Kṛṣṇa — SB 1.7.50

devakī-putraḥ — who appeared as the son of Devakī — SB 10.6.39-40

devakī-putrāḥ — all the sons of your wife Devakī — SB 10.5.29

devakī-suraḥ — the son of Devakī — SB 10.56.29-30

devakī-suta — of the son of Devakī — SB 10.21.10

devakī-sutaḥ — Kṛṣṇa, the son of Devakī — SB 10.22.21, SB 10.33.6, SB 10.41.37, SB 10.45.20

devakī-sutaḥ — the son of Devakī — SB 10.22.29, SB 10.23.2, SB 10.39.3, SB 10.45.12, SB 10.55.35, SB 10.58.55, SB 10.71.12, SB 10.74.49, SB 11.6.50, SB 11.30.27

devakī-sutaḥ — son of Devakī — SB 10.64.31, CC Madhya 8.95

devakī-sutam — the son of Devakī — SB 10.8.7

devakī-sutam — Kṛṣṇa, the son of Devakī — SB 10.39.25

devakī-sute — unto the son of Devakī — SB 1.10.14

devakī-tanuja — the son of Devakī — CC Madhya 20.175

devakī-vasudevābhyām — by Devakī and Vasudeva — SB 10.4.28

as if praying to the Supreme Personality of Godhead — SB 10.3.1-5

ei vākya — this word — CC Madhya 2.25

ei vākye — in this statement — CC Madhya 5.76, CC Madhya 9.34

ei vākye — because of this statement — CC Madhya 15.100

ei vākye — this statement — CC Madhya 18.97

eka sevaka — one servant — CC Madhya 4.152

eka-vākya — one sentence — CC Madhya 15.99

eka-vākyatā — consistency — CC Antya 7.114

garga-vākyam — the words of the sage Garga — SB 10.51.44

gavākṣe — from a hole at the top of a wall — CC Madhya 20.279-280

gavākṣera — of windows of a room — CC Adi 5.70

go-mūtra-yāvakam — eating barley boiled in the urine of a cow — SB 9.10.34

gopa-vākyaiḥ — by the words of cowherds — SB 10.23.45

gopīnātha-sevaka — the servants of the Gopīnātha Deity — CC Madhya 4.203

guḍatvaka — licorice — CC Antya 16.108-109

guru-vākyena — by the order of his spiritual master — SB 9.8.5-6

guvāka — spices — CC Antya 7.71

haṁsa-cakravāka-gaṇa — compared to swans and cakravāka birds — CC Madhya 25.274

haṁsa-cakravāka hañā — becoming swans or cakravāka birds — CC Madhya 25.275

hṛdaya-avakāśe — in the region of the heart — SB 2.2.8

hṛdaya-avakāśe — in the cavity of the heart — CC Madhya 24.156

hutāśa-vaktram — fire coming out of Your mouth — Bg 11.19

ikṣvākave — unto King Ikṣvāku — Bg 4.1

ikṣvāku — Mahārāja Ikṣvāku, in the dynasty of the sun — SB 2.7.23

ikṣvāku-bhūpālāḥ — kings in the dynasty of Ikṣvāku — SB 9.12.9

ikṣvāku-janma — the birth of Ikṣvāku — SB 12.12.21

ikṣvāku-kule — in the dynasty of Ikṣvāku (grandson of Vivasvān, the sun-god) — SB 10.51.14

ikṣvāku-nandanaḥ — Mucukunda, the beloved descendant of Ikṣvāku — SB 10.52.1

ikṣvāku-nṛga-śaryāti-diṣṭa-dhṛṣṭa-karūṣakān — named Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa and Karūṣaka — SB 9.1.11-12

ikṣvāku-pramukhāḥ — headed by Ikṣvāku — SB 9.1.2-3

ikṣvāku-pūrva-jān — of whom the eldest was named Ikṣvāku — SB 9.2.2

ikṣvāku-tanayaḥ — the son of Mahārāja Ikṣvāku — SB 9.13.1

ikṣvāku-tanayaḥ — a son of Ikṣvāku — SB 10.64.10

ikṣvāku-vaṁśa-jaḥ — born in the dynasty of Ikṣvāku — SB 12.2.37

ikṣvākuḥ — Ikṣvāku — SB 2.7.43-45, SB 8.13.2-3

ikṣvākuḥ — by the name Ikṣvāku — SB 9.6.4

ikṣvākuḥ — King Ikṣvāku — SB 9.6.6

ikṣvākuḥ iva — exactly like King Ikṣvāku — SB 1.12.19

ikṣvākūṇām — among the descendants of Mahārāja Ikṣvāku — SB 9.9.26-27

ikṣvākūṇām — of the dynasty of King Ikṣvāku — SB 9.12.16

īśvara-purīra sevaka — servant of Īśvara Purī — CC Madhya 11.80

īśvara-sevaka — the priest of the Deity — CC Madhya 6.35

īśvara-sevaka — a servitor of the Lord — CC Madhya 12.52

īśvara-sevaka — the servants of Jagannātha — CC Antya 16.96

jagannātha-sevaka — servitor of Lord Jagannātha — CC Madhya 10.41

jagannātha-sevaka — servant of Lord Jagannātha — CC Mad-

hya 11.9

jagannātha-sevaka — the servants of Lord Jagannātha — CC Madhya 13.175

jagannātha-sevaka — the priests who were servitors of Lord Jagannātha — CC Madhya 25.233

jagannātha-sevakera — of the servants of Lord Jagannātha — CC Madhya 11.167

jagannāthera sevaka — the servants of Lord Jagannātha — CC Madhya 4.149

jaṭhara-devakūṭau — two mountains named Jaṭhara and Devakūṭa — SB 5.16.27

jayaḥ vijayaḥ prabalaḥ balaḥ kumudaḥ kumudākṣaḥ ca viṣvaksenaḥ — as well as Jaya, Vijaya, Prabala, Bala, Kumada, Kumudākṣa and Viṣvaksena — SB 8.21.16-17

jīvakayā — by the lifestyle — SB 11.21.22

kabhu vakreśvare — sometimes Vakreśvara Paṇḍita — CC Madhya 14.72

kala-vākyaiḥ — and by very sweet broken language — SB 10.11.37

kala-vākyaiḥ — with broken speech — SB 10.15.10-12

kāya-manaḥ-vākye — by His body, mind and words — CC Adi 6.92

kāya-manaḥ-vākye — with heart and soul — CC Adi 8.62

kāya-manaḥ-vākye — with My body, mind and words — CC Madhya 12.50

kāya-manaḥ-vākye — with body, mind and words — CC Antya 6.173

kāya-mano-vākye — with body, mind and words — CC Madhya 16.107

keśava-sevaka — the priest in the service of Lord Keśava — CC Madhya 17.160

kīrtanīyā sevaka — performers of saṅkīrtana and servants — CC Antya 6.43

kṛṣṇa-kathā-vaktā — the speaker on the talks of Kṛṣṇa — CC Antya 5.72

kṛṣṇasya viṣvak — surrounding Kṛṣṇa — SB 10.13.8

kuvāk-iṣūn — malicious words — SB 4.3.15

kuvalayāśvakaḥ — of the name Kuvalayāśva — SB 9.6.21

madhura-vākye — by the sweet words — CC Madhya 4.26

mahā-vākya — transcendental sound vibration — CC Adi 7.128

mahā-vākya — principal mantra — CC Adi 7.130

mahā-vākya — transcendental vibration — CC Madhya 6.174, CC Madhya 6.175

mahā-vākye — in place of the principal mantra — CC Adi 7.130

manaḥ-vāk — by her mind and words — SB 9.18.47

manaḥ-vāk-kāya-vṛttibhiḥ — by the functions of one's mind, words and body — SB 11.29.19

manaḥ-vakṣa — the minds and breasts — CC Antya 15.74

manaḥ-vākye — by mind or by words — CC Madhya 22.120

māṇavakaḥ — a brahmacārī son of a living being — SB 8.19.32

māyā-māṇavakam — the illusory son of a human being — SB 8.18.24-25

miṣṭa-vākya — sweet words — CC Adi 7.99

mita-vāk — talking with great care not to speak nonsense — SB 6.1.56-57

mūrkhera vākye — by the words of some rascals and fools — CC Madhya 18.100

na avakīryeta — may not become disturbed — SB 11.7.39

na vakti — he does not speak — SB 11.23.36

na vakti — one does not say — MM mantra 28-29

niravakāśe — without support — SB 5.26.28

nirvāk — of the name Nirvāk — SB 4.25.54

niṣevakaḥ — for being enlivened — SB 1.13.59

niṣevakaḥ — relishing — SB 4.7.44

niṣṭhura-vākye — by cruel words — CC Madhya 14.147

nṛsiṁha-sevaka — the priest of Lord Nṛsiṁhadeva in the temple — CC Madhya 8.7

paṇḍita vakreśvara — Vakreśvara Paṇḍita — CC Madhya 10.82

paṇḍita-vakreśvara — Vakreśvara Paṇḍita — CC Madhya 11.84, CC Madhya 11.228, CC Madhya 13.43

paṇḍita-vakreśvara — Paṇḍita Vakreśvara — CC Madhya 16.127-129

para-artha-bhavakāḥ — very beneficial to others — CC Antya 15.32

pariṣvakta-sahasra-kuntalam — brilliantly illuminated by scattered, fully grown hair — SB 10.3.9-10

pariṣvaktaḥ — being embraced — SB 1.10.8, SB 12.8.18-20

pariṣvaktaḥ — embraced — SB 1.11.28, SB 10.65.2, SB 10.71.28, SB 10.80.25-26

pariṣvaktum — to embrace — SB 12.9.31-32

pāvaka-upamāḥ — all of them equal to fire in brightness and beauty — SB 10.4.5

pāvakaḥ — fire — Bg 2.23, Bg 10.23

pāvakaḥ — fire, electricity — Bg 15.6

pāvakaḥ — a fire — SB 3.33.28, SB 11.30.28-32

pāvakaḥ — of the name Pāvaka — SB 4.24.4

pāvakaḥ — fire — SB 9.4.48, SB 9.16.28

pāvakaḥ — the fire — SB 10.64.34

pāvakam — Pāvaka — SB 4.1.60

pāvakam — the wind — SB 10.54.30

pāvakān — fire — SB 4.22.6

pāvakasya — of fire — CC Madhya 20.113

prabhu-vākya — the words of Lord Caitanya — CC Adi 17.104

prabhu-vākye — on the request of Śrī Caitanya Mahāprabhu — CC Madhya 19.97

prabhura vākya — the statement of Śrī Caitanya Mahāprabhu — CC Antya 12.115

prasanna-vaktra — smiling face — SB 6.16.30

prativaktum — just to reply — SB 2.4.11

prativaktum — to reply — SB 3.2.1

pravakṣyāmi — I shall explain — Bg 4.16, SB 3.10.30, SB 3.25.14, SB 8.16.24

pravakṣyāmi — I am speaking — Bg 9.1

pravakṣyāmi — I shall now explain — Bg 13.13

pravakṣyāmi — I shall speak — Bg 14.1

pravakṣyāmi — I shall describe — SB 7.14.27-28

pravakṣyāmi — now I shall narrate — SB 9.20.1

pravakṣyati — will speak — SB 11.17.5-6

pravakṣye — I shall explain — Bg 8.11

pravaktāraḥ — the authorized speakers — SB 12.10.29

pravaktrā — by the speaker — SB 11.17.5-6

pravaktum — to reply to them — SB 1.2.1

prīti-pūrvakam — in loving ecstasy — Bg 10.10, CC Adi 1.49, CC Madhya 24.173, CC Madhya 24.192

prīti-vākya — sweet words — CC Adi 17.214

priya-sevaka — most confidential servitor — CC Adi 8.66

priya-vākya — sweet words — CC Madhya 14.150

purāṇa-vākye — by the words of the Purāṇas — CC Madhya 6.148

pūrva-vaktrāt — from the eastern mouth — SB 3.12.40

pūrvakāḥ — heading all the sons — SB 8.5.2

pūrvakāḥ — headed by — SB 9.22.35

pūrvakam — preceded by — NBS 66

rāja-sevakaḥ — the servants of King Hiraṇyakaśipu — SB 7.5.15

ramya-vāk — having charming speech — CC Madhya 23.87-91

rāyera sevaka — the servant of Rāmānanda Rāya — CC Antya 5.11

romaśa-tvak — skin full of hairs — SB 3.13.27

ṛṣi-vākyam — and the words of the great saint Nārada — SB 7.9.29

sā devakī — that Devakīdevī — SB 10.2.19

sa-vaktavyām — with the subject matter of speaking — SB 7.12.26-28

sa-yuktika vākye — by talks full of pleasing logic and arguments — CC Madhya 25.20

śaivakam — the Śiva Purāṇa — SB 12.13.4-9

śālvaḥ jarāsandhaḥ dantavakraḥ vidūrathaḥ — Śālva, Jarāsandha, Dantavakra and Vidūratha — SB 10.53.17

samavākiran — covered — SB 8.18.9-10

samplāvakaḥ — inundating — CC Antya 15.14

sampravakṣyāmi — I shall describe — SB 3.26.1

sampravakṣyāmi — I shall speak — SB 11.24.1

śānta-vāk — in silence — SB 4.4.24

sapta-tvak — having seven coverings (skin, blood, muscle, fat, bone, marrow and semen) — SB 10.2.27

sarva-jña munira vākya — the words of the omniscient muni (Vyāsadeva) — CC Madhya 20.353

sarva-vāk-mayaḥ — consisting of all Vedic mantras — SB 9.14.48

sarvakāmaḥ — by the name Sarvakāma — SB 9.9.16-17

sarvatra sevaka apāra — similar innumerable servants everywhere — CC Madhya 19.189

śāstra-vākye māni — one has to accept according to the description of revealed scriptures — CC Madhya 20.352

sat-sevakaḥ — servant of the devotees — SB 5.15.9

sat-vākyam — good advice — SB 4.8.39

satya-vāk — always truthful — SB 6.1.56-57

satya-vāk — being true to his word — SB 8.22.29-30

satya-vākya — always truthful — CC Madhya 5.83

satya-vākyaḥ — whose words are truthful — CC Madhya 23.71

sei vākya — that statement — CC Antya 8.15

sei-vākye — by those words — CC Antya 5.146

sevaka — a servant — CC Adi 5.192, CC Madhya 7.119

sevaka — servitors — CC Adi 8.53

sevaka — servitor — CC Adi 8.80

sevaka — servant — CC Adi 10.52, CC Adi 10.74, CC Madhya 4.42, CC Madhya 15.79, CC Madhya 15.122, CC Antya 3.151, CC Antya 6.97, CC Antya 6.170, CC Antya 6.176, CC Antya 9.15

sevaka — the priest — CC Madhya 4.137

sevaka — the priest or servant — CC Madhya 4.156

sevaka — servants — CC Madhya 4.167, CC Madhya 9.348, CC Antya 4.127, CC Antya 6.215, CC Antya 15.54, CC Antya 16.95

sevaka — the priestly servants of the Lord — CC Madhya 12.220

sevaka — the servant — CC Madhya 15.80, CC Antya 1.20, CC Antya 4.47, CC Antya 5.12, CC Antya 16.91

sevaka — the priests — CC Madhya 16.30

sevaka — different servants — CC Antya 4.9

sevaka — the servants — CC Antya 6.266

sevaka — one servant — CC Antya 13.90

sevaka-ādi-gaṇa — servants and friends — CC Antya 9.74

sevaka-āṅcale — in the pocket of the servant — CC Madhya 20.29

sevaka-anucara — servants of the servants — CC Adi 6.83

sevaka bale — the servant said — CC Antya 3.152

sevaka-gaṇa — the servants of Lord Jagannātha — CC Madhya 10.30

sevaka-gaṇa — the personal servants — CC Madhya 14.211

sevaka-gaṇa — the servants — CC Antya 16.89

sevaka-gaṇe — to the servitors — CC Madhya 4.162

sevaka-gaṇe — all the servants — CC Madhya 14.61

sevaka-gaṇe — all the priests — CC Madhya 16.29

sevaka kahe — the servant of Nityānanda Prabhu said — CC Antya 6.46

sevaka kahilā — the servant informed — CC Antya 5.27

sevaka kahila — the servant informed — CC Antya 5.66

sevaka-prabhāva — the power of the servant — CC Adi 5.179

sevaka-prabhu — the servant and the master — CC Antya 4.135

sevaka sane — with the priests of the temple — CC Madhya 16.29

sevaka tomāra — Your servants — CC Madhya 12.74

sevaka tomāra — your servant — CC Antya 9.46

sevakaḥ — a professional servant — SB 7.6.10

sevakaiḥ — by the servants — SB 10.60.35

sevakayoḥ — and the servitor — SB 7.10.6

sevake — from the servant — CC Antya 1.21

sevake — to the servant — CC Antya 3.157

sevake — unto the servant — CC Antya 5.12

sevakera — of the servants — CC Madhya 4.165

sevakera — of the servitor — CC Madhya 15.154

sevakera pracāra — traffic of the servants — CC Antya 4.126

sevakera prāṇa-daṇḍa — to condemn a servant to death — CC Antya 9.46

sevya-sevaka-bhāva — the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant — CC Antya 2.95

śrī-devakī uvāca — Śrī Devakī said — SB 10.3.24, SB 10.85.29

śrī-kṛṣṇa-caitanya-vākya — the words of Śrī Caitanya Mahāprabhu — CC Madhya 25.28

śrīvatsa-vakṣāḥ — with the mark of Śrīvatsa on His bosom — SB 8.18.2

śruti-vākye — in the words of the Vedic version — CC Madhya 6.136

stana-stavaka — the multitude of breasts — CC Adi 4.196

stavaka — bunches — SB 10.12.4

stāvakaiḥ — by followers — SB 4.15.24

stāvakān — engaged in offering prayers — SB 4.15.21

stavakinī — like a bouquet of flowers — CC Madhya 14.180

su-ukta-vākāya — for speaking eloquently — SB 5.21.17

śūdra-sevaka — a servant who is a śūdra — CC Madhya 10.136

sūkta-vākyaiḥ — with Vedic mantras — SB 8.8.14

supārśvakaḥ — Supārśvaka — SB 9.13.23

sva-svaka — of each individual — SB 10.14.51

sva-vākya — his own promise — CC Madhya 5.84

svaka-aṅga-nalina-aṣṭake — on all eight lotuslike parts of the body (face, navel, eyes, palms and feet) — CC Antya 19.91

svaka-arthānām — of the desires of His own devotees — SB 10.13.50

svakaiḥ — their own — SB 4.3.9

svakaiḥ — Their own — SB 10.11.41

svakam — His own — Bg 11.50, SB 10.14.42, SB 11.31.6

svakam — to their own — SB 4.28.23

svakam — his — SB 10.59.20

svakam — their own — SB 10.89.60-61

svakam — to My own — SB 11.13.42

svakām — his own — SB 12.6.54-56, SB 12.7.1

svakān — His own — SB 1.11.1

svakān — their own — SB 1.12.29

svakān — to His own devotees — SB 8.10.2

svakān — his own soldiers — SB 8.21.18

svakān — one's own — SB 11.11.29-32

svakān — their own relatives — SB 12.3.41

svakān — own — CC Madhya 8.62, CC Madhya 9.264

svakān svakān — following their respective mothers — SB 10.13.24

svakānām — of your kith and kin — SB 3.18.12

svakānām — who are recognized by the Supreme Personality of Godhead as His own — SB 6.11.22

svakānām — your relatives — SB 6.14.57

svakāt — by his own awakening — SB 1.13.27

svakeṣu — unto my own kinsmen — SB 1.8.41

svakeṣu — within one's own — SB 12.8.48

svakīyā — svakīyā (own) — CC Adi 4.46

svakīya — personal — CC Madhya 6.203

svakīyasya — His own — CC Antya 19.76

svarṇa-gharma-anuvākena — by the chapter of the Vedas known as Svarṇa-gharma — SB 11.27.30-31

svasti-vācana-pūrvakam — by chanting the Vedic hymns to perform the purificatory process — SB 10.8.10

tanu-vāk-manobhiḥ — by the body, words and mind — CC Madhya 8.67

tāra sevaka — his servants — CC Antya 9.86

tāra sevaka — his servant — CC Antya 9.113

tāra vākye — in their words — CC Antya 19.53

tat-vāk — of his words — SB 7.13.20

tat-vākya — the words of Vasudeva — SB 10.1.55

tat-vākyam — the words (of Kaṁsa) — SB 10.1.61

tāvakāḥ — the followers of the devotional path, the devotees — SB 10.2.33

tāvakāḥ — Your friends and playmates — SB 10.8.34

tāvakāḥ — Your (devotees) — SB 10.31.1

tāvakaiḥ — by your (army) — SB 10.54.5

tāvakaiḥ — along with Your devotees — SB 11.6.48-49

tāvakam — Your — SB 1.8.36

tāvakam — your — SB 5.2.12

tāvakān — near and dear to you and very frightened — SB 7.10.56

tāvakān — who are Yours — SB 10.17.23

tāvakānām — of Your devotees — SB 4.30.37, SB 12.8.46

tāvakānām — who are wholly and solely dependent upon You — SB 6.9.41

tāvakena — who is Your devotee — SB 6.16.45

tāvakī — Your — MM mantra 45

tīrtha-vākya — the promise made on the pilgrimage — CC Madhya 5.40

tomāra sevaka — as I am Your eternal servant — CC Antya 20.34

tomāra sevake — Your servant — CC Antya 9.15

trivakrā — Trivakrā — SB 10.42.6

trivakra-nāmā — known as Trivakrā ("bent in three places") — SB 10.42.3

tvak — skin — Bg 1.29, SB 2.6.4, SB 3.26.56, SB 4.9.6, SB 7.3.15-16

tvak — the sense for touching — SB 2.5.31

tvak — the touch sensation — SB 2.10.23

tvak — the thin layer on the skin — SB 2.10.31

tvak — the sense of touch — SB 3.26.13, SB 3.26.35, SB 11.9.27

tvak — the skin (for touching a soft thing) — SB 7.9.40

tvak — with skin — SB 10.60.45

tvak — the sense of touch, experienced upon the skin — SB 11.22.15

tvak — out of skin — SB 11.26.21

tvak-ādi — the skin, the sensation of touch and the demigod of the wind, Vāyu — SB 11.22.32

tvaksārāḥ — pipe plants — SB 3.10.19

udaka-pūrvakam — preceded by offering of water — SB

8.20.16

vajri-vaktrāt — from the mouth of Indra — SB 3.1.39

vāk — fine speech — Bg 10.34

vāk — speech — Bg 18.15, Bg 18.51-53, SB 1.9.43, SB 6.16.33, SB 10.70.6, SB 10.84.12, SB 11.3.26, SB 11.14.24, SB 11.18.27, SB 11.22.15, SB 11.28.35, MM mantra 47

vāk — vocabulary — SB 1.5.11, SB 12.12.52

vāk — words — SB 1.18.36, SB 2.10.34, SB 4.16.1, SB 4.22.55, SB 4.23.7, SB 7.15.8, SB 10.14.3, SB 10.14.8, SB 10.23.37, CC Madhya 6.261, CC Antya 9.77

vāk — the sense for speaking — SB 2.5.31

vāk — vibration — SB 2.10.19

vāk — speaking — SB 3.12.26

vāk — the organ of speech — SB 3.26.13

vāk — by words — SB 4.14.15

vāk — with sweet words — SB 4.20.35-36

vāk — Sarasvatī, the goddess of learning — SB 4.25.28

vāk — the faculty of speech — SB 4.29.11

vāk — an elegant manner of speaking — SB 5.19.7

vāk — my words — SB 6.11.24

vāk — in speaking — SB 7.11.28

vāk — the words — SB 7.15.64, SB 10.14.13

vāk — a voice — SB 8.11.37

vāk — a sound vibration — SB 9.20.20

vāk — their speech — SB 10.47.9-10

vāk — her speech — SB 10.60.23

vāk — power of speech — SB 10.80.3

vāk — the function of speech — SB 11.3.36

vāk — his speech — SB 11.7.39

vāk — and speech — SB 11.16.23

vāk — of words — SB 11.17.34-35

vāk — of the voice — SB 11.18.17

vāk — to speech — SB 11.24.3

vāk — of his speech — SB 11.29.17

vāk — your words — SB 11.29.41-44

vāk — the expanse of Vedic sound — SB 12.6.40-41

vāk — the power of speech — SB 12.8.40

vāk-amṛta — by the words of nectar — SB 12.10.27

vāk-bāṇaiḥ — by the arrows of harsh words — SB 4.9.29

vāk-devyā — by the goddess of learning — CC Adi 16.3

vāk-īśaḥ — Brahmā, lord of the Vedas — SB 3.6.23

vāk-manaḥ-gamya — within the reach of words and mind — CC Madhya 21.26

vāk-manasī — the speech and mind — SB 11.16.43

vāk-mātreṇa api — even by words — SB 11.23.7

vāk-mayam — of the voice — Bg 17.15

vāk-maye — in its form of language (the Vedas) — SB 10.63.34

vāk-patim — Bṛhaspati, the master of eloquence — SB 12.6.28

vāk-śaraiḥ — by the harsh words — SB 4.12.42

vāk-sāyakaiḥ — by the arrows of strong words — SB 9.14.30

vāk-tantyām — in the network of Vedic hymns — SB 1.13.42

vāk-vajrāḥ — whose words are as strong as a thunderbolt — SB 4.13.19-20

vāk-vīcibhiḥ — only by the waves of words — CC Antya 1.155

vāk-yataḥ — controlling speech — SB 3.14.32, SB 6.19.24

vāk-yataḥ — keeping oneself silent — SB 6.8.4-6

vāk-yataḥ — controlling the mind and words — SB 6.17.41

vāk-yataḥ — remaining silent — SB 11.17.24

vāk-yataḥ — without speaking — SB 11.18.19

vāk-yataḥ — with controlled speech — SB 12.8.7-11

vāk-yatam — controlling His speech — SB 10.69.25

vākena — by language — SB 5.1.10

vākhāne — in the description — CC Adi 4.87

vākhāne — praised — CC Antya 5.113

vākhāni — describe — CC Adi 16.102

vākhāni — description — CC Madhya 8.98, CC Madhya 10.168

vākhāni — can explain — CC Antya 7.54

vākhāni — explaining — CC Antya 17.39

vakra — curly — SB 4.21.17

vakra — curling — SB 5.2.14, SB 10.55.27-28

vakra — crooked — CC Adi 4.130, CC Madhya 2.52, CC Antya 1.148

vakra — curved — CC Adi 17.14

vakra-dhiyā — with a cold reception — SB 4.3.18

vakra-dhiyām — deceitful — SB 4.3.19

vakra-gatyā — taking retrograde courses — SB 3.17.14

vakra-tuṇḍān — with twisted faces — SB 6.1.28-29

vakra-vākye kare upahāsa — jokes with equivocal words — CC Madhya 14.148

vakraḥ — curved — SB 5.22.15

vakreṇa — with a curve — SB 5.22.14

vakreśvara — Vakreśvara — CC Adi 6.49-50, CC Adi 10.124-126, CC Madhya 1.219, CC Madhya 1.252, CC Madhya 3.153-155, CC Madhya 12.157, CC Madhya 25.228, Antya 7.52, CC Antya 7.73-74, CC Antya 10.60, CC Antya 10.154-155, CC Antya 11.63, CC Antya 7.50-52

vakreśvara — Vakreśvara Paṇḍita — CC Adi 10.18, CC Madhya 14.81, CC Antya 4.108-110

vakreśvara-kṛpāte — by the mercy of Vakreśvara — CC Adi 10.77

vakreśvara nāce — Vakreśvara Paṇḍita began to dance — CC Madhya 14.100

vakreśvara paṇḍita — Vakreśvara Paṇḍita — CC Adi 10.17

vakreśvara-paṇḍita — Vakreśvara Paṇḍita — CC Antya 11.48, CC Antya 11.67

vakreśvare — Vakreśvara Paṇḍita — CC Madhya 13.35

vakreśvare — unto Vakreśvara Paṇḍita — CC Madhya 14.100

vakrimā — duplicity — CC Adi 4.131

vakṣa — breasts — CC Madhya 8.169, CC Antya 15.21

vakṣa — chest — CC Antya 15.74

vakṣaḥ — on His chest — SB 3.21.11

vakṣaḥ — the chest — SB 3.28.26

vakṣaḥ — bosom — SB 8.8.25

vakṣaḥ — Your chest — SB 10.29.39

vakṣaḥ — chest — CC Madhya 24.50, CC Antya 15.70, CC Antya 16.52

vakṣāḥ — chest — SB 4.21.16

vakṣaḥ-alaṅkaraṇe — to decorate His chest — SB 8.8.6

vakṣaḥ-pāṭanena — by the piercing of the chest — SB 7.8.47

vakṣaḥ-ruha — on the breasts — CC Adi 4.117, CC Madhya 8.190

vakṣaḥ-spṛhām — the desire of the breasts — CC Antya 15.78

vakṣaḥ-sthala — chest — SB 2.7.25

vakṣaḥ-sthala — on the chest — SB 3.8.28

vakṣaḥ-sthalaḥ — whose chest — CC Antya 15.78

vakṣaḥ-sthalam — chest — SB 7.8.19-22

vakṣaḥ-sthalam — whose chest — SB 10.76.27

vakṣaḥ-sthalāt — from the chest — SB 11.17.14

vakṣaḥ-sthitā — situated on the chest — CC Madhya 9.111

vakṣasaḥ — from His chest — SB 8.5.40, SB 8.5.40

vakṣasam — chest — SB 1.19.27

vakṣasam — breast — SB 3.28.14

vakṣasam — whose chest — SB 10.39.51-52

vakṣasam — upon whose chest — SB 10.51.1-6

vakṣasam — on whose chest — SB 10.51.23-26

vakṣasam — upon His chest — SB 11.27.38-41

vakṣasi — on the chest — SB 2.9.16, SB 4.7.21, SB 5.23.7, SB 8.20.25-29, CC Antya 10.21

vakṣasi — upon His chest — SB 10.29.37, SB 10.44.21, SB 10.67.24

vakṣasi — on His chest — SB 10.89.8-9

vakṣyāmaḥ — I shall explain — SB 5.24.1

vakṣyāmahe — I shall describe — SB 6.18.9

vakṣyāmi — shall explain — Bg 7.2

vakṣyāmi — I shall describe — Bg 8.23

vakṣyāmi — say — Bg 10.1

vakṣyāmi — I am speaking — Bg 18.64

vakṣyāmi — I shall explain — SB 5.17.15

vakṣyāmi — I shall now explain — SB 7.12.17

vakṣyāmi — I shall speak — SB 8.13.7, CC Madhya 22.57-58

vakṣyāmi — I will speak — SB 11.11.49

vakṣyāmi — I will tell — MM mantra 16

vakṣyanti — will speak about — SB 12.3.38

vakṣyate — He will speak — SB 10.38.21

vakṣyati — will speak — SB 12.4.43

vakṣye — I shall speak — SB 1.7.12, SB 12.11.4, SB 12.12.1

vakṣye — I shall explain — SB 3.28.1, SB 7.11.5

vakṣye — I will speak — SB 10.64.11

vakṣye — will I say — SB 10.76.30

vaktā — the speaker — SB 6.17.6, SB 10.69.40, SB 10.78.36, CC Madhya 5.159, CC Madhya 24.316, CC Antya 5.65, CC Antya 5.85

vaktā — the original speaker — SB 10.33.26-27

vaktā — he may speak — SB 10.88.34

vaktā — speaker — SB 11.17.5-6, CC Adi 8.39, CC Madhya 8.200

vaktāram — the speaker, such as Śukadeva Gosvāmī — SB 10.1.16

vaktāram — qualified speaker — SB 11.7.17

vaktavya — of words to be spoken — CC Adi 1.105

vaktavyam — speeches — SB 3.6.12

vakti — chants — SB 6.3.29

vakti — teaches — SB 6.9.50

vakti — he speaks — SB 7.7.35

vakti — say — SB 10.4.17

vakti — express — CC Madhya 22.6

vaktṛ — the speaker — SB 2.9.7

vaktra — mouths — Bg 11.10-11, Bg 11.16

vaktra — faces — Bg 11.23

vaktra — curled — SB 1.19.27

vaktra — face — SB 3.21.9, SB 3.25.35, SB 10.60.9

vaktra — of their faces — SB 10.33.15

vaktra — of whose faces — SB 10.75.24

vaktra — and faces — SB 10.82.14

vaktra — His face — SB 11.30.28-32

vaktrāḥ — faces — SB 3.16.11

vaktraḥ — His face — SB 10.35.24-25

vaktraḥ — whose face — SB 12.8.21

vaktraiḥ — with his mouths — SB 10.59.8

vaktram — face — SB 1.8.31, SB 3.15.22, SB 3.15.28, SB 4.26.25, SB 6.18.41, SB 7.8.34, SB 8.8.17, SB 10.46.19, SB 10.58.3, SB 10.60.26, CC Adi 4.259

vaktram — mouth — SB 2.2.9, SB 2.7.14

vaktram — his face — SB 6.15.9

vaktram — throughout her face — SB 10.9.3

vaktram — the faces — SB 10.21.7, CC Adi 4.155

vaktram — the face — SB 10.39.20

vaktram — at the face — SB 10.54.4

vaktram — head — SB 10.66.25

vaktram — my face — SB 10.83.29

vaktram — whose face — SB 10.89.54-56

vaktrāṇi — mouths — Bg 11.26-27, Bg 11.29

vaktrāṇi — the mouths — Bg 11.28

vaktrāt — from the mouth — SB 10.12.32, SB 12.12.57

vaktrataḥ — from his mouth — SB 11.9.21

vaktrāyāḥ — her face — SB 11.8.27

vaktre — in the mouth — SB 5.2.12, SB 10.37.5

vaktrebhyaḥ — from his mouths — SB 3.12.39

vaktreṇa — by the mouth — SB 6.9.13-17

vaktreṇa — with his mouth — SB 6.12.27-29

vaktuḥ — of the speaker — SB 11.13.22

vaktuḥ — the speaker — SB 11.22.7

vaktum — to say — Bg 10.16

vaktum — to narrate — SB 3.4.25

vaktum — to speak — SB 6.2.33, SB 9.1.7, SB 10.64.8, MM mantra 28-29

vaktum — to describe — SB 10.1.12

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vākya-agocara — beyond words — CC Madhya 21.57

vākya-bheda — difference of opinion — SB 1.17.18

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vākya-daṇḍa — chastisement by speaking — CC Adi 10.31

vākya-daṇḍa — chastisement as a warning — CC Madhya 1.259

vākya-daṇḍa — chastisement by words — CC Antya 3.46

vākya-daṇḍa — impudence of chastising by words — CC Antya 20.106

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vākyaiḥ — by those words — SB 3.2.10

vākyaiḥ — by speech — SB 7.11.26-27

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vākyaiḥ — with His words — SB 10.49.10

vākyaiḥ — with statements — SB 10.50.32-33

vākyaiḥ — with words — SB 10.60.51, SB 10.62.23-24, SB 10.70.34, SB 10.78.7

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vākyam — words — Bg 1.20, Bg 2.1, Bg 17.15, SB 3.24.30, SB

4.8.16, SB 4.18.12, SB 4.24.19, SB 8.24.16, SB 10.25.2, SB 10.43.31, SB 10.44.31, SB 10.65.24-25, SB 10.79.28

vākyam — instructions — SB 3.24.12

vākyam — in the words — SB 4.9.38

vākyam — the speech — SB 7.2.61

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vākye — in the speech — CC Adi 2.58, CC Adi 7.107

vākye — by words — CC Adi 6.93, CC Madhya 14.146, CC Antya 6.235

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vākye — in speaking — CC Madhya 2.14

vākye — in the word — CC Madhya 5.93

vākye — in the statements — CC Madhya 6.97

vākye — by the words — CC Madhya 6.113

vākye — the order — CC Madhya 20.49

vākye — the words — CC Madhya 20.129

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viśvakarma-vinirmitam — which is especially created by Viśvakarmā — SB 8.22.32

viśvakarmaṇā — by Viśvakarmā — SB 6.10.13-14

viśvakarmaṇā — by the famous architect of the demigods, Viśvakarmā — SB 7.4.8

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viṣvaksena — the Personality of Godhead (plenary portion) — SB 1.2.8

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viṣvaksena-ādibhiḥ — by His expansion known as Viṣvaksena and others — SB 5.20.40

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vivakṣamāṇaḥ — while reciting — SB 3.8.8

vivakṣantam — wanting to offer prayers describing His qualities — SB 4.9.4

vivakṣataḥ — desiring to describe — SB 1.5.14

vivakṣayā — with the desire to teach — SB 11.2.16

vivakṣayā — with the desire to explain — SB 11.13.38

vivakṣayā — with the idea of saying — SB 11.21.23

vivakṣayā — with the desire for teaching — SB 12.3.14

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vivakṣitam — desiring to speak — SB 9.18.26

vivakṣitam — wants to describe — SB 11.22.7

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vivakṣuḥ — described — SB 3.5.12

vivakṣuḥ — intending to say — SB 10.79.24

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yata-vāk — without talking, being silent — SB 7.12.2

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Vakra

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vakra — curly — SB 4.21.17

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vakra — crooked — CC Adi 4.130, CC Madhya 2.52, CC Antya 1.148

vakra — curved — CC Adi 17.14

vakra-dhiyā — with a cold reception — SB 4.3.18

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vakra-vākye kare upahāsa — jokes with equivocal words — CC Madhya 14.148

vakraḥ — curved — SB 5.22.15

Vācā

ailaḥ uvāca — King Purūravā said — SB 11.26.7

akrūra-vacaḥ — Akrūra's words — SB 10.39.10

akrūraḥ uvāca — Akrūra said — SB 10.49.17

āma-tvacam — the baby, whose skin is soft — SB 3.31.27

āmāra vacana — My order — CC Madhya 19.240

āmāra vacana — my instruction — CC Madhya 24.255

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āmāra vacane — in My words — CC Madhya 24.7

aṁśumān uvāca — Aṁśumān said — SB 9.8.21

aṅgirāḥ uvāca — the great sage Aṅgirā said — SB 6.14.17

anirvacanīyam — beyond description — NBS 51

anvācaye — in connecting one with another — CC Madhya 24.67

anvācaye — in presenting an action of secondary importance — CC Madhya 24.223

apīcya-vācaḥ — O gentle reciters — SB 4.15.23

arjunaḥ uvāca — Arjuna said — Bg 1.21-22, Bg 1.28, Bg

2.4, Bg 2.54, Bg 3.1, Bg 3.36, Bg 4.4, Bg 5.1, Bg 6.33, Bg 6.37, Bg 8.1, Bg 10.12-13, Bg 11.1, Bg 11.15, Bg 11.36, Bg 11.51, Bg 12.1, Bg 13.1-2, Bg 14.21, Bg 17.1, Bg 18.1, Bg 18.73, SB 1.7.22, SB 1.15.5

artha-vat vacaḥ — the prayers, which were full of meaning — SB 4.20.34

ārya-vacasā — according to the words of a brāhmaṇa (who had cursed Him to be deprived of all the happiness of family life) — SB 11.5.34

asatya-vacana — untruthful statements — CC Madhya 5.64

asatya-vacana — a false statement — CC Madhya 5.70

asatya-vacana — untruthful words — CC Madhya 5.84

āśvāsa-vacana — words of assurance — CC Madhya 16.236

atriḥ uvāca — Atri said — SB 4.1.26-27

avaca — low — SB 4.29.30-31

avacāḥ — and lesser — SB 11.22.48

avacāsu — and inferior — SB 10.28.13

avacayaḥ — the gathering — SB 10.30.32

ayogya vacana — a request that is not suitable — CC Madhya 11.6

balaya vacane — said these words — CC Antya 2.93

balena vacana — talked — CC Antya 11.88

balena vacane — speaks words — CC Madhya 15.260

baliḥ uvāca — Bali said — SB 10.85.39

balilā vacana — began to speak — CC Madhya 9.288

balilā vacana — said these words — CC Madhya 17.176

bhaṇḍa-vacane — various loose language — CC Madhya 14.134

bhṛguḥ uvāca — Śrī Bhṛgu said — SB 4.7.30

bhūmiḥ uvāca — the earth-goddess said — SB 10.59.25

brahmā uvāca — Lord Brahmā said — SB 2.5.9, SB 2.6.1, SB 2.7.1, SB 2.9.25, SB 3.9.1, SB 3.15.12, SB 3.16.1, SB 3.16.27, SB 3.18.22-23, SB 4.6.42, SB 4.7.31

brahmā uvāca — Brahmā said — SB 3.13.9

brāhmaṇaḥ uvāca — the learned brāhmaṇa said — SB 4.28.52

brāhmaṇaḥ uvāca — the learned brāhmaṇa (Jaḍa Bharata) spoke — SB 5.10.9

brāhmaṇaḥ uvāca — the brāhmaṇa said — SB 5.11.1, SB 5.12.5-6, SB 10.52.44

brāhmaṇaḥ uvāca — the brāhmaṇa Jaḍa Bharata continued to speak — SB 5.13.1

cāṇūraḥ uvāca — Cāṇūra said — SB 10.43.39

citraketuḥ uvāca — King Citraketu replied — SB 6.14.23

citraketuḥ uvāca — King Citraketu said — SB 6.16.34, SB

6.17.6, SB 6.17.17

citralekhā uvāca — Citralekhā said — SB 10.62.16

dainya-vacana — humble submission — CC Madhya 25.272

dārikā-vacaḥ — the message from the daughter — SB 10.8.8-9

devahūtiḥ uvāca — Devahūti said — SB 3.23.10, SB 3.25.7, SB 3.25.28, SB 3.26.9, SB 3.27.17, SB 3.29.1-2, SB 3.33.2

devī uvāca — the blessed goddess said — SB 4.4.11

dhana-daḥ uvāca — the master of the treasury (Kuvera) said — SB 4.12.2

dharaṇī uvāca — mother earth replied — SB 1.16.25

dharmaḥ uvāca — Dharma inquired — SB 1.16.19

dharmaḥ uvāca — the personality of religion said — SB 1.17.17

dhṛtarāṣṭraḥ uvāca — King Dhṛtarāṣṭra said — Bg 1.1

dhṛtarāṣṭraḥ uvāca — Dhṛtarāṣṭra said — SB 10.49.26

dhruvaḥ uvāca — Dhruva Mahārāja said — SB 4.8.35, SB 4.9.6, SB 4.9.30

ditiḥ uvāca — beautiful Diti said — SB 3.14.10

ditiḥ uvāca — the beautiful Diti said — SB 3.14.34

ditiḥ uvāca — Diti said — SB 3.14.42, SB 6.18.37, SB 6.18.46

dṛk-vacaḥ — the seeing and talking of — SB 7.2.48

durvacaḥ — harsh words — SB 4.8.36

durvacasā — with cruel words — SB 4.3.24

durvāsāḥ uvāca — Durvāsā Muni said — SB 9.5.14

duṣṭera vacana — words of mischievous persons — CC Madhya 17.183

dūtaḥ uvāca — the messenger said — SB 10.70.31

dvija-mantra-vācakaiḥ — with chanting of Vedic hymns by qualified brāhmaṇas — SB 10.7.4

dvija-vacaḥ — the brāhmaṇas' words — SB 4.13.29

dvija-vacaḥ — the words of the brāhmaṇa (Jaḍa Bharata) — SB 5.10.15

dvijaḥ uvāca — the brāhmaṇa said — SB 11.23.42

e-satya vacana — this truthful statement — CC Madhya 5.72

e-satya-vacana — this true statement — CC Madhya 13.149

gadgada-vacā — with a faltering voice — CC Antya 14.73

gadgada-vacana — in a faltering voice — CC Madhya 20.52

gopī uvāca — the gopī said — SB 10.47.12

gopīra vacana — the words of the gopīs — CC Antya 16.139

ha uvāca — uttered — SB 8.19.12

ha uvāca — indeed had spoken — SB 8.20.4

hiraṇyakaśipuḥ uvāca — King Hiraṇyakaśipu said — SB

7.5.22

indraḥ uvāca — King Indra said — SB 4.7.32

indraḥ uvāca — Indra said — SB 6.12.19, SB 6.18.71, SB 10.27.4

indraḥ uvāca — King Indra replied — SB 6.13.5

iṅhāra vacane — by his words — CC Antya 8.83

īśvara-vacaḥ — the words of the master, King Rahūgaṇa — SB 5.10.3

īśvara-vacana — spoken by the Supreme Personality of Godhead — CC Adi 7.106

jantuḥ uvāca — the human soul says — SB 3.31.12

jīvaḥ uvāca — the living entity said — SB 6.16.4

jvaraḥ uvāca — the fever weapon (of Lord Śiva) said — SB 10.63.25

kahena vacana — said some words — CC Antya 7.155

kahila vacana — spoke the following words — CC Madhya 16.176

kahilā vacana — said some words — CC Antya 6.303

kaliḥ uvāca — the personality of Kali said — SB 1.17.36

kāliyaḥ uvāca — Kāliya said — SB 10.16.56

kapilaḥ uvāca — Lord Kapila said — SB 3.30.1, SB 3.31.22, SB 3.32.1, SB 3.33.10

kardamaḥ uvāca — the great sage Kardama said — SB 3.23.6

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maitreyaḥ uvāca — Śrī Maitreya Muni said — SB 3.8.1, SB 3.13.16

maitreyaḥ uvāca — the great sage Maitreya said — SB 3.9.26, SB 3.10.4, SB 3.14.37, SB 3.21.6, SB 3.21.33, SB 3.24.41, SB 4.1.1, SB 4.8.14, SB 4.8.24, SB 4.8.70, SB 4.12.8, SB 4.12.28, SB 4.12.44, SB 4.13.6, SB 4.16.1, SB 4.17.9, SB 4.22.41

maitreyaḥ uvāca — the sage Maitreya said — SB 3.9.44, SB 3.13.46, SB 3.14.51, SB 3.15.1, SB 4.1.29, SB 4.2.4, SB 4.19.1

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maitreyaḥ uvāca — the great sage Maitreya replied — SB 4.9.29

maitreyaḥ uvāca — the sage Maitreya continued to speak — SB 4.11.1, SB 4.23.1-3

maitreyaḥ uvāca — Maitreya answered — SB 4.13.25

maitreyaḥ uvāca — the great sage Maitreya answered — SB 4.13.29

maitreyaḥ uvāca — Maitreya continued to speak — SB 4.15.1, SB 4.24.1

maitreyaḥ uvāca — the great saint Maitreya said — SB 4.15.7, SB 4.17.12, SB 4.21.11

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nāradaḥ uvāca — the great sage Nārada said — SB 4.8.27, SB 4.8.40, SB 4.8.68

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nāradaḥ uvāca — the great sage Nārada continued to speak — SB 4.25.32, SB 4.28.1

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pralāpa-vacane — talking like a madman — CC Antya 17.63

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purañjanaḥ uvāca — Purañjana said — SB 4.26.21

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rājā uvāca — the King said — SB 1.17.22, SB 1.17.31, SB 2.4.5, SB 3.1.3, SB 4.22.42, SB 4.29.56, SB 5.26.1, SB 5.26.4

rājā uvāca — the fortunate King said — SB 1.19.13, SB 2.1.22

rājā uvāca — the King inquired — SB 3.4.28

rājā uvāca — the King replied — SB 4.8.65, SB 4.25.5

rājā uvāca — the King began to speak — SB 4.21.21

rājā uvāca — King Parīkṣit said — SB 5.1.1, SB 5.13.26, SB 12.6.2

rājā uvāca — King Parīkṣit inquired — SB 5.6.1

rājā uvāca — King Rahūgaṇa said — SB 5.13.21

rājā uvāca — Mahārāja Parīkṣit said — SB 5.16.1

rājā uvāca — the King (Mahārāja Parīkṣit) inquired — SB 5.22.1

rājā uvāca — King Yudhiṣṭhira inquired — SB 7.10.52

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ratiḥ uvāca — Rati said — SB 10.55.12

ṛṣabhaḥ uvāca — Lord Ṛṣabhadeva said — SB 5.5.1

ṛṣiḥ uvāca — the Ṛṣi Maitreya said — SB 3.6.1

ṛṣiḥ uvāca — the great sage said — SB 3.21.13

ṛṣiḥ uvāca — the great sage Maitreya said — SB 3.21.22, SB 4.3.15

ṛṣiḥ uvāca — the sage said — SB 3.24.2

ṛṣiḥ uvāca — Śukadeva Gosvāmī said — SB 5.6.2

ṛṣiḥ uvāca — Śrī Śukadeva Gosvāmī continued to speak — SB 5.16.4

ṛṣiḥ uvāca — the great saint (Śukadeva Gosvāmī) said — SB 5.26.2

ṛṣiḥ uvāca — the great sage replied — SB 5.26.5

ṛṣiḥ uvāca — the sage (Śrī Śukadeva) said — SB 10.85.34

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hya 1.270

sa-krodha vacane — angry words — CC Antya 9.38

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sairandhrī uvāca — the maidservant said — SB 10.42.3

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śaunakaḥ uvāca — the sage Śaunaka said — SB 1.12.1

śaunakaḥ uvāca — Śaunaka Ṛṣi said — SB 1.16.5

śaunakaḥ uvāca — Śaunaka said — SB 2.3.13

śaunakaḥ uvāca — Śrī Śaunaka Muni said — SB 2.10.48

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śrī-arjunaḥ uvāca — Śrī Arjuna said — SB 10.89.32

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śrī-bādarāyaṇiḥ uvāca — Śukadeva Gosvāmī, the son of Vyāsadeva, replied — SB 6.1.11

śrī-bādarāyaṇiḥ uvāca — Śukadeva Gosvāmī, the son of Vyāsadeva, said — SB 6.2.1

10.60.49, SB 10.63.29, SB 10.63.46, SB 10.69.40, SB 10.72.7, SB 10.73.18, SB 10.77.19, SB 10.78.33, SB 10.78.36, SB 10.80.28, SB 10.81.3, SB 10.84.9, SB 10.85.47, SB 10.86.51, SB 10.87.9, SB 10.88.29, SB 10.88.32, SB 11.23.31

śrī-bhagavān uvāca — the all-beautiful Personality of Godhead said — SB 2.9.20

śrī-bhagavān uvāca — the Lord, the Personality of Godhead, said — SB 3.9.29

śrī-bhagavān uvāca — the Supreme Personality of Godhead replied — SB 3.16.26, SB 4.8.82

śrī-bhagavān uvāca — the Personality of Godhead replied — SB 3.29.7

śrī-bhagavān uvāca — the great lord replied — SB 4.3.16

śrī-bhagavān uvāca — the Supreme Personality of Godhead, Lord Viṣṇu, spoke — SB 4.20.2

śrī-bhagavān uvāca — the supreme person, Lord Brahmā, said — SB 5.1.11

śrī-bhagavān uvāca — the most powerful Lord Śiva says — SB 5.17.17

śrī-bhagavān uvāca — the Supreme Personality of Godhead, Saṅkarṣaṇa, replied — SB 6.16.50

śrī-bhagavān uvāca — the Supreme Personality of Godhead replied (to Brahmā) — SB 7.10.30

śrī-bhagavān uvāca — the Supreme Personality of Godhead in

the form of Mohinī-mūrti said — SB 8.9.9

śrī-bhagavān uvāca — the great personality Kapila Muni said — SB 9.8.28

śrī-bhagavān uvāca — the Supreme Personality of Godhead said to Devakī — SB 10.3.32

śrī-bhagavān uvāca — Lord Śrī Kṛṣṇa said — SB 10.15.5

śrī-bhagavān uvāca — the Supreme Lord (Kṛṣṇa) said — SB 10.72.28

śrī-bhagavān uvāca — the Supreme Lord (Śrī Nārāyaṇa Ṛṣi) said — SB 10.87.42

śrī-bhagavān uvāca — Lord Kṛṣṇa said — SB 11.7.19

śrī-bhagavān uvāca — the powerful lord said — SB 12.10.6

śrī-bhagavān uvāca — Lord Śiva said — SB 12.10.19

śri-bhagavān uvāca — the Personality of Godhead said — Bg 3.37

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śrī-bhagīrathaḥ uvāca — Bhagīratha said — SB 9.9.6

śrī-bhīṣmaḥ uvāca — Śrī Bhīṣmadeva said — SB 1.9.32

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śrī-brahmā uvāca — Śrī Brahmā said — SB 11.6.21

śrī-brāhmaṇaḥ uvāca — the brāhmaṇa replied — SB 7.13.21

śrī-brāhmaṇaḥ uvāca — the brāhmaṇa said — SB 10.80.44, SB 10.89.30-31, SB 11.7.32

śrī-brāhmaṇaḥ uvāca — the saintly brāhmaṇa said — SB 11.8.1, SB 11.9.1

śrī-brāhmaṇaḥ uvāca — the avadhūta said — SB 11.8.43

śrī-camasaḥ uvāca — Śrī Camasa said — SB 11.5.2

śrī-dakṣaḥ uvāca — Prajāpati Dakṣa said — SB 6.5.36

śrī-devakī uvāca — Śrī Devakī said — SB 10.3.24, SB 10.85.29

śrī-draupadī uvāca — Śrī Draupadī said — SB 10.83.6-7

śrī-drumilaḥ uvāca — Śrī Drumila said — SB 11.4.2

śrī-duṣmantaḥ uvāca — King Duṣmanta replied — SB 9.20.15

śrī-gajendraḥ uvāca — Gajendra, the King of elephants, said — SB 8.3.2

śrī-gargaḥ uvāca — Garga Muni said — SB 10.8.7, SB 10.8.12

śrī-guru-putraḥ uvāca — the son of Śukrācārya, Hiraṇyakaśipu's spiritual master, said — SB 7.5.28

śrī-guruḥ uvāca — Bṛhaspati said — SB 8.15.28

śrī-guruḥ uvāca — Their spiritual master, Sāndīpani Muni, said — SB 10.45.47

śrī-haviḥ uvāca — Śrī Havir said — SB 11.2.45

śrī-hiraṇyakaśipuḥ uvāca — Hiraṇyakaśipu said — SB 7.2.20, SB 7.3.26-27

śrī-hiraṇyakaśipuḥ uvāca — Śrī Hiraṇyakaśipu said — SB 7.2.58

śrī-hiraṇyakaśipuḥ uvāca — the blessed Hiraṇyakaśipu said — SB 7.8.5, SB 7.8.11

śrī-indraḥ uvāca — King Indra said — SB 7.7.9

śrī-indraḥ uvāca — Indra, the King of heaven, said — SB 7.8.42

śrī-jāmbavatī uvāca — Śrī Jāmbavatī said — SB 10.83.10

śrī-kālindī uvāca — Śrī Kālindī said — SB 10.58.20, SB 10.83.11

śrī-karabhājanaḥ uvāca — Śrī Karabhājana said — SB 11.5.20

śrī-kaśyapaḥ uvāca — Kaśyapa Muni said — SB 6.18.32, SB 6.18.45, SB 6.18.47, SB 8.16.24

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śrī-kṛṣṇa-caitanya-vacana — the words and explanation given by Lord Śrī Caitanya Mahāprabhu — CC Madhya 25.44

śrī-kṛṣṇa-vacana — the words of Lord Kṛṣṇa — CC Adi 3.82

śrī-lakṣmaṇā uvāca — Śrī Lakṣmaṇā said — SB 10.83.17

śrī-mahādevaḥ uvāca — Lord Śiva (Mahādeva) said — SB 8.12.4

śrī-manuḥ uvāca — Svāyambhuva Manu chanted — SB 8.1.9

śrī-mārkaṇḍeyaḥ uvāca — Śrī Mārkaṇḍeya said — SB 12.8.40, SB 12.10.2, SB 12.10.28

śrī-mitravindā uvāca — Śrī Mitravindā said — SB 10.83.12

śrī-mucukundaḥ uvāca — Śrī Mucukunda said — SB 10.51.27, SB 10.51.45

śrī-mukha-vacane — by the words from the mouth — CC Adi 4.179

śrī-nandaḥ uvāca — Nanda Mahārāja said — SB 10.5.29

śrī-nandaḥ uvāca — Nanda Mahārāja said (to Garga Muni) — SB 10.8.10

śrī-nandaḥ uvāca — Śrī Nanda Mahārāja said — SB 10.24.8, SB 10.26.15

śrī-nāradaḥ uvāca — Śrī Nārada Muni said — SB 6.15.27, SB 6.16.2, SB 7.1.23, SB 7.1.36, SB 7.2.1, SB 7.2.61, SB 7.3.22, SB 7.4.1, SB 7.8.1, SB 7.9.51, SB 7.10.53, SB 7.11.5, SB 7.12.1, SB 7.13.1, SB 7.13.46

śrī-nāradaḥ uvāca — Nārada Muni said — SB 7.3.1, SB 7.5.6, SB 7.5.15, SB 7.5.29, SB 7.10.1, SB 7.10.24, SB 7.10.31, SB 7.15.1, SB 10.10.8, SB 11.2.11, SB 11.5.43

śrī-nāradaḥ uvāca — the great saint Nārada Muni said — SB 7.4.29, SB 7.7.1, SB 7.7.10, SB 7.13.20

śrī-nāradaḥ uvāca — the great saint Nārada said — SB 7.5.1, SB 7.9.55

śrī-nāradaḥ uvāca — the great saintly sage Nārada Muni said — SB 7.9.1

śrī-nāradaḥ uvāca — Śrī Nārada Muni replied — SB 7.14.2

śrī-nāradaḥ uvāca — Nārada Muni prayed to the demigods — SB 8.11.44

śrī-nāradaḥ uvāca — Śrī Nārada said — SB 10.69.17, SB 10.70.37, SB 10.84.30, SB 10.87.46, SB 11.2.32

śrī-parīkṣit uvāca — Mahārāja Parīkṣit said — SB 6.1.1

śrī-parīkṣit uvāca — King Parīkṣit inquired — SB 6.14.1

śrī-parīkṣit uvāca — Śrī Parīkṣit said — SB 10.29.12, SB 10.87.1

śrī-parīkṣit uvāca — Śrī Parīkṣit Mahārāja said — SB 10.33.26-27

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śrī-pippalāyanaḥ uvāca — Śrī Pippalāyana said — SB 11.3.35

śrī-prabuddhaḥ uvāca — Śrī Prabuddha said — SB 11.3.18

śrī-prahlādaḥ uvāca — Prahlāda Mahārāja replied — SB 7.5.5

śrī-prahrādaḥ uvāca — Prahlāda Mahārāja replied — SB 7.5.11, SB 7.8.7

śrī-prahrādaḥ uvāca — Prahlāda Mahārāja said — SB 7.5.23-24, SB 7.5.30, SB 7.6.1, SB 7.7.2, SB 7.10.15-17, SB 8.22.16, SB 8.23.6

śrī-prahrādaḥ uvāca — Prahlāda Mahārāja prayed — SB 7.9.8

śrī-prahrādaḥ uvāca — Prahlāda Mahārāja said (to the Supreme Personality of Godhead) — SB 7.10.2

śrī-prajāpatiḥ uvāca — the prajāpati Dakṣa said — SB 6.4.23

śrī-pūruḥ uvāca — Pūru said — SB 9.18.43

śrī-rājā uvāca — Parīkṣit Mahārāja replied — SB 6.1.9

śrī-rājā uvāca — the King said — SB 6.3.1, SB 6.4.1-2, SB 8.15.1-2, SB 10.14.49, SB 10.17.1, SB 10.61.20, SB 11.1.8, SB 11.3.1, SB 11.3.34, SB 11.3.41, SB 11.4.1, SB 11.5.19

śrī-rājā uvāca — the King inquired — SB 6.7.1

śrī-rājā uvāca — King Parīkṣit said — SB 6.8.1-2, SB 6.18.20, SB 8.1.31, SB 8.14.1, SB 8.24.1, SB 9.1.1, SB 9.9.19, SB 10.1.1, SB 10.16.2, SB 12.3.16

śrī-rājā uvāca — King Parīkṣit inquired — SB 6.13.3, SB 8.5.11-12, SB 9.4.14

śrī-rājā uvāca — King Citraketu said — SB 6.15.10

śrī-rājā uvāca — Mahārāja Parīkṣit said — SB 6.19.1, SB 7.1.1, SB 9.1.28

śrī-rājā uvāca — the King (Mahārāja Parīkṣit) said — SB 8.1.1

śrī-rājā uvāca — the King offered prayers as follows — SB 8.24.46

śrī-rājā uvāca — Mahārāja Parīkṣit inquired — SB 9.11.24, SB 9.15.16, SB 9.18.5, SB 10.12.41

śrī-rājā uvāca — the King (Purūravā) said — SB 9.14.19

śrī-rājā uvāca — the King inquired (from Śukadeva Gosvāmī) — SB 10.7.1-2

śrī-rājā uvāca — Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī) — SB 10.8.46

śrī-rājā uvāca — the King further inquired — SB 10.10.1

śrī-rājā uvāca — the King (Parīkṣit) said — SB 10.51.13, SB 10.59.1, SB 10.75.1-2, SB 10.80.1, SB 10.88.1

śrī-rājā uvāca — the King (Parīkṣit Mahārāja) said — SB 10.52.18, SB 10.62.1

śrī-rājā uvāca — the King, Nagnajit, said — SB 10.58.41

śrī-rājā uvāca — the great King (Parīkṣit) said — SB 10.86.1

śrī-rājā uvāca — the King spoke — SB 11.2.44

śrī-rājā uvāca — King Nimi said — SB 11.3.17

śrī-rājā uvāca — King Nimi inquired — SB 11.5.1

śrī-rājā uvāca — the king said — SB 11.30.1

śrī-ṛṣiḥ uvāca — Śukadeva Gosvāmī continued to speak — SB 6.7.34

śrī-ṛṣiḥ uvāca — the great saint Dadhīci said — SB 6.10.7

śrī-ṛṣiḥ uvāca — Śrī Śukadeva Gosvāmī said — SB 6.12.1, SB 8.14.2

śrī-ṛṣiḥ uvāca — the sage Śrī Śukadeva Gosvāmī said — SB 7.1.4-5

śrī-ṛṣiḥ uvāca — the great saint Śukadeva Gosvāmī said — SB 8.1.4

śrī-ṛṣiḥ uvāca — the sage (Śukadeva) said — SB 10.16.64

śrī-ṛṣiḥ uvāca — the great sage, Śukadeva, said — SB 10.83.5

śrī-ṛṣiḥ uvāca — the sage (Śukadeva Gosvāmī) said — SB 11.30.4

śrī-ṛṣiḥ uvāca — the sage said — SB 12.9.4

śrī-rudraḥ uvāca — Lord Śiva began to speak — SB 4.24.27, SB 4.24.33

śrī-rudraḥ uvāca — Lord Śiva said — SB 6.17.27, SB 10.63.34

śrī-rudraḥ uvāca — Lord Śiva offered his prayer — SB 7.8.41

śrī-rukmiṇī uvāca — Śrī Rukmiṇī said — SB 10.52.37, SB 10.54.33, SB 10.60.34, SB 10.83.8

śrī-śakuntalā uvāca — Śrī Śakuntalā replied — SB 9.20.13

śrī-samudraḥ uvāca — the ocean personified said — SB 10.45.40

śrī-śaṅkaraḥ uvāca — Lord Śiva said — SB 9.4.56

śrī-satyā uvāca — Śrī Satyā said — SB 10.83.13-14

śrī-satyabhāmā uvāca — Śrī Satyabhāmā said — SB 10.83.9

śrī-śaunakaḥ uvāca — Śrī Śaunaka Ṛṣi said — SB 12.6.36

śrī-śaunakaḥ uvāca — Śrī Śaunaka said — SB 12.8.1, SB 12.11.1, SB 12.11.27-28

śrī-śivaḥ uvāca — Śrī Śiva said — SB 8.7.37

śrī-śukaḥ uvāca — Śrī Śukadeva Gosvāmī said — SB 2.1.1, SB 2.2.1, SB 2.3.1, SB 2.4.12, SB 2.9.1, SB 2.9.38, SB 2.10.1, SB 3.1.1, SB 3.1.6, SB 3.4.27, SB 3.4.29, SB 3.5.17, SB 3.7.1, SB 3.7.8, SB 3.7.42, SB 3.13.1, SB 3.13.5, SB 3.14.1, SB 4.31.26, SB 4.31.30, SB 5.1.5, SB 5.1.20, SB 5.3.16, SB 5.3.19, SB 5.4.1, SB 5.5.28, SB 5.8.1, SB 5.13.24, SB 5.17.1, SB 5.21.1, SB 5.23.1, SB 5.24.1, SB 5.25.1, SB 6.1.37, SB 6.2.20, SB 6.4.35-39, SB 6.5.1, SB 6.5.10, SB 6.5.44, SB 6.6.1, SB 6.8.41, SB 6.9.1, SB 6.9.28, SB 6.9.46, SB 6.11.1, SB 6.12.18, SB 6.12.23, SB 6.13.1, SB 6.13.4, SB 6.13.6, SB 6.13.10, SB 6.14.9, SB 6.14.27, SB 6.14.59, SB 6.15.1, SB 6.15.9, SB 6.16.26, SB 6.16.49, SB 6.16.65, SB 6.17.1, SB 6.17.9, SB 6.17.16, SB 6.17.25, SB 6.17.36, SB 6.18.1, SB 6.18.23, SB 6.18.77, SB 6.19.2-3, SB 7.11.1, SB 7.15.78, SB 8.1.17, SB 8.2.1, SB 8.3.30, SB 8.4.1, SB 8.4.11-12, SB 8.4.26, SB 8.5.1, SB 8.5.15-16, SB 8.5.24, SB 8.6.1, SB 8.6.16, SB 8.6.26, SB 8.7.1, SB 8.7.36, SB 8.7.41, SB 8.8.1, SB 8.9.1, SB 8.9.11, SB 8.10.1, SB 8.11.1, SB 8.11.10, SB 8.11.45, SB 8.12.14, SB 8.12.17, SB 8.12.41, SB 8.12.45, SB 8.13.1, SB 8.15.3, SB 8.16.1, SB 8.16.18, SB 8.17.1, SB 8.17.11, SB 8.17.21, SB 8.18.1, SB 8.19.1, SB 8.19.28, SB 8.20.1, SB 8.20.14, SB 8.21.1, SB 8.21.25, SB 8.22.1, SB 8.22.12, SB 8.22.18, SB 8.23.1, SB 8.23.3, SB 8.23.11-12, SB 8.23.18, SB 8.24.5, SB 8.24.31, SB 8.24.54, SB 9.1.7, SB 9.1.29, SB 9.2.1, SB 9.3.1, SB 9.4.1, SB 9.4.15-16, SB 9.5.1, SB 9.5.12, SB 9.5.22, SB 9.5.26, SB 9.6.1, SB 9.7.1, SB 9.8.1, SB 9.8.27, SB 9.9.1, SB 9.9.20-21, SB 9.10.1, SB 9.10.29, SB 9.11.1, SB 9.12.1, SB 9.13.1, SB 9.14.1, SB 9.16.1, SB 9.18.1, SB 9.18.6-7, SB 9.19.1, SB 9.21.1, SB 9.22.1, SB

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śrī-śukaḥ uvāca — Śukadeva Gosvāmī said — SB 2.1.23, SB 3.5.1, SB 5.2.17, SB 5.3.1, SB 5.7.1, SB 5.18.1, SB 5.20.1, SB 6.3.3, SB 6.4.4, SB 6.7.26, SB 10.13.1, SB 10.17.2, SB 10.17.3, SB 10.29.13, SB 10.29.28, SB 10.29.42, SB 10.30.1, SB 10.35.26, SB 10.36.40, SB 10.37.24, SB 10.38.1, SB 10.38.24, SB 10.39.1, SB 10.39.8, SB 10.39.31, SB 10.41.1, SB 10.41.18, SB 10.42.1, SB 10.44.1, SB 10.44.49, SB 10.45.1, SB 10.45.10, SB 10.46.1, SB 10.46.7, SB 10.46.27, SB 10.47.22, SB 10.47.38, SB 10.49.1-2, SB 10.49.30, SB 10.50.1, SB 10.50.20, SB 10.51.1-6, SB 10.51.14, SB 10.51.44, SB 10.52.1, SB 10.53.1, SB 10.53.4, SB 10.54.1, SB 10.54.17, SB 10.54.34, SB 10.54.50, SB 10.55.1, SB 10.56.1, SB 10.56.3, SB 10.56.9, SB 10.58.1, SB 10.58.39, SB

10.10.2-3

śrī-śukaḥ uvāca — Śrī Śuka said — SB 10.72.12, SB 10.88.3, SB 11.1.1, SB 11.2.1

śrī śukaḥ uvāca — Śrī Śukadeva Gosvāmī said — SB 10.24.12, SB 12.1.1-2

śṛī-śukaḥ uvāca — Śukadeva Gosvāmī said — SB 10.47.64

śrī-śukraḥ uvāca — Śukrācārya said — SB 8.19.30

śrī-śukraḥ uvāca — Śrī Śukrācārya said — SB 8.23.15

śrī-sūtaḥ uvāca — Sūta Gosvāmī said — SB 6.4.3

śrī-sūtaḥ uvāca — Śrī Sūta Gosvāmī said — SB 6.14.8, SB 6.18.22, SB 8.1.33, SB 8.5.14, SB 8.24.4, SB 9.1.6, SB 10.12.44

śrī-sūtaḥ uvāca — Śrī Sūta Gosvāmī spoke to the assembled saints at Naimiṣāraṇya — SB 10.12.40

śrī-sūtaḥ uvāca — Śrī Sūta said (to the sages assembled at Naimiṣāraṇya, to whom he was repeating the conversation between Śukadeva Gosvāmī and Parīkṣit Mahārāja) — SB 10.85.59

śrī-sūtaḥ uvāca — Śrī Suta said — SB 10.89.20

śrī-uddhavaḥ uvāca — Śrī Uddhava said — SB 10.46.30, SB 10.47.23, SB 10.71.2, SB 11.6.42, SB 11.7.14, SB 11.10.35, SB 11.11.26-27, SB 11.12.16, SB 11.13.8, SB 11.13.15, SB 11.14.1, SB 11.14.31, SB 11.15.2, SB 11.16.1, SB 11.17.1-2, SB 11.19.8, SB 11.19.28-32, SB 11.20.1, SB 11.22.1-3, SB 11.22.26, SB 11.22.35-36, SB 11.22.60, SB 11.27.1, SB

śrī-yudhiṣṭhiraḥ uvāca — Mahārāja Yudhiṣṭhira inquired — SB 7.4.44, SB 7.11.2

śrī-yudhiṣṭhiraḥ uvāca — Yudhiṣṭhira Mahārāja said — SB 7.14.1

śrī-yudhiṣṭhiraḥ uvāca — Śrī Yudhiṣṭhira said — SB 10.72.3, SB 10.74.2

śrīpāda-vacana — the words of Śrī Nityānanda Prabhu — CC Madhya 3.35

śrutadevaḥ uvāca — Śrutadeva said — SB 10.86.44

stuti-vacana — words of praise — CC Madhya 2.71

śukra-vacaḥ — the warning of Śukrācārya — SB 9.18.32

śuniyā vacana — hearing these words — CC Madhya 15.143

surabhiḥ uvāca — Surabhi said — SB 10.27.19

suta-vacaḥ — speech from his son — SB 7.5.25

sūtaḥ uvāca — Sūta said — SB 1.3.1, SB 1.6.1, SB 1.8.1, SB 1.8.44, SB 3.20.8

sūtaḥ uvāca — Sūta Gosvāmī said — SB 1.7.10, SB 1.7.49, SB 1.8.11, SB 1.9.43, SB 1.11.1, SB 1.13.35, SB 1.15.1, SB 1.15.28, SB 1.16.1, SB 1.16.10, SB 1.17.21, SB 1.17.38, SB 1.18.18, SB 1.19.1, SB 2.4.1, SB 2.4.11, SB 3.25.4, SB 4.13.1, SB 4.17.8, SB 4.21.8, SB 10.1.14, SB 10.80.5, SB 12.6.1, SB 12.6.28, SB 12.6.37, SB 12.6.73, SB 12.7.1, SB 12.8.6, SB 12.9.1, SB 12.9.7, SB 12.10.1, SB 12.10.3, SB 12.10.8, SB 12.10.18, SB 12.10.26, SB 12.10.35, SB 12.10.38, SB 12.11.4, SB

12.11.29, SB 12.12.1, SB 12.13.1

sūtaḥ uvāca — Śrī Sūta Gosvāmī said — SB 1.9.1, SB 1.9.25, SB 1.12.4, SB 1.13.1, SB 1.14.1, SB 1.17.1, SB 1.17.35, SB 1.18.1, SB 1.19.40, SB 3.1.5, SB 3.10.3, SB 12.6.8

sūtaḥ uvāca — Sūta Gosvāmī replied — SB 1.10.2

sūtaḥ uvāca — Śrīla Sūta Gosvāmī said — SB 2.8.27

sūtaḥ uvāca — Śrī Sūta Gosvāmī replied — SB 2.10.51

sva-vacaḥ — with their own words — SB 10.33.31

sva-vacana — my statement — CC Antya 7.110-111

svasti-vācakaiḥ — by offering prayers — SB 8.16.57

svasti-vācana-pūrvakam — by chanting the Vedic hymns to perform the purificatory process — SB 10.8.10

tāṅhāra vacana — his words — CC Madhya 17.20

tat-vacaḥ — her words — SB 6.18.38

tat-vacaḥ — the words of Devayānī — SB 9.18.23

tat-vacaḥ — His words — SB 10.2.14, SB 10.24.31

tat vacaḥ — those words — SB 9.1.19

tat vacaḥ — that statement — SB 9.3.8

tomāra vacana — your word — CC Madhya 3.186

tvacā — touch — SB 2.2.29

tvacā — by skin — SB 11.8.33

tvacaḥ — from the skin — SB 3.12.45

tvacaḥ — their skin — SB 8.11.35, SB 10.41.28

tvacaḥ — whose bodies — SB 10.21.9, CC Antya 16.140

tvacaḥ — whose skin — SB 10.82.14

tvacam — skin — SB 3.6.18

tvacam — the skin — SB 3.16.5, SB 4.5.23

tvacam — the skin of the virāṭ-puruṣa — SB 3.26.65

tvacam — whose skin — SB 7.8.29, CC Adi 4.260

tvacam — the sense of touch — SB 7.12.26-28

tvacam — its (old, discarded) skin — SB 10.87.38

tvacam api — even the skin — SB 8.11.32

ucca-avacāḥ — high and low — SB 5.25.15

ucca-avacaiḥ — with various — SB 3.29.24

ucca-avacaiḥ — higher or lower according to the different positions in the varṇāśrama-dharma (brāhmaṇa, kṣatriya, vaiśya and śūdra) — SB 5.22.4

ucca-avacaiḥ — both great and small — SB 7.11.26-27

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ucca-avacaiḥ — of greater and lesser varieties — SB 11.27.45

ucca-avacān — high class and low class — SB 7.2.46

ucca-avacān — superior or inferior — SB 8.16.49

ucca-avacān — high- and low-class — SB 10.24.17

ucca-avacān — higher and lower — SB 11.22.35-36

ucca-avacāni — high and low — SB 6.19.17

ucca-avacāni — lower and higher — SB 8.24.34-35

ucca-avacāni — of different values — SB 9.10.35-38

ucca-avacāni — both high and low — SB 11.3.3

ucca-avacatvam — the quality of higher or lower grades of life — SB 8.24.6

uccāvacaiḥ — very great and very small — SB 5.7.5

uddhava-vacaḥ — the words of Uddhava — SB 10.71.11

uddhavaḥ uvāca — Śrī Uddhava said — SB 3.2.7, SB 3.3.1

uddhavaḥ uvāca — Uddhava said — SB 3.4.1, SB 3.4.26

upekṣā-vacana — the words of negligence — CC Antya 17.33

urvaśī uvāca — Urvaśī replied — SB 9.14.20

urvaśī uvāca — Urvaśī said — SB 9.14.36

uttarā uvāca — Uttarā said — SB 1.8.9

uvāca — said — Bg 1.25, Bg 2.1, Bg 2.10, Bg 3.10, SB 1.2.2, SB 1.4.1, SB 1.4.2, SB 1.4.14, SB 1.4.27, SB 1.5.1, SB 1.5.2, SB 1.5.5, SB 1.5.8, SB 1.6.37, SB 1.7.1, SB 1.7.2, SB 1.7.21, SB 1.7.27, SB 1.7.29, SB 1.7.40, SB 1.7.43, SB 1.7.53-54, SB 1.7.55, SB 1.12.18, SB 1.14.5, SB 3.4.10, SB 3.16.13, SB

3.17.1, SB 3.18.1, SB 3.18.13, SB 3.19.33, SB 3.20.1, SB 3.22.1, SB 3.22.2, SB 3.22.15, SB 3.22.21, SB 3.23.12, SB 3.23.51, SB 3.24.1, SB 3.24.12, SB 4.2.8, SB 4.7.1, SB 4.7.2, SB 4.7.6, SB 4.7.13, SB 4.7.16, SB 4.7.26, SB 4.7.40, SB 4.7.41, SB 4.7.48, SB 4.7.50, SB 4.7.55, SB 4.8.63, SB 4.17.29, SB 4.22.41, SB 5.1.10, SB 5.2.1, SB 5.4.19, SB 5.8.15, SB 5.10.7, SB 5.10.15, SB 5.24.23, SB 6.4.6, SB 6.7.20, SB 6.10.2, SB 6.11.2-3, SB 7.5.55, SB 7.10.1, SB 8.5.19-20, SB 8.12.3, SB 8.12.37, SB 8.15.24, SB 8.20.1, SB 8.22.18, SB 8.24.4, SB 9.4.6, SB 9.5.3, SB 9.8.27, SB 9.14.17-18, SB 9.16.34, SB 10.1.21, SB 10.1.36, SB 10.4.25, SB 10.8.48, SB 10.30.22, SB 10.52.21, SB 10.56.2, SB 10.60.1, SB 10.64.1, SB 10.64.17, SB 10.66.8, SB 10.67.1, SB 10.69.37, SB 10.77.25, SB 10.81.1-2, SB 10.84.8, SB 10.87.12-13, SB 11.1.10, SB 11.8.30, SB 12.6.18, Bs 5.24, Bs 5.57

uvāca — described — SB 2.7.19

uvāca — inquired — SB 2.8.1

uvāca — answered — SB 2.10.49-50, SB 5.22.2

uvāca — she spoke — SB 3.23.50

uvāca — prayed — SB 4.7.36

uvāca — replied — SB 4.14.23, SB 8.17.11, SB 9.3.22

uvāca — she said — SB 4.17.18, SB 10.49.7

uvāca — spoke — SB 4.20.21, SB 4.20.32, SB 5.14.1, SB 6.16.17, SB 6.18.44, SB 7.5.25, SB 7.7.1, SB 8.1.33, SB 10.26.15, SB 10.54.32, SB 10.65.27

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uvāca — he recited — SB 5.7.13

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uvāca — say — SB 10.16.16

uvāca — He spoke — SB 10.43.3, SB 11.4.6

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uvāca ha — addressed — SB 3.22.1

uvāca ha — said — SB 9.3.31, SB 10.85.38, SB 10.86.50

uvāca ha — He spoke — SB 10.22.9

uvāca ha — he said — SB 10.36.27, SB 10.72.1-2

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uvāca ha — had spoken — SB 10.72.15

vācā — words — SB 1.6.20, SB 3.12.9, SB 4.1.26-27, SB 4.26.19, SB 7.8.3-4, SB 11.21.33-34

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vācā — sound — SB 1.17.4

vācā — by the Vedic directions — SB 3.15.8

vācā — with words — SB 3.23.2, SB 3.31.11, SB 3.33.9, SB 10.27.14, SB 10.38.43, SB 10.43.3

vācā — with a voice — SB 3.23.4-5, SB 4.15.21, SB 7.9.7

vācā — with the organ of speech — SB 3.26.63

vācā — voices — SB 4.1.29

vācā — with sweet words — SB 4.2.12

vācā — by the statements of the Vedas — SB 4.20.30

vācā — voice — SB 7.5.8

vācā — speech — SB 7.5.55, SB 11.2.36

vācā — by chanting the mantra — SB 9.1.15

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gopīnātha-paṭṭanāyaka — Gopīnātha Paṭṭanāyaka — CC Antya 9.17, CC Antya 9.46

gopīnātha-paṭṭanāyaka-mocana — the deliverance of Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya —CC Antya 20.116

gopīnātha-paṭṭanāyake — Gopīnātha Paṭṭanāyaka — CC Antya 9.86

ku-nāyakam — who are always misguided by so-called gurus, or spiritual masters — SB 5.13.2

nāyaka — hero — CC Madhya 23.92

nāyaka-śiromaṇi — best of all heroes — CC Madhya 23.66

nāyaka vāṇīnātha — Nāyaka Vāṇīnātha — CC Adi 10.133

nāyakāḥ — captains — Bg 1.7

nāyakāḥ — led by — SB 4.7.22

nāyakāḥ — and masters — SB 10.50.24

nāyakaiḥ — the leaders — SB 4.25.20

nāyakaiḥ — with leaders — SB 10.71.14

nāyakam — the leader — SB 4.29.7

nāyakānām — of all heroes — CC Madhya 23.67

paṭṭanāyaka gopīnātha — Paṭṭanāyaka Gopīnātha — CC Adi 10.133

paṭṭanāyaka-goṣṭhīke — to the Paṭṭanāyaka family (the descendants of Bhavānanda Rāya) — CC Antya 13.111

pramatha-nāyakāḥ — and the evil Pramatha and Nāyaka spirits — SB 10.85.41-43

sa-vināyakān — together with Vināyakas — SB 10.63.10-11

sva-nāyakān — his own captains and commanders — SB 8.6.28

vaināyaka — ghosts named Vaināyakas — SB 6.8.24

vāṇīnātha paṭṭanāyaka — Vāṇīnātha Paṭṭanāyaka — CC Antya 11.80

vāṇīnātha-paṭṭanāyake — Vāṇīnātha Paṭṭanāyaka — CC Madhya 10.61

vināyaka-anīkapa — the enemies who maintain paraphernalia to oppose the bhakti cult — SB 10.2.33

vināyakāḥ — and hobgoblins — SB 6.6.17-18

vināyakāḥ — those by the name Vināyaka — SB 10.6.27-29

vināyakam — the original Gaṇeśa — SB 11.27.29

vināyakān — the goblins — SB 2.10.37-40

Nāyikā

nāyikā — heroine — CC Madhya 23.92

nāyikāra — of the heroine — CC Madhya 14.141

nāyikāra — of heroines — CC Madhya 14.149

nāyikāra śiromaṇi — the best of all heroines — CC Madhya 23.66

Vamya

navamyām — on the ninth lunar day — SB 7.14.20-23

sva-svāmya-bhāvaḥ — the condition of servanthood and mastership — SB 5.10.11

svāmyam — the prestigious position of being the master — SB 7.10.5

svāmyam — proprietorship — SB 8.22.20

vāmya — perverse — CC Adi 4.130

vāmya — craftiness — CC Madhya 8.172

vāmya — characteristics of the left-wing gopīs — CC Madhya 14.188

vāmya — opposition — CC Madhya 14.198

vāmya-svabhāva — quarrelsome nature — CC Antya 7.142

vāmya-svabhāve — because of left-wing character — CC Madhya 14.162

Uttama-śloka

uttamaḥ-śloka-maulim — the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions — CC Antya 3.62

uttama-śloka-tamasya — of the Supreme Personality of Godhead, who is praised by the nicest verses — SB 4.21.49

uttama-ślokam — who is worshiped by the choicest verses — SB 8.4.3-4

uttamaḥ-śloka — of great personalities who are glorified in choice poetry — SB 10.83.5

uttamaḥ-śloka-maulim — the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions — CC Antya 3.62

uttamaḥ-ślokaḥ — who is always described in choice poetry — SB 12.6.4

uttamam — very nice — SB 7.5.22

uttamaśloka — the Lord, who is described by choice poetry — SB 1.5.22

Sus

acakṣuṣaḥ — blind — SB 3.29.5

adabhra-cakṣuṣā — having all knowledge — SB 4.3.14

adhyātma-cakṣuṣā — by transcendental eyes — SB 7.13.21

anuśuśruma — I have heard by disciplic succession — Bg 1.43

anuśuśruma — heard in succession — SB 3.14.2

anuśuṣyanti — gradually become weaker and weaker, with less potency — SB 10.10.16

anuśuṣyatīḥ — drying up — SB 10.20.10

aśuśrūṣave — to one who is not engaged in devotional service — Bg 18.67

aśuśrūṣoḥ — to one who does not listen with faith — SB 11.29.30

asustha — not in a healthy condition — CC Antya 11.22

asuṣu — senses — SB 12.8.48

asūsucat — encouraged — SB 4.5.20

āśuśukṣaṇiḥ — a fire — SB 8.19.26

aśuṣyan — have dried up — SB 2.2.5, CC Madhya 23.114

ati-śuśubhe — was very beautiful — CC Madhya 8.95

atiśuśubhe — appeared most brilliant — SB 10.33.6

avaśuṣyat — drying up — SB 10.54.34

cakṣuṣā — by the eyes — SB 1.3.4, SB 3.11.17, SB 11.22.54-55

cakṣuṣā — vision — SB 1.4.17-18, SB 10.38.18

cakṣuṣā — with his eyes — SB 1.9.11, SB 3.27.10

cakṣuṣā — with eyes — SB 3.23.33, SB 5.26.35, SB 7.8.3-4

cakṣuṣā — with the sense of sight — SB 3.26.64, SB 4.29.10

cakṣuṣā — by viewing — SB 3.29.27

cakṣuṣā — through the eyes — SB 4.7.3, SB 8.17.7

cakṣuṣā — by his eyes — SB 6.8.36

cakṣuṣā — by the eye — SB 7.2.23

cakṣuṣā — with eyesight — SB 7.12.26-28

cakṣuṣā — by enlightened eyes — SB 7.15.56

cakṣuṣā — by the glance — SB 10.51.41

cakṣuṣā — eye — SB 10.75.34-35

cakṣuṣā — with the eye — SB 10.84.36

cakṣuṣā — from the eyes — CC Antya 20.39

cākṣuṣa — Cākṣuṣa — SB 1.3.15

cakṣuṣā aṁśena — by the part of the eyesight — SB 3.6.15

cākṣuṣa-ātma-jāḥ — the sons of Cākṣuṣa — SB 8.5.7

cakṣuṣā vayunena — with the eye of transcendental knowledge — SB 10.13.38

cakṣuṣaḥ — of the sense of sight — SB 3.31.45-46

cakṣuṣaḥ — of Cakṣu — SB 8.5.7

cakṣuṣaḥ — my eyes — SB 10.14.10

cakṣuṣaḥ — those whose eyes — SB 11.21.28

cakṣuṣaḥ — of the eye — SB 12.4.32

cākṣuṣaḥ — Cākṣuṣa — SB 8.5.7

cākṣuṣaḥ — was named Cākṣuṣa — SB 9.2.23-24

cākṣuṣāḥ — the Cākṣuṣas — SB 8.13.34

cakṣuṣām — their eyes — SB 4.30.43

cakṣuṣām — for their eyes — SB 10.71.35

cakṣuṣām — whose perception — SB 10.84.10

cakṣuṣām — of eyes — SB 11.28.34

cākṣuṣe — named Cākṣuṣa — SB 4.30.49

cākṣuṣe — in the Cākṣuṣa-manvantara — CC Madhya 20.326

cakṣuṣi — in one's eyes — SB 11.15.20

cakṣuṣmatā — by a person having eyes — SB 5.1.15

cakṣuṣoḥ — by the eyes — SB 4.28.63

dāśuṣe — one who delivers — SB 2.4.13

dvija-śuśrūṣā — the service of the three higher sections (the brāhmaṇas, kṣatriyas and vaiśyas) — SB 7.11.15

dvīpa-dāśuṣam — because I can give You an entire island — SB 8.19.19

guru-śuśrūṣayā — by rendering service to the bona fide spiritual master — SB 7.7.30-31

iti śuśruma — I have heard it (from reliable sources) — SB

9.1.36

jñāna-cakṣuṣā — by the vision of knowledge — Bg 13.35

jñāna-cakṣuṣaḥ — those who have the eyes of knowledge — Bg 15.10

manuḥ cākṣuṣaḥ — the Manu named Cākṣuṣa — SB 6.6.15

na śuśruvuḥ — they did not hear — SB 10.23.9

naṣṭa-cakṣuṣaḥ — those who have lost their vision — SB 3.7.40

pāṁsuṣu — in the dust — SB 3.1.32

pāpa-cakṣuṣām — of those whose eyes are very sinful — SB 6.8.26

parisusrāva — fell down — SB 5.8.29

pariśuṣyamāṇa — dried up — SB 5.26.36

pariśuṣyatā — as if drying up — SB 4.8.64

pariśuṣyati — is drying up — Bg 1.28

pitṛ-śuśrūṣaṇam — the service of the parents — SB 6.7.28

prasuśrutaḥ — Prasuśruta, his son — SB 9.12.7

prasusruve — flowed — SB 3.19.23

prasuṣuve — begot — SB 3.17.2

prasuṣuve — gave birth to — SB 10.1.56

su-cakṣuṣā — by the perfect eye — SB 10.14.24

susamāhitaḥ — with great attention — SB 9.4.12

susampannam — well versed — SB 1.5.3

susaṁrabdhau — enraged — SB 3.18.18

susamṛddhayā — much enriched by such exalted opulence — SB 5.24.18

suśāntiḥ — Suśānti — SB 9.21.31-33

suśarmāṇam — named Suśarmā — SB 12.1.20

suṣeṇa — Suṣeṇa — SB 5.24.29, SB 8.1.19

suṣeṇaḥ — Suṣeṇa — SB 1.14.31, SB 9.22.41

suṣeṇaḥ suruciḥ — Suṣeṇa and Suruci — SB 12.11.39

suṣeṇam ca — and Suṣeṇa — SB 9.24.53-55

suśīla — well behaved — CC Adi 8.55

śuṣka — withered — SB 3.17.7

śuṣka — dry — SB 4.23.5, CC Madhya 2.28, CC Madhya 3.37, CC Madhya 8.259, CC Madhya 13.107, CC Madhya 14.199, CC Madhya 19.128, CC Antya 8.27, CC Antya 13.67, CC Antya 16.129, CC Antya 18.73

śuṣka — dried up — SB 10.73.1-6

śuṣka-indhana — dry wood — CC Antya 16.124

śuṣka-jñāne jīvan-mukta — so-called liberated in this life by dry, speculative knowledge — CC Madhya 24.130

śuṣka kāṣṭha — a piece of dry wood — CC Antya 18.30

śuṣka-kāṣṭha āni' — collecting dry wood from the forest — CC Madhya 25.204

śuṣka-kāṣṭha-sama — exactly like dry wood — CC Adi 12.70

śuṣka-parṇa-tṛṇa-vīrudhā — by eating only the dry leaves and herbs — SB 5.8.31

śuṣka-patra — dry leaves — CC Antya 13.17

śuṣka-rudita — dry, artificial crying — CC Madhya 14.176

śuṣka-ruditam — dry crying — CC Madhya 14.200

śuṣka-tarka — of dry logic — CC Madhya 14.87

śuṣka-vāda — of useless topics — SB 11.18.30

śuṣka-vairāgya — dry renunciation — CC Madhya 23.105, CC Antya 8.65

śuṣka-vairiṇaḥ — prone to useless quarrel — SB 12.3.25

śuṣka vasana — dry garments — CC Madhya 12.152

śuṣka-vastra — dry cloth — CC Antya 18.101

śuṣka-vigrahaḥ — useless quarreling — SB 11.17.20

śuṣkāḥ — dried up — SB 10.17.15

śuṣkaiḥ — by anything dry — SB 8.11.37

śuṣkam — when it completely dried up — SB 10.12.36

śuṣkam — dry — CC Madhya 6.225

śuṣkayoḥ — or by a dry medium — SB 8.11.38

śuṣkeṇa — by dry means — SB 8.11.40

suśloka — pious — SB 3.6.37

suślokaiḥ — poetic — SB 10.87.12-13

śuṣmi — maddened — SB 10.21.2

śuśmibhiḥ — sexually aroused — SB 10.46.9-13

śuṣmiṇaḥ — all very powerful — SB 1.10.29

śuṣmiṇaḥ — mad — SB 8.12.32

śuṣmiṇoḥ — of two bulls — SB 3.18.19

śuśoca — lamented — SB 6.14.53

suṣomā — Suṣomā — SB 5.19.17-18

śuśrāva — heard — SB 3.1.21, SB 4.10.22

susrāva — began to flow down — SB 4.9.50

susrāva — came out — SB 9.3.4

śuśruma — I heard — SB 2.8.11, Iso mantra 10

śuśruma — I have heard — SB 4.7.58

śuśruma — have heard — SB 4.12.7

śuśruma — we have heard — SB 6.1.40, SB 7.3.12

śuśruma — I have heard by the paramparā system — SB 6.9.1

śuśruma — We have heard — SB 10.48.33

śuśruma — so I have heard — SB 11.22.1-3

śuśruma — I heard it — Iso mantra 13

śuśrūṣā — service — SB 3.6.33, SB 3.13.7, SB 3.24.13

śuśrūṣā — faithful service — SB 3.32.41

śuśrūṣadhvam — you must serve — SB 10.29.21-22

śuśrūṣām — service — SB 10.45.9

śuśrūṣām — reverential service — SB 11.4.12

śuśrūṣamāṇaḥ — being desirous to hear — SB 1.19.22

śuśrūṣamāṇaḥ — always ready to serve — SB 2.9.41

śuśrūṣamāṇaḥ — engaged in serving — SB 11.17.29

śuśrūṣamāṇānām — those who are endeavoring for — SB 1.1.13

śuśrūṣamāṇe — unto the faithful — SB 1.5.24

śuśrūṣaṇa — administration of comforts — SB 1.14.37

śuśrūṣaṇa — by faithful service — SB 10.62.23-24

śuśrūṣaṇa-ādi — the service, etc — SB 5.9.6

śuśrūṣaṇam — devotional service — SB 3.13.12

śuśrūṣaṇam — service — SB 5.5.20, SB 10.78.39, SB 11.11.34-41, SB 11.17.19

śuśrūṣaṇam — faithful service — SB 10.29.24

śuśrūṣaṇam ca — and it is the way of serving — SB 8.21.13

śuśrūṣaṇe — in the service of — SB 1.5.23

śuśrūṣaṇe — in serving — SB 10.75.4-7

śuśrūṣaṇena — with service — SB 6.18.56

śuśrūṣantam — rendering menial service — SB 10.69.30

śuśrūṣantyaḥ — rendering personal service — SB 10.29.6-7

śuśrūṣatām — those who are receptive — SB 1.18.15

śuśrūṣatām — of those eager to hear — SB 2.3.14

śuśrūṣatām — for those who are always engaged in the service — SB 7.8.42

śuśrūṣatām — who are engaged in your service — SB 9.1.4

śuśrūṣatām — who are eager to hear — SB 10.51.30

śuśrūṣatīnām — of those engaging in the service — SB 7.2.34

śuśrūṣavaḥ — eager listeners — SB 10.87.11

śuśrūṣave — who am eager to hear — SB 3.21.4

śuśrūṣave — very eager to hear — SB 4.13.5

śuśrūṣave — who am ready to hear faithfully — SB 10.24.4

śuśrūṣave — who was eager to hear — SB 10.88.7

śuśrūṣayā — with service — SB 3.23.2, SB 6.18.27-28, SB 10.81.18

śuśrūṣayā — by the service — SB 3.23.6

śuśrūṣayā — by serving — SB 4.23.20

śuśrūṣayā — by rendering service — SB 7.15.73

śuśrūṣayā — by faithful service — SB 10.80.34

śuśrūṣayā — by practical service — NoI: verse 5

śuśrūṣitaḥ — being served — SB 6.18.31

śuśrūṣoḥ — one who is engaged in hearing — SB 1.2.16

śuśrūṣubhiḥ — by culture — SB 1.1.2

śuśrūṣubhiḥ — desiring to hear — CC Adi 1.91, CC Madhya 24.100, CC Madhya 25.149

śuśrūṣuḥ — very respectfully engaged in the service — SB 6.1.56-57

śuśruvān — hearing — CC Madhya 10.145

śuśruve — heard — SB 7.5.3

sustha — completely healthy — CC Madhya 19.20

sustha — all right — CC Antya 11.22

sustha ha-ibena — will be cured — CC Adi 14.46

sustha hañā — being revived — CC Adi 15.17

sustha hañā — becoming patient — CC Madhya 17.196

sustha hañā — coming to consciousness — CC Madhya 24.263

sustha hao — are you all right — CC Antya 11.21

sustha kaila — pacified — CC Madhya 17.222

sustha kaila — brought to their senses — CC Madhya 24.263

sustha kari — comforting him — CC Madhya 16.107

susthira — fixed up — SB 4.28.45

suṣṭhu — appropriate — SB 4.22.17

suṣṭhu — sufficiently — SB 4.24.11

suṣṭhu — abundantly — SB 10.31.14

suṣṭhu — well — SB 10.69.17

suṣṭhu — nicely — SB 10.79.32, CC Antya 16.117

suṣṭhu — elaborately — SB 10.84.44-45

suṣṭhu — perfectly — CC Adi 17.293

suṣṭhu — exceedingly — CC Madhya 23.40, CC Antya 19.105

śuśubhāte — They appeared beautiful — SB 10.42.5

śuśubhe — became very beautiful to see — SB 8.10.25

śuśubhe — appeared splendid — SB 10.72.35

śuśubhe — he appeared brilliant — SB 10.74.51

suṣumṇayā — by the Suṣumṇā — SB 2.2.24

suṣupatuḥ — the two of Them slept — SB 10.15.46

suṣupsuḥ — lying — SB 3.13.30

suṣuptaḥ — sleeping — SB 6.16.53-54

suṣuptam — deep sleep — SB 12.4.20-21

suṣupte — in deep dreamless sleep — SB 11.13.32

suṣupti — in deep sleep — SB 10.47.31

suṣuptiḥ — deep sleep or cessation of all activities (although the living entity is the seer) — SB 7.7.25

suṣuptiḥ — deep sleep — SB 12.4.25

suṣuptiṣu — in deep sleep or unconsciousness — SB 11.3.35

suṣuptiṣu — and deep sleep — SB 12.7.19

suṣuve — gave birth — SB 3.23.48, SB 4.1.13, SB 6.6.40

suṣuve — gave birth to — SB 4.13.18, SB 4.13.38, SB 6.18.12-13, SB 9.11.11, SB 9.23.38

suṣuve — she delivered — SB 11.7.57

suṣvāpa — went to sleep — SB 6.18.60

suṣvāpa — she slept — SB 11.8.44

susvaram — loudly — SB 4.28.47

sūṣyan — generating — SB 3.8.13

śuṣyanti — dry up — SB 7.2.9

śuṣyat — drying up — SB 10.29.29, SB 10.90.23

śuṣyat — dried up — SB 10.54.10, SB 11.8.27

śuṣyat-vadana — drying up of the mouth — SB 1.15.2

śuṣyati — dries up — SB 8.19.40

śuṣyet — dries up — SB 8.19.40

śuṣyeta — dry up — SB 11.8.6

sva-cakṣuṣā — your own eyes — Bg 11.8

tat-śuśrūṣā — readiness to render service to her husband — SB 7.11.25

varadāśuṣam — the bestower of all blessings — SB 3.21.7

viśuṣyat — dried up — SB 1.18.27

yudhāmanyuḥ suśarmā ca — Yudhāmanyu and Suśarmā — SB 10.82.23-26

Samsa

agha-śaṁsaḥ — creating trouble — SB 5.22.14

anādi-saṁsāra-anubhavasya — of the perception of the beginningless process of transmigration — SB 5.14.1

anuśaṁsam — considering — SB 10.16.33

anusaṁsargāt — last touch — SB 3.5.37

asaṁsaktaḥ — being unattached — SB 4.20.6

asaṁsaktaḥ — completely detached from sense gratification — SB 11.11.12-13

āśaṁsamānaḥ — in doubtful mind — SB 1.13.33

āśaṁsamānaḥ — doubting — SB 5.8.12

āśaṁsan — praised — SB 4.10.9

āśaṁsan — giving encouragement for — SB 4.10.29

āśaṁsate — expands — SB 5.22.13

asaṁśayaḥ — beyond a doubt — Bg 8.7

asaṁśayaḥ — without doubt — Bg 18.68

asaṁśayam — undoubtedly — Bg 6.35

asaṁśayam — without doubt — Bg 7.1

asaṁśayam — without any doubt (because it was spoken by the Supreme Lord) — SB 8.24.56

ati-praśaṁsantaḥ — praising the Lord — SB 8.18.9-10

bhakti-śaṁsanāt — from the propagation of devotional service to Śrī Kṛṣṇa — CC Adi 1.13, CC Adi 6.5

chinna-saṁśayaḥ — freed from doubts — SB 3.27.28-29

deva-saṁsadi — in the group of the demigods — SB 8.9.24

dvaita-saṁśayaḥ — from the doubts of relativity — SB 1.15.31

eka saṁśaya — one doubt — CC Madhya 8.267

ha-ila saṁśaya — there was some doubt — CC Antya 2.72

jana-saṁsadi — to people in general — Bg 13.8-12

jānāilā saṁsāre — has preached within this world — CC Madhya 25.266

jāti-nṛśaṁsānām — of those who are by nature very envious — SB 8.9.19

karaha saṁśaya — are you doubtful — CC Antya 3.195

karaye saṁśaya — felt doubts — CC Antya 7.95

kare praśaṁsana — praise — CC Antya 7.31

karilā saṁśaya — have doubted — CC Antya 2.30

khaṇḍāya saṁsāra — one is freed from material existence — CC Antya 5.152

loka-saṁśayam — the doubt of people — SB 6.3.2

mukta-saṁśayaḥ — freed from doubts — SB 11.29.18

muni-saṁsadi — in the presence of great saintly persons — SB 6.17.4-5

nā kara saṁśaya — do not be worried — CC Madhya 13.186

na saṁśayaḥ — there is no doubt about it — SB 10.7.9

nāhika saṁśaya — there is no doubt — CC Madhya 18.95

nitya-saṁsāra — perpetually conditioned — CC Madhya 22.10

nitya-saṁsāra — perpetually conditioned in the material world — CC Madhya 22.12

nṛ-śaṁsam — cruel — SB 6.11.13

nṛ-śaṁsam — very cruel — SB 6.11.17

nṛ-śaṁsam — harshly — SB 10.23.29

nṛ-śaṁsam — cruelly — SB 10.29.31

nṛ-śaṁsasya — who is so cruel — SB 9.4.44

nṛmṇa-saṁsadi — in the auspicious assembly — SB 10.61.36

nṛśaṁsam — very cruel — SB 10.1.36

nṛśaṁsam — unto the most cruel — SB 10.1.53

pāpa-saṁsāra-nāśana — annihilation of materialistic life resulting from sins — CC Antya 20.13

praśaṁsā — praise — CC Adi 7.154

praśaṁsā — praising — CC Antya 8.79

praśaṁsadbhiḥ — by persons engaged in the praise of Dhruva Mahārāja — SB 4.12.34

prasaṁśana — praising — CC Madhya 12.116

praśaṁsana — praise — CC Antya 6.210

praśaṁsantaḥ — glorifying — SB 10.75.27, SB 11.31.10

praśaṁsanti — the saintly persons praise — SB 8.19.36

praśaṁsanti sma — praised, glorified — SB 4.15.7

praśaṁsati — praises — SB 11.28.2

praśaśaṁsa — offered praise — SB 9.5.13

praśaśaṁsatuḥ — They offered praise — SB 10.15.15

sakala saṁsāra — all the material world — CC Adi 6.13

śaṁsa — kindly explain — SB 4.25.26

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saṁśabda — with prayers — SB 5.3.6

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samsādhayāmi — may execute — SB 11.7.16

saṁsadi — in the meeting — SB 2.8.27

saṁsādya — surpassing — SB 2.2.30

saṁsaktaḥ — being too much attached — SB 4.25.56

saṁśānta-vigraham — the grave and saintly Lord Śiva — SB 4.6.34

śaṁsantaḥ — glorifying — SB 3.16.28

śaṁsantaḥ — eulogizing — SB 4.22.48

śaṁsantaḥ — while praising — SB 8.4.1

śaṁsantaḥ — praising — SB 10.74.52, SB 10.84.55-56

śaṁsanti — praised — SB 10.30.18

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śaṁsantu — please tell — CC Antya 15.32

saṁsāra — in material existence — Bg 9.3, Bg 12.6-7, SB 5.6.17, SB 11.13.29

saṁsāra — of material existence — SB 3.25.11, SB 4.25.6, SB 8.12.46, SB 11.3.2, SB 11.12.21, SB 12.4.40, MM mantra 49

saṁsāra — of repeated birth and death — SB 3.27.3

saṁsāra — of material life — SB 5.14.23, SB 10.69.18, SB 11.2.49, SB 11.23.42

saṁsāra — of miserable conditions — SB 5.14.38

saṁsāra — of this conditioned life — SB 6.9.43

saṁsāra — material bondage — SB 8.24.46, CC Adi 17.97, CC Madhya 18.194

saṁsāra — of birth and death — SB 10.49.29

saṁsāra — material existence — SB 11.8.41, CC Adi 3.96, CC Adi 7.73

saṁsāra — in the material world — CC Adi 3.78

saṁsāra — for the essence of enjoyment (rāsa-līlā) — CC Adi 4.219

saṁsāra — the material creation — CC Adi 5.85

saṁsāra — all the world — CC Adi 8.40

saṁsāra — material life — CC Adi 17.270

saṁsāra — the whole world — CC Madhya 1.26

saṁsāra — the material world — CC Madhya 4.40, CC Madhya 10.159

saṁsāra — conditioned life — CC Madhya 22.45

saṁsāra — the conditioned life in material existence — CC Madhya 22.49

saṁsāra — the bondage of material existence — CC Madhya 22.51

saṁsāra — the bondage to material existence — CC Antya 3.76

saṁsāra — the material existence — CC Antya 3.83

saṁsāra — of the cycle of material existence — MM mantra 16, MM mantra 41

saṁsāra — the cycle of birth and death — MM mantra 31

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saṁsāra-ākhye — called saṁsāra — MM mantra 13

saṁsāra-aṭavyām — in the forest of material life — SB 5.14.1

saṁsāra-aṭavyām — the material world, which is like a great forest — SB 5.14.8

saṁsāra bhramite — wandering throughout the universe — CC Madhya 22.43

saṁsāra-bījeṣu — the root cause of being present in this material world — SB 7.10.3

saṁsāra-cakra — of the cycle of birth and death — SB 7.9.16

saṁsāra-cakram — the wheel of repeated birth and death in different species of life — SB 7.9.21

saṁsāra-cakre — in the cycle of birth and death — SB 6.11.27

saṁsāra-cakre — in the wheel of material existence — SB 6.17.18

saṁsāra-cakre — within the cycle of material existence — SB 10.16.38

saṁsāra-cakre asmin — in this world of birth and death — SB

10.5.24

saṁsāra-duḥkha — miserable condition of material existence — CC Adi 8.43

saṁsāra-duḥkha — miseries of material existence — CC Madhya 20.117

saṁsāra-duḥkham — miseries of material existence — SB 3.5.39

saṁsāra ha-ite — from material bondage — CC Madhya 20.6

saṁsāra-hetu — the cause of the conditioned state of existence — SB 2.2.6

saṁsāra-kṣaya — annihilation of bondage to the material world — CC Antya 3.70

saṁsāra-kūpa — the dark well of material existence — SB 10.82.48, CC Madhya 1.81

saṁsāra-kūpa — in the dark well of material existence — CC Madhya 13.136

saṁsāra-kūpa — blind well of material life — CC Madhya 13.142

saṁsāra-kūpe — into the well of material existence — SB 7.15.46

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saṁsāra-paryāvartaḥ — repetition of birth and death within the material world — SB 6.9.39

saṁsāra-saraṇī — on the path of material existence — CC Antya 1.128

saṁsāra-sarpa — by the snake of material existence — SB 12.13.21

saṁsāra-sukha — material happiness — CC Adi 17.63

saṁsāra-tāpa — of the miseries of this material world — SB 5.11.16

saṁsāra-tāpān — miseries due to the cycle of repeated birth and death — CC Madhya 6.155, CC Madhya 20.114

saṁsāra-tāraṇa — liberation from this material bondage — CC Madhya 3.8

saṁsāra-tāraṇa — deliverance from material existence — CC Madhya 18.193

saṁsāra-tāraṇa-hetu — for delivering the entire world — CC Antya 5.150

saṁsāra-vāsanā — desirous of the essence of enjoyment (rāsa-līlā) — CC Madhya 8.106

saṁsāra-vāsanām — to desire material enjoyment — CC Madhya 25.76

saṁsāraḥ — material, conditional life — SB 6.16.57

saṁsāraḥ — material existence, in which one suffers threefold miseries — SB 7.7.27

saṁsāraḥ — the material bondage of birth and death — SB 10.6.39-40

saṁsāraḥ — material existence — SB 11.10.10, SB 11.28.12

saṁsāraḥ — the material life — SB 11.22.54-55

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saṁsaranti — do rotate — SB 3.9.10

saṁsaranti — they move through the cycle of birth and death — SB 10.85.15

saṁsaranti — undergo material existence — SB 11.21.1

saṁsarantu — let them take birth again and again — SB 4.2.24

saṁsārāt — from the entanglement of material existence — SB 6.16.44

saṁsārāt — and rebirth — SB 10.49.12

saṁsārāt — from material life — SB 10.88.10

saṁsarataḥ — (the conditioned soul) caught in the cycle of birth and death — SB 10.70.39

saṁsaratām — for those traveling through the cycle of birth and death — SB 10.73.15

saṁsaratām — who are caught up in the cycle of birth and death — SB 10.86.34

saṁsarate — undergoes material existence — SB 11.9.20

saṁsārayati — causes to experience the cycle of birth and death — SB 10.54.45

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saṁsāre — the whole material world — CC Adi 4.40

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saṁsāre — all over the world — CC Madhya 2.82

saṁsāre — in the material world — CC Madhya 22.85, CC Madhya 24.184

saṁsārera kṣaya — annihilation of entanglement in the material world — CC Madhya 15.109

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saṁsāreṣu — into the ocean of material existence — Bg 16.19

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saṁsarga-dūṣitaḥ — contaminated by the association — SB 6.1.21

saṁsargān — material association — SB 3.28.11

saṁsargeṇa — by connection — SB 5.1.36

sāṁsargikaḥ — resulting from intimate association — SB 5.10.5

sāṁsargikāṇām — persons associated with him — SB 5.10.5

saṁsārī — persons entangled in this material world — CC Antya 2.12

saṁsārī — materially contaminated — CC Antya 5.151

saṁsārī — materialistic — CC Antya 20.31

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sāṁsārika — conditioned — CC Madhya 10.11

sāṁsārike — of repeated birth and death — SB 3.31.15

saṁsāriṇām — of the materialistic men — SB 1.2.3

śaṁsasi — You are praising — Bg 5.1

śaṁsasi — speaking nicely — SB 1.18.11

śaṁsataḥ — indicating — SB 1.14.10

śaṁsataḥ — praising — SB 6.11.1

śaṁsataḥ — as I speak — SB 11.25.1

śaṁsati — indicates — SB 4.29.66

saṁśaya — of doubts — Bg 4.40, SB 11.24.29

saṁśaya — doubtful — Bg 4.40

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saṁśaya — doubts — SB 3.29.32, SB 11.13.33, CC Adi 17.305, CC Antya 18.34

saṁśaya — the doubts — SB 10.89.19

saṁśaya — doubt — CC Adi 2.56, CC Adi 16.13, CC Madhya 1.180, CC Madhya 5.25, CC Madhya 5.30, CC Madhya 5.63, CC Madhya 9.141, CC Madhya 21.64, CC Madhya 25.196, CC Antya 6.125

śaṁsaya — describe — SB 9.4.4-5

saṁśaya-artham — the subject matter that is not clear to me — SB 5.12.3

saṁśaya-cchidaḥ — expert in legal advice — SB 7.15.21

saṁśaya haila — there was doubt — CC Madhya 15.62

saṁśaya haya — there is a doubt — CC Madhya 24.239

saṁśaya kari' — doubting — CC Madhya 3.31

saṁśaya-padam — position of doubtfulness — SB 4.23.11

saṁśayaḥ — doubt — Bg 8.5, Bg 10.7, Bg 12.8, SB 3.26.30, SB 4.29.57, SB 4.29.85, SB 5.1.4, SB 6.14.7, SB 7.1.3, SB 10.41.33, SB 11.12.16, SB 12.8.2-5

saṁśayaḥ — all doubts — Bg 18.10, SB 12.6.9-10

saṁśayaḥ — doubts — SB 3.7.15, SB 11.11.12-13

saṁśayaḥ — any doubt — SB 8.19.40

saṁśayaḥ — of doubts — SB 10.52.3

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saṁśayam — doubt — Bg 4.42, Bg 6.39, SB 7.6.29-30, SB 11.22.27

śaṁśayam — doubt — SB 10.33.28

saṁśayam pratyapadyata — she was amazed — SB 3.23.35

saṁśayān — doubts — SB 3.10.2

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śaśaṁsa — she described — SB 9.3.23

śaśaṁsa — explained — SB 9.9.3

śaśaṁsa — informed (Kaṁsa, who was in doubt) — SB 10.1.64

śaśaṁsa — he reported — SB 10.49.31

śaśaṁsa — he related — SB 10.53.30

śaśaṁsa — He related — SB 10.68.53

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tāraye saṁsāra — can deliver the whole world — CC Madhya 22.65

yāuka saṁśaya — let My doubts be dissipated — CC Madhya 15.114

yāuka saṁśaya — and let all doubts go away — CC Madhya 15.151

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Priceless

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dakṣiṇa-āvarta-kuṇḍalī-bhūta-śarīrasya — whose body is like a coil turning toward the right side — SB 5.23.5

eka-kuṇḍalaḥ — wearing only one earring — SB 5.25.7

gopīnātha-mukunda — Gopīnātha Ācārya and Mukunda Datta — CC Madhya 6.77

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hṛta-kuṇḍala — the theft of the earrings — SB 10.59.2-3

jaya mukunda — all glories to Mukunda — CC Adi 13.3

jhaṣa-rāja-kuṇḍala — of the two earrings, made in the shape of sharks — SB 8.18.2

kanaka-kuṇḍala — with golden earrings — SB 8.9.18

khaṇḍa-vāsī mukunda-dāsa — Mukunda dāsa, a resident of Śrīkhaṇḍa — CC Adi 10.78-79

kunda — kunda flower — SB 3.15.19

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kunda — kunda — SB 3.21.42-43

kunda — (like) jasmine flowers — SB 10.29.43

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kuṇḍa-araṇye — in the forest on the bank of Rādhā-kuṇḍa

— CC Adi 4.125

kuṇḍa-līlā — pastimes of Rādhā-kuṇḍa — CC Madhya 18.13

kunda-mālā — of the garland of kunda flowers — CC Antya 15.47

kunda-mandāra — of kunda and mandāra flowers — SB 10.32.11-12

kunda-paṅkti — like a row of jasmine buds — SB 3.28.33

kunda-srajaḥ — of the garland of kunda flowers — CC Antya 15.44

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mukunda — of Mukunda, the Supreme Personality of Godhead — SB 6.3.28

mukunda — of the Supreme Personality of Godhead, who can deliver one from the material clutches — SB 7.6.4

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mukunda-aṅghri — the lotus feet of the Lord — SB 1.5.19

mukunda-aṅghri — of the lotus feet of Mukunda — SB 11.23.57, CC Madhya 3.6

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mukunda-caraṇa-ambujam — the lotus feet of Lord Mukunda — SB 11.2.2

mukunda-caraṇa-eṣiṇām — whose only business is to serve Mukunda, the Supreme Personality of Godhead, and who always aspire for that service — SB 10.10.18

mukunda-caraṇam — to the lotus feet of Mukunda, Lord Kṛṣṇa, who can give liberation — SB 7.7.50

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mukunda datta kahe — the devotee named Mukunda Datta said — CC Madhya 5.155

mukunda datta kahe — Mukunda Datta, a devotee of Śrī Cait-

anya Mahāprabhu, said — CC Madhya 16.190

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mukundaḥ — Lord Kṛṣṇa (who gives liberation) — SB 2.4.21

mukundaḥ — Śrī Kṛṣṇa, who awards liberation — SB 3.1.12

mukundaḥ — the Lord who awards salvation — SB 3.4.10

mukundaḥ — the Lord, the Supreme Personality of Godhead — SB 5.6.18

mukundaḥ — Mukunda — SB 5.20.10

mukundaḥ — Kṛṣṇa, who can award liberation to everyone — SB 10.1.9

mukundaḥ — the Supreme Personality of Godhead — SB 10.12.32

mukundaḥ — Lord Mukunda — SB 10.14.34, SB 10.35.6-7

mukundaḥ — Kṛṣṇa — SB 10.39.24, SB 10.58.21, SB 10.64.44, CC Madhya 20.262

mukundaḥ — Lord Mukunda, Kṛṣṇa — SB 11.23.1

mukundaḥ — the deliverer of liberation to everyone — CC Madhya 13.78

mukundaḥ — Lord Śrī Kṛṣṇa — MM mantra 2*

mukundam — Lord Kṛṣṇa, the deliverer — SB 2.3.21

mukundam — unto Mukunda — SB 8.8.23

mukundam — Kṛṣṇa, the Supreme Personality of Godhead — SB 9.4.25

mukundam — at Mukunda, Lord Śrī Kṛṣṇa — SB 10.13.64

mukundam — Kṛṣṇa — SB 10.58.2

mukundam — Lord Kṛṣṇa — SB 10.59.22, SB 10.82.17

mukundam — to Lord Kṛṣṇa — SB 10.78.4

mukundam — Mukunda — SB 11.5.41, CC Madhya 22.141

mukundānanda cakravartī — Mukundānanda Cakravartī — CC Adi 8.69

mukundāra mātā — the mother of Mukunda — CC Antya 12.58

mukundāra mātāra — of the mother of Mukunda — CC Antya 12.59

mukundasya — of the Lord, who can give liberation — SB 4.9.36

mukundasya — of Mukunda, the Supreme Personality of Godhead — SB 7.7.51-52

mukundasya — of Lord Kṛṣṇa — SB 10.38.9, SB 10.39.17-18, SB 10.45.19, SB 10.80.1

mukundasya — Kṛṣṇa's — SB 10.52.23

mukundāt — besides the Personality of Godhead, Śrī Kṛṣṇa — SB 1.18.21

mukundāt — from Kṛṣṇa — SB 10.47.16

rādhā-kuṇḍa — Rādhā-kuṇḍa — CC Madhya 18.7

rādhā-kuṇḍa-vārtā — news of Rādhā-kuṇḍa — CC Madhya 18.4

rādhā-kuṇḍam — a place called Rādhā-kuṇḍa — NoI: verse 9

sa-kuṇḍalam — with earrings — SB 10.66.25

śaṅkha-kuṇḍala — an earring of conchshell — CC Antya 14.44

sei kuṇḍala — that earring — CC Antya 14.44

sphurat-kuṇḍala — with brilliant earrings — SB 3.14.50

sphurat-makara-kuṇḍalaḥ — decorated with brilliant earrings resembling sapphires — SB 8.15.8-9

śrī-mucukundaḥ uvāca — Śrī Mucukunda said — SB 10.51.27, SB 10.51.45

śrī-mukunda — Śrī Mukunda — CC Adi 12.41

śrī-mukunda-datta — Śrī Mukunda Datta — CC Adi 10.40

su-kapola-kuṇḍalam — her cheeks decorated with earrings — SB 8.8.17

su-mṛṣṭa-maṇi-kuṇḍalaḥ — whose earrings were well polished and made of pearls — SB 8.8.33

suvarṇa-kuṇḍala — gold earrings — CC Adi 5.186

Kriy

ahaṅkriyā — by false ego — SB 3.27.2

akriyaḥ — without duty — Bg 6.1

akriyaḥ — Akriya — SB 9.17.10

akriyaḥ — remaining neutral without endeavor — SB 11.8.2

akriyāḥ — engaged in no activity — SB 10.60.20

apratikriyam — not to be counteracted — SB 1.8.15

artha-kriyā-ātmatām — the essence of purposeful activity — SB 12.11.16

avikriyaḥ — without being altered — SB 4.24.61

avikriyaḥ — not undergoing changes like the body2 — SB 7.7.19-20

avikriyaḥ — is not affected by material desire — SB 11.11.9

avikriyam — unaffected — SB 1.18.26

avikriyam — unto the Personality of Godhead, who never changes (as opposed to material existence) — SB 8.5.26

avikriyamāṇena — without being transformed — SB 6.9.34

avikriyāt — who are unchanging in Your spiritual situation — SB 10.3.19

avikriyāt — not based on material differentiations — SB 10.14.6

bhajana-kriyā — performance of devotional service to Kṛṣṇa

(surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place) — CC Madhya 23.14-15

brahma-vikriyā — this opposite action of the Vedic mantras — SB 9.1.17

dravya-jñāna-kriyā — based on perception of material objects, knowledge and activities — SB 11.14.46

dravya-jñāna-kriyā-ātmakaḥ — consisting of the material elements, the senses for acquiring knowledge, and the acting senses — SB 6.15.25

dravya-kriyā-devatānām — of (sacrifices including various) paraphernalia, activities and demigods — SB 4.12.10

guṇa-vikriyā — bewildered by the modes of material nature — SB 4.20.23

icchā-jñāna-kriyā — thinking, feeling, willing, knowledge and activity — CC Madhya 20.254

īśa-kriyāḥ — activities performed in service to the Supreme Lord — SB 10.20.46

jala-kriyaḥ — oblations by offering water — SB 6.16.16

kāma-cāra-kriyāsu — of extravagance — CC Madhya 24.69

karmasu kriyamāṇeṣu — while the activities are being performed — SB 3.26.6

kriyā — pastimes — SB 2.10.36

kriyā — working — SB 3.10.16

kriyā — enjoyment of fruitive activities — SB 3.21.21

kriyā — of actions — SB 3.21.30

kriyā — action — SB 3.26.31, SB 4.17.29

kriyā — actions — SB 3.29.33

kriyā — fruitive activities — SB 3.32.20

kriyā — Kriyā — SB 4.1.39, SB 4.1.49-52

kriyā — senses — SB 4.17.33

kriyā — working senses — SB 4.20.11

kriyā — activities of the senses — SB 4.20.12

kriyā — performances — SB 4.21.34

kriyā — activities — SB 4.21.35, SB 4.24.62, SB 4.31.16, SB 6.1.41, SB 6.19.12, SB 7.10.65-66, CC Madhya 23.39

kriyā — activity — SB 4.29.67, SB 12.6.38

kriyā — the activities of the senses — SB 5.18.37

kriyā — with activities — SB 5.19.25

kriyā — spiritual activities — SB 6.4.46

kriyā — such activities — SB 7.12.29-30

kriyā — the ritual duties — SB 10.57.28

kriyā — of rituals — SB 10.70.6

kriyā — of pious work — SB 10.73.14

kriyā — and of the rituals — SB 10.84.51

kriyā — the senses — SB 11.3.37

kriyā — regulated work — SB 11.21.1

kriyā — to ritualistic ceremonies — SB 12.3.21

kriyā — in the systematic practice — SB 12.11.2-3

kriyā — of the ritualistic activities — SB 12.11.30

kriyā — endeavor — SB 12.11.31

kriyā — the verb — CC Adi 4.35

kriyā — occupation — NBS 72

kriyā-advaitam — oneness in activities — SB 7.15.62, SB 7.15.64

kriyā-arhaṇān — suitable for offering to the yajña in the śrāddha ceremony — SB 9.6.7

kriyā-arthā — for fruitive activities — SB 3.9.9

kriyā-arthaḥ — for the matter of sacrifice — SB 2.7.47

kriyā-arthaiḥ — by fruitive activities and their results — SB 5.18.36

kriyā-arthe — for acting — SB 3.5.51

kriyā-āśrayāḥ — manifested by such symptoms — SB 2.5.19

kriyā-ātmakaḥ — predominantly material activities — SB 2.5.23

kriyā-ātmane — unto You, the supreme form of all sacrifices — SB 3.13.39

kriyā-avasāne — at the end of one's prescribed duties — SB 2.2.14

kriyā-āyāsān — full of laborious activities — SB 4.29.28

kriyā-dākṣyam — with our expertise in ritualistic activities — SB 10.23.40

kriyā-guṇaiḥ — by activities or qualities — SB 4.29.3

kriyā-hīnāḥ — devoid of regulative principles — SB 12.1.39-40

kriyā-jñānam — the art of performing ritualistic ceremonies — SB 9.22.38

kriyā-kalāpaḥ — whose total activities — SB 5.1.6

kriyā-kalāpaiḥ — by practical activities — SB 9.5.25

kriyā-kāṇḍa — ritualistic ceremonies — SB 8.5.35

kriyā-kāṇḍeṣu — in the matter of fruitive activities — SB 4.24.9

kriyā-mūlaḥ — whose root is the performance of yajña and the ritualistic ceremonies mentioned in the Vedas —SB 7.2.11

kriyā-phalam — the result of such sacrifice — SB 5.7.6

kriyā-phalam — the results of moving the body here and there, such as feeling fatigue — SB 5.12.4

kriyā-phalam — the result of any fruitive activity — SB 6.16.11

kriyā-phale — when the fruit of the action — CC Madhya

24.26

kriyā-śakti — the creative energy — CC Madhya 20.252

kriyā-śakti-pradhāna — the predominator of the creative energy — CC Madhya 20.255

kriyā-śaktiḥ — initiation that creates — SB 2.5.24

kriyā-śaktiḥ — the five senses of activities — SB 2.5.31

kriyā-śaktiḥ — endowed with active power — SB 3.26.23-24

kriyā-śaktiḥ — the senses of action — SB 3.26.31

kriyā-śaktiḥ — the energy for activities, or the working senses — SB 4.28.58

kriyā-tantūn — all spiritual activities — SB 8.13.35

kriyā-tyāgaḥ — to give up the duty of a householder — SB 7.15.38-39

kriyā-ucitām — according to the activity — SB 4.7.51

kriyā-udayaḥ — awakening of activities (work) — SB 3.10.15

kriyā-udbhavaiḥ — produced from different activities — SB 7.7.26

kriyā-viśeṣa — pompous ceremonies — Bg 2.42-43

kriyā-yajñān — activities and sacrifices (which elevate one to a higher planetary system) — SB 7.15.52

kriyā-yoga — of regulated Deity worship — SB 11.27.49

kriyā-yogāḥ — all activities — SB 1.5.34

kriyā-yogaḥ — devotional service — SB 4.13.3

kriyā-yogaḥ — this fruitive endeavor — SB 10.24.7

kriyā-yogam — the prescribed method of activity — SB 11.27.1

kriyā-yogam — the practical method of cultivation — SB 12.11.2-3

kriyā-yogena — by bhakti-yoga worship — SB 3.21.7

kriyā-yogena — by devotional activities — SB 3.29.15

kriyābhiḥ — by pious activities — Bg 11.48

kriyābhiḥ — with its rituals — SB 10.75.18

kriyābhiḥ — and ritual activities — SB 11.6.9

kriyābhiḥ — in terms of different functions — SB 12.4.31

kriyāḥ — performances — Bg 1.41, Bg 17.24

kriyāḥ — activities — Bg 17.25, Bg 17.25, SB 3.7.2, SB 6.16.13, SB 6.16.60, SB 7.11.13, SB 7.14.2

kriyāḥ — the activities — Bg 18.33, SB 7.2.12

kriyāḥ — fruitive activities — SB 1.2.28-29, SB 5.5.5

kriyāḥ — all ritualistic performances — SB 3.20.51

kriyāḥ — plans and activities — SB 7.13.30

kriyāḥ — duties — SB 7.15.11, SB 10.86.15

kriyāḥ — ritualistic ceremonies — SB 8.5.15-16, SB 9.20.18

kriyāḥ — the ritualistic ceremonies of birth — SB 9.11.11

kriyāḥ — ritualistic activities — SB 10.23.43-44

kriyāḥ — material activities — SB 10.46.21

kriyāḥ — the physical activities (walking, etc) — SB 11.1.6-7

kriyaḥ — and activities — Bg 6.11-12

kriyaḥ — obligations — SB 10.86.14

kriyaḥ — performing the same action — SB 11.13.7

kriyām — Kriyā — SB 3.24.22-23

kriyām — making — SB 11.17.49

kriyamāṇaḥ — being circumambulated — SB 5.23.1

kriyamāṇām — executing — SB 5.7.12

kriyamāṇam — one who is executing — SB 12.10.29

kriyamāṇān — being made — SB 4.30.46

kriyamāṇāni — being done — Bg 3.27

kriyamāṇāni — being performed — Bg 13.30

kriyamāṇe — upon the performance — SB 8.23.31

kriyamāṇena — behaving — SB 10.90.25

kriyantām — should be built — SB 10.36.24

kriyante — are done — Bg 17.25

kriyāsu — in being engaged in the devotional service — SB 10.2.37

kriyāt — may perform — CC Madhya 14.180

kriyatām — let it be done — SB 7.2.4-5

kriyatām — do — SB 8.6.21

kriyatām — just execute — SB 9.3.12

kriyatām — please fulfill — SB 9.18.27

kriyatām — may it be carried out — SB 10.24.30

kriyatām — you should execute — SB 10.27.17

kriyatām — please do — SB 10.36.28, SB 10.52.44

krīyatām — let it be purchased — CC Madhya 8.70

kriyate — is performed — Bg 17.18, Bg 17.19, Bg 18.9, Bg 18.24, SB 4.29.59, SB 8.9.29

kriyate — does perform — SB 1.5.35

kriyate — caused to be done — SB 2.10.25

kriyate — is rendered — SB 7.7.33

kriyate — is accepted — SB 9.9.32

kriyate — will become — SB 10.38.20

kriyate — is intended to be done — SB 10.69.20-22

kriyate — is done — SB 11.16.39

kriyate — is acted upon — SB 11.28.30

kriyāvatīm — practically applied in life — SB 8.24.55

kriyayā — by religious rituals — SB 3.29.24

kriyayā — by fruitive activities — SB 3.32.34-36

kriyayā — by activity — SB 11.25.17

kriyāyai — for the purpose of introducing the method of worship — SB 7.14.39

kriyāyām — the activities of worshiping the Lord or performing ritualistic ceremonies — SB 5.8.14

kriyāyām — in Kriyā — SB 6.18.3-4

kriyāyām — in devotional activities — SB 10.2.36

kriyeta — one should perform — SB 7.5.23-24

kriyeta — what do they do — SB 7.13.31

kriyeta — is to be served — SB 10.47.46

kriyeta — one should execute — CC Madhya 9.259-260

lupta-kriyāya — not observing rules and regulations — SB 4.2.13

nirahaṅkriyaḥ — freed from false ego — SB 3.27.14

nirahaṅkriyayā — without false ego — SB 3.29.18

niṣkriyān — free from all fruitive action — SB 3.12.4

niṣkriyau — stopping all kinds of activities — SB 3.12.43

nṛpa-vikriyābhiḥ — proud of aristocracy — SB 3.23.8

pariṣkriyā — by whose ornaments — CC Antya 1.165

pavitrī-kriyāt — kindly purify — CC Madhya 3.28

pitṛ-kriyā — rituals performed after the death of the father — CC Adi 15.24

prakriyā — the manner of action — CC Antya 1.150

prakriyām — activity — CC Adi 17.281, CC Madhya 9.150

prati-kriyā — repayment — SB 10.82.37

pratikriyā — remedial measure — SB 1.13.19

pratikriyā — counteraction — SB 4.29.32, SB 6.10.32, SB 10.64.33

pratikriyā — for counteraction — SB 5.5.32

pratikriyā — for retribution — SB 10.59.11

pratikriyāḥ — counteractions — SB 4.29.33

pratikriyām — remedial measures — SB 1.8.4

pratikriyām — counteraction — SB 4.28.8, SB 5.13.11

sat-kriyā-arthaḥ — simply for pleasing Your Lordship — SB 3.9.13

sat-kriyaḥ — all the pious activities — SB 6.7.36

sat-kriyāḥ — good activities (like the performance of sacrifices or austerities) — SB 7.5.41

sat-kriyām — pious activities — CC Madhya 15.110

sat-kriyayā — by actual employment — SB 5.12.8

śraddhā, maitrī, dayā, śāntiḥ, tuṣṭiḥ, puṣṭiḥ, kriyā, unnatiḥ, buddhiḥ, medhā, titikṣā, hrīḥ, mūrtiḥ — names of thirteen

daughters of Dakṣa — SB 4.1.49-52

śravaṇa-ādi-kriyā — the process of hearing, chanting and so forth — CC Madhya 22.106

śrī-mada-vikriyām — deterioration because of madness due to opulence — SB 6.7.9

sva-kriyā — personal duties — SB 3.5.38

sva-kriyāyām — in one's own prescribed duties — SB 7.12.23

ūrukriyaḥ — Ūrukriya — SB 9.12.10

veda-kriyā — by ritualistic ceremonies according to the directions of the Vedas — SB 10.2.34

vibhavati kriyāya — by the verb vibhavati ("flourishes") — CC Adi 16.66

vikriyā — material transformation — SB 5.10.25

vikrīya — purchasing — SB 11.8.35

vikriyāḥ — transformations — SB 10.54.47

vikriyām — resolution — SB 3.6.24

vikriyante — become disturbed — SB 4.20.12

vikriyate — is agitated — SB 4.29.17

vikriyayā — by the transformation (ieby the activity of the sense organs of the living beings) — SB 11.6.17

vikriyeta — change — SB 2.3.24, CC Adi 8.25

viracita-aṅga-kriyeṣu — in which the supplementary rites

were performed — SB 5.7.6

vyatikriyate — is transformed or affected — SB 11.11.15

Kṣīr

avākśirasaḥ — whose head is downward — SB 5.23.5

gopīnāthera kṣīra — the sweet rice offered to Gopīnātha — CC Madhya 4.118

khaṇḍa-kṣīri-sāra-vṛkṣa — sugar sweets made in the shape of trees — CC Antya 18.106

kṛṣṇa-bhukta-stana-kṣīrāḥ — therefore, because their breasts were sucked by Kṛṣṇa, who drank the milk flowing from their bodies — SB 10.6.37-38

kṣīra — milk — SB 2.7.13, SB 4.18.27, SB 4.19.8, SB 5.1.33

kṣīra — the Ocean of Milk — SB 7.4.17

kṣīra — with condensed milk — SB 10.5.14

kṣīra — sweet rice — CC Madhya 4.18, CC Madhya 4.20, CC Madhya 4.117, CC Madhya 4.120, CC Madhya 4.120, CC Madhya 4.127, CC Madhya 4.138, CC Madhya 4.141, CC Madhya 4.174, CC Madhya 4.206, CC Antya 2.59

kṣīra — for sweet rice — CC Madhya 4.124

kṣīra — pot of sweet rice — CC Madhya 4.128, CC Madhya 4.129, CC Madhya 4.131, CC Madhya 4.132

kṣīra — the pot of sweet rice — CC Madhya 4.131, CC Madhya 4.133

kṣīra — pots of sweet rice — CC Madhya 4.205

kṣīra — the sweet rice — CC Madhya 4.206

kṣīra — condensed milk — CC Madhya 16.30, CC Madhya 16.33, CC Antya 3.32

kṣīra — the condensed milk — CC Madhya 16.31

kṣīra — of milk — MM mantra 50

kṣīra-abdhiḥ — ocean of milk — Bs 5.56

kṣīra-bhagavatī — the temple of Kṣīra-bhagavatī — CC Madhya 9.281

kṣīra-bhāṇḍam — the pot of sweet rice — CC Madhya 4.1

kṣīra-corā — stealer of a pot of sweet rice — CC Madhya 4.1

kṣīra-corā — the thief of sweet rice — CC Madhya 4.174

kṣīra-corā gopīnātha — the Gopīnātha who stole the pot of sweet rice — CC Madhya 4.19

kṣīra-corā hari — the Lord who stole a pot of sweet rice — CC Madhya 4.20

kṣīra-curi-kathā — the narration of the stealing of the condensed milk — CC Madhya 1.97

kṣīra-curira varṇana — a description of Gopīnātha's stealing condensed milk at Remuṇā — CC Madhya 25.246

kṣīra diyā — delivering the pot of sweet rice — CC Madhya 4.135

kṣīra laha — take the pot of sweet rice — CC Madhya 4.133

kṣīra lañā — taking the pot of sweet rice — CC Madhya 4.134

kṣīra-mayān — in the form of milk — SB 4.18.9-10

kṣīra-odana — condensed milk — CC Madhya 15.89

kṣīra-payaḥ-nidheḥ — of the Ocean of Milk — SB 10.1.19

kṣīra-prasāda — sweet rice prasādam — CC Madhya 4.156

kṣīra-prasāda — remnants of condensed milk from the Deity — CC Madhya 16.31

kṣīra-pulī — condensed milk mixed with rice cakes — CC Madhya 3.50

kṣīra-puli — cakes made with sweet rice — CC Madhya 15.215

kṣīra-sāgaraḥ — the Ocean of Milk — SB 8.5.11-12

kṣīra-sāra — cheese — CC Antya 10.26

kṣīra-uda — of the Ocean of Milk — SB 8.7.37, SB 12.12.20

kṣīra-uda-śāyī — one who lies in the ocean of milk — CC Adi 5.76

kṣīra-udadhau — in the Ocean of Milk — SB 8.6.22-23

kṣīra-udadhi-madhye — in part of the ocean known as the ocean of milk — CC Adi 5.111

kṣīra-udaka-śāyī — Kṣīrodakaśāyī Viṣṇu — CC Adi 2.49, CC Adi 2.51

kṣīra-udaka-śāyī — Lord Viṣṇu who lies down on the ocean of milk — CC Madhya 20.295

kṣīra-udaka-svāmī — Kṣīrodakaśāyī Viṣṇu — CC Madhya 21.39

kṣīra-udaka-tīre — on the shore of the ocean of milk — CC Adi 5.114

kṣīra-udam — the Ocean of Milk — SB 8.4.17-24

kṣīra-udāt — from the Ocean of Milk — SB 5.20.24

kṣīra-udena — by an ocean of milk — SB 5.20.18

kṣīra-udena — by the Ocean of Milk — SB 5.20.19, SB 8.2.1

kṣīra-upasecanam — boiled rice sprinkled with milk — SB 10.42.25

kṣīram — milk — SB 4.18.16, SB 4.18.18, SB 4.18.23-24, CC Madhya 20.310, Bs 5.45

kṣīrasā — condensed milk — CC Madhya 14.28

kṣīrera vṛttānta — all the incidents that took place on account of the pot of sweet rice — CC Madhya 4.136

kṣīrikā — kṣīrikā fruit — CC Antya 18.105

kṣīroda-śāyī — Kṣīrodakaśāyī Viṣṇu — CC Adi 2.110, CC Adi 2.114

kṣīroda-śāyī avatāra — an incarnation of Lord Viṣṇu lying in the ocean of milk — CC Adi 5.130

pañca-kṣīra — five pots of sweet rice — CC Madhya 4.207

sākṣīra — of the witness — CC Madhya 5.104

sāta kṣīra — seven pots of sweet rice — CC Madhya 4.207

vicacakṣire — explained — Iso mantra 10

vicacakṣire — perfectly explained — Iso mantra 13

Krat

akrātām — have committed — SB 3.16.2

apacakratuḥ — they harmed — SB 10.44.5

cakrāt — from the disc — SB 5.14.29

cakratuḥ — They made — SB 10.15.1

eka-ūna-śata-kratuḥ — he who performed ninety-nine yajñas — SB 4.19.32

hari-cakrataḥ trasan — being afraid of the roaring sound of a lion — SB 5.13.16

kathayām cakratuḥ — they discussed — SB 10.80.27

kratau — at the sacrifice — SB 7.1.14-15

kratau — at the time of sacrifice — SB 8.21.26

kratavaḥ — sacrifices — SB 1.12.5

kratavaḥ — the ritualistic ceremonies and sacrifices mentioned in the Vedic literature — SB 6.4.46

kratavaḥ — great sacrificial performances — SB 10.74.20-21

kratavaḥ ca — as well as sacrifices — SB 10.4.41

kratave — unto Kratu — SB 3.24.22-23

kratave — and animal sacrifice — SB 5.18.35

krathasya — of Kratha — SB 9.24.3-4

krato — O enjoyer of all sacrifices — Iso mantra 17

krato — O supreme beneficiary — Iso mantra 17

kratoḥ — of the sacrifice — SB 3.13.37

kratoḥ — of the great sage Kratu — SB 4.1.39

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kratubhiḥ — by fire sacrifices — SB 10.24.9

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marīciḥ, atri, aṅgirasau, pulastyaḥ, pulahaḥ, kratuḥ, bhṛguḥ, vasiṣṭhaḥ, dakṣaḥ — names of sons of Brahmā — SB 3.12.22

nābhi-cakrataḥ — at the circle in the navel — SB 4.4.25

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śata-kratuḥ — who performed one hundred sacrifices — SB 4.16.24

śata-kratuḥ — King Indra, who had performed a hundred sacrifices — SB 4.19.2

śata-kratuḥ — Indra, the King of heaven — SB 6.8.42

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ūrmi-cakrāt — out of the circle of waves — SB 3.8.17

vasumān draviḍaḥ kratuḥ — Vasumān, Draviḍa and Kratu — SB 10.61.10-12

vedayām cakratuḥ — they related — SB 10.50.2

yajña-kratu-rūpam — having the form of sacrifices without animals and sacrifices with animals — SB 5.7.5

yajña-kratuḥ — having the form of sacrifice — SB 4.7.46

Jāla

amala-jala-āśayeṣu — in lakes with clear water — SB 5.17.13

amala-jala-pūrṇānām — full of clear and transparent water — SB 5.24.10

añjalau — the palms of the hands — SB 2.2.4

añjalau — by my joined palms — SB 10.38.23

añjalayaḥ — hands — SB 3.13.33

anna-jala — food and drink — CC Adi 10.98

antaḥ-jalam — within the water — SB 3.8.19

aśru-jala — tears from the eyes — CC Madhya 12.217, CC Madhya 13.105

aśru-jala — tears — CC Madhya 16.104

bāhya-jala-dhārā — the flow of water from the Causal Ocean outside the universe — SB 5.17.1

bhakta-pada-jala — the water that washed the feet of a devotee — CC Antya 16.60

catuḥ-sindhu-jala — with the water of the four oceans — SB 9.10.48

dvandva-jālāni — the networks of duality — SB 6.16.39

gandha-jalaiḥ — scented water — SB 1.11.14

gaṅgā-jala — the water of the Ganges — CC Adi 3.108

gaṅgā-jala — Ganges water — CC Adi 17.116

gaṅgā-jala — the sweetmeat gaṅgājala — CC Antya 18.106

gaṅgā-jala-dhāra — the flowing of the waters of the Ganges

— CC Adi 16.100

gaṅgā-jala diyā — with the water of the Ganges — CC Adi 13.70

ghaṭa-jala — one potful of water — CC Madhya 12.122

hema-jāla-akṣa — from dainty little windows made of networks of gold — SB 8.15.19

jāla — by a network — Bg 16.16

jāla — of the lattice windows — SB 10.60.3-6

jāla — from the holes of latticed windows — SB 10.71.31-32

jāla — by the nest — SB 11.7.65

jāla — the net — CC Antya 18.49

jala — water — SB 2.6.13-16, SB 2.10.37-40, SB 3.8.17, SB 9.21.13, SB 10.8.25, CC Adi 5.54, CC Adi 7.28, CC Adi 10.68, CC Adi 10.144, CC Adi 12.66, CC Adi 12.69, CC Adi 17.28, CC Adi 17.44, CC Adi 17.117, CC Madhya 1.158, CC Madhya 3.56, CC Madhya 4.56, CC Madhya 4.76, CC Madhya 4.88, CC Madhya 6.66, CC Madhya 12.95, CC Madhya 12.98, CC Madhya 12.99, CC Madhya 12.103, CC Madhya 12.109, CC Madhya 13.109, CC Madhya 15.134, CC Madhya 19.81, CC Madhya 19.86, CC Antya 6.296, CC Antya 17.59, CC Antya 18.85, CC Antya 18.88

jala — waters — SB 3.23.25

jala — on water — SB 3.27.1, SB 10.87.31

jala — or within the water — SB 6.4.19

jala — with water — SB 8.17.6

jala — of the water — SB 10.14.14, SB 10.20.13, SB 10.33.24

jala — by the water (of the Yamunā, contaminated by Kāliya) — SB 10.31.3

jala — the water — SB 10.45.40, CC Madhya 2.24, CC Madhya 4.55, CC Madhya 14.225, CC Madhya 19.78

jala — of water — SB 10.58.27, SB 10.59.2-3, SB 11.18.19, CC Madhya 12.207, CC Madhya 17.32, CC Madhya 24.337, MM mantra 8

jala — in the water — SB 10.65.24-25, CC Adi 2.30, CC Adi 3.69, CC Adi 6.23

jala — watery — SB 10.69.27

jala — with the water (tears) — SB 10.71.27

jala — with water (tears) — SB 10.85.38

jala — by the water — SB 12.9.13

jala — or living entities who can move within the water — CC Madhya 19.144

jala — tears — CC Antya 18.50

jalā — her water — SB 10.16.65-67

jala-abhāve — for want of water — CC Adi 12.69

jala-ādau api — water and other reflecting media — SB 4.22.29

jala-ādi — supplying water, etc — CC Madhya 10.129

jala-agni-sūryaiḥ — by severe austerities such as keeping one-self in water, in a burning fire or in the scorching sun — SB 5.12.12

jala-agni-sūryaiḥ — by worshiping water, fire or scorching sunshine — CC Madhya 22.52

jāla-āmukha — of lattice windows — SB 10.41.20-23

jala āna — bring water — CC Madhya 12.96

jala āni' — bringing water — CC Madhya 12.101, CC Madhya 24.275

jala-ante — where the water is — SB 8.6.39

jala-ante — on the shore of the river — SB 10.22.2, SB 10.22.3, SB 10.22.2-3

jala-antikāt — from out of the water — SB 10.15.51

jala-āplutā — taking bath completely — SB 4.23.22

jala-āplutaḥ — fully washed — SB 2.1.16

jāla-arka — of sunshine through the holes of a window screen — SB 3.11.5

jala-arthī — desiring to drink water — SB 9.18.18

jala-āśaya — ocean — SB 5.1.22

jala-āśaya — in the lake — SB 5.2.4

jala-āśaya — the body of water — SB 10.16.19

jala-āśaya-abhyāśam — near the water tank — SB 10.11.46

jala-āśayam — reservoir of water — SB 1.18.24-25

jala-āśayam — lakes — SB 4.6.29

jala-āśayam — to the lakeside — SB 9.18.8

jala-āśayam — having reservoirs of water — SB 12.8.18-20

jala-āśayānām — of reservoirs of water — SB 5.24.10

jala-āśayāt — out of the river — SB 10.22.17

jala-āśaye — with a lake — SB 4.25.17

jala-āśaye — in the reservoir of water — SB 8.24.23

jala-avagāhana — bathing in the water — CC Antya 18.83

jala-āvilām — muddy — CC Antya 10.21

jala-bhājanam — the waterpot — SB 8.19.28

jala bhare — draw water — CC Madhya 12.107

jala bhare — draws the water — CC Madhya 12.107

jala bhare — they were drawing water — CC Madhya 12.111

jala bhari' — being filled with water — CC Madhya 15.75

jala-brahma-sama — the Supreme in the form of water — CC Madhya 15.135

jala-brahmera — of Parambrahma manifested in water — CC Madhya 15.136

jala-caraḥ — aquatic — SB 8.24.26

jala-caram — an aquatic creature — SB 10.17.9

jala-chāṅṭi — sprinkling of water — CC Madhya 12.146

jala-da — like a cloud — SB 10.55.27-28

jala-dāḥ — the clouds — SB 10.20.35

jala-dam — rain cloud — CC Madhya 10.1

jala-dasyu-bhaye — because of fearing pirates — CC Madhya 16.198

jala deya — pours water — CC Madhya 12.101

jala-dhāra — flow of water — CC Madhya 14.12

jala-dhāra — a continuous flow of water — CC Antya 11.55

jala-dhāra — showers of water — CC Antya 18.85

jala-dhara — cloud carrying water — CC Madhya 21.109

jala-dharāḥ — the clouds — SB 10.3.7-8, SB 12.4.26

jala-dhārāḥ — waterfalls — SB 10.20.27

jala-dhau — on the ocean — SB 10.87.33

jala-dhayaḥ — oceans — SB 5.1.33

jala-dhi — by oceans — SB 4.12.16

jala-dhim — the ocean — CC Antya 3.181

jala-dhīn — oceans — SB 11.4.11

jala dila — supplied water — CC Madhya 3.78

jala diyā — with water — CC Madhya 14.76

jala haite — from the water — CC Antya 18.95

jala-īśa — of the controller of water, Varuṇa — SB 3.18.1

jala-īśam — the demigod controller of the water — SB 8.7.26

jala-īśam — the demigod of the water — SB 8.20.25-29

jala-ja-uttamam — the conchshell, the best of the aquatics — SB 8.4.26

jala jam — a conchshell (which is born in water) — SB 8.15.6

jala-jam — the conchshell — SB 8.15.23

jala-jhāri — pitchers of water — CC Madhya 15.220

jala-kalmaṣaḥ — that poison born of the water — SB 8.7.43

jala-kāmyayā — desiring to drink water — SB 7.13.29

jala-kaṇa — with drops of water — CC Madhya 14.180

jala-karaṅga — a waterpot — CC Antya 16.40

jāla kari' — carrying a net — CC Antya 18.44

jala-keli — sporting in the water — CC Adi 16.7, CC Madhya 1.145, CC Madhya 18.9

jala-keli — swimming in the Yamunā — CC Adi 17.238

jala-keli — water sports — CC Madhya 14.80, CC Madhya 14.80

jala-keli — the pastimes on the water — CC Antya 10.43

jala-keli — playing in the water — CC Antya 11.71

jala-keli — pastimes in the water — CC Antya 18.32, CC Antya 18.83, CC Antya 18.85

jala-keli — of the pastimes in the water — CC Antya 18.84

jala-kelira — of pastimes in the water — CC Antya 18.24

jala-khelā — sporting in the water — CC Madhya 14.102

jala khele — performs this water sport — CC Madhya 14.81

jala-krīḍā — sporting in the water — CC Madhya 1.142, CC Madhya 14.91, CC Madhya 14.103, CC Madhya 14.242

jala-krīḍā — the pastimes in the water — CC Antya 10.47

jala-krīḍā — activities in the water — CC Antya 10.49, CC Antya 10.50

jala-krīḍā — pastimes in the water — CC Antya 18.80

jala-krīḍā — sports in the water — CC Antya 18.118

jala-krīḍā-ādibhiḥ — such as water sports — SB 5.17.13

jala-krīḍā kare — displays His water pastimes — CC Antya 10.42

jala-kriyaḥ — oblations by offering water — SB 6.16.16

jala-kṛtya kare — bathed and was chanting the Gāyatrī mantra within the water — CC Madhya 17.31

jala-kukkuṭa — water fowl — SB 5.17.13

jala-kukkuṭaiḥ — by waterfowl — SB 3.21.42-43

jala-līlā — pastimes in the water — CC Antya 10.41

jala-līlā kari' — after finishing the pastimes on the water — CC Antya 10.52

jala-maṇḍūka-vādye — like the croaking sound of frogs in the water — CC Madhya 14.77

jala-mayam — with water all around — SB 10.80.37

jala-nidhe — ocean — MM mantra 44

jala-nidheḥ — of the ocean — SB 12.13.2

jala-nidhi — ocean of water — CC Adi 5.52

jala nite — for bringing water — CC Madhya 4.30

jala-oghaiḥ — by the floodwater — SB 10.20.23

jala-oghaiḥ — by the flood of water — SB 10.25.10

jala-okasaḥ — the crocodile, whose home is the water — SB 8.2.30

jala-okasaḥ — aquatic animals — SB 10.40.15

jala-okasaḥ — of a resident of the water — SB 10.49.22

jala-okasām — like an aquatic — SB 8.24.27

jala-pāna — drinking of water — CC Adi 17.70

jala-pāna — drinking water — CC Madhya 17.30

jala-pātra — waterpot — CC Madhya 7.36, CC Madhya 7.37, CC Madhya 7.40

jala-pātra — the waterpot — CC Madhya 7.93, CC Madhya 17.65

jala-pātra-ādika — waterpots and other vessels — CC Madhya 6.66

jala-pātra lañā — carrying a waterpot — CC Madhya 18.90

jala-pātre — waterpots — CC Madhya 3.56

jala-phelāpheli — throwing water on each other — CC Madhya 14.79

jala pheli' — throwing water — CC Madhya 17.31

jala-plutam — filled by water — SB 3.11.9

jala-raṇa — fighting in the water — CC Madhya 14.78

jāla-randhra — through the holes of the lattice windows — SB 10.60.3-6

jala-ruha — lotus — SB 10.31.6

jala-ruha-ānanam — a face exactly like a lotus flower — CC Adi 6.67

jala-sannidhāne — near the water — CC Madhya 8.13

jala-śarkarāḥ — hailstones — SB 10.25.9

jala-śāyī — lying in the water — CC Adi 2.50, CC Adi 3.70

jala-seka kare — sprinkle water — CC Madhya 17.220

jala-sthaḥ — situated on water — SB 3.27.12

jala-sthala-khagaiḥ — animals moving on the water, on land and in the sky — SB 8.10.10-12

jala-stham — situated upon the water — SB 10.14.15

jala-sthena — situated on the water — SB 3.27.12

jala-śūnya — without water — CC Madhya 15.76

jala-tarpaṇam — the offering of oblations of water — SB 8.24.12

jala-tulasī — Ganges water and tulasī leaves — CC Adi 6.94, CC Antya 3.224

jala-tulasīra sama — equal to water and tulasī — CC Adi 3.105-106

jala-tulasīra sevāya — by worshiping with water and tulasī — CC Antya 6.302

jala-upasparśana — simply by touching the water — SB 5.20.3-4

jāla vāhite — while I was working with the net — CC Antya 18.47

jala-yānaiḥ — with seagoing vessels — SB 3.14.18

jala-yānam — a raft — SB 10.68.42-43

jala-yantra — from a syringe — CC Madhya 13.105

jala-yuddha — the fight in the water — CC Antya 18.85

jalada — the cloud — CC Antya 17.40

jalada-āvaliḥ — clouds — SB 9.18.49

jalada-uttara-oṣṭhaḥ — whose upper lip was touching the clouds — SB 10.12.17

jaladāḥ — the clouds — SB 1.14.16, SB 7.8.32

jaladhau — in the ocean — MM mantra 13

jaladheḥ — from the ocean — SB 4.10.22

jaladhi — from the Ocean of Milk — SB 8.6.25

jaladhi — in the ocean — MM mantra 11

jaladhi-bandhanam — bridging the ocean — SB 9.11.20

jaladhim — the ocean of salt water — SB 5.17.8, SB 5.17.9

jaladhim — the ocean — MM mantra 12

jalāḥ — water (tears) — SB 10.82.14

jalāḥ — the water — SB 10.87.35

jalaiḥ — water — SB 1.11.29

jalaiḥ — and water — SB 6.13.5

jalaiḥ — with the water — SB 9.10.39-40, SB 10.27.22-23, SB 10.65.3

jalaiḥ — with water — SB 10.7.13-15

jalaiḥ — with the water (of that lake) — SB 10.16.62

jālaiḥ — with clusters — SB 3.21.40

jālaiḥ — along with the multitude — SB 12.8.21

jalaja-locanayā — lotus-eyed — SB 3.28.23

jalajaḥ — the Lord's conchshell — SB 8.20.31

jalājali — throwing water upon one another — CC Antya

18.87

jālaka-mālinī — decorated with a necklace of pearls — SB 8.20.17

jālakādibhiḥ — jālakās — SB 8.2.14-19

jalakukkuṭa — water chickens — SB 8.2.14-19

jalam — water — SB 1.4.15, SB 2.6.25, SB 3.12.11, SB 3.21.38-39, SB 4.4.24, SB 7.13.29, SB 8.8.10, SB 9.6.28, SB 10.8.37-39, SB 10.34.4, SB 10.40.26, SB 10.47.29, SB 10.59.4, SB 10.64.2, SB 10.67.5, SB 10.75.37, SB 10.84.12, SB 10.85.36, SB 11.11.42, SB 11.18.16, SB 11.22.45, SB 11.28.24, SB 12.4.20-21

jalam — tears — SB 2.3.24, CC Adi 8.25

jalam — the water — SB 3.13.26, SB 8.7.27, SB 10.15.48, SB 10.20.37, SB 10.22.37, SB 10.28.1, SB 10.45.41, SB 11.5.38-40

jalam — having water — SB 10.21.1

jalam — in the water — SB 10.65.30

jālam — a net — SB 7.2.50

jālam — his net — SB 11.7.63

jalam iva — like water — SB 5.26.28

jalān — reservoirs of water — SB 1.6.12

jalāni — water — SB 10.49.22

jalaruha-śriyaḥ — appeared very beautiful because of blooming lotuses all around — SB 10.3.1-5

jalāśaya-abhyāśam — near the river — SB 5.8.2

jalāśayān śiva — health-giving — SB 1.6.12

jalasya — of water — CC Adi 3.104

jalāt — the Garbhodaka Ocean — SB 5.26.5

jalāt — from the water — SB 10.41.2

jalāt — from the water (of the moat surrounding the fortress) — SB 10.59.6

jalaukasām — of the aquatics — SB 1.15.25-26

jañjāla — inconvenience — CC Madhya 4.176

kajjala — the ointment — CC Madhya 8.173

kamaṇḍalu-jalam — water from the kamaṇḍalu — SB 8.21.4

kapiñjalaḥ — a francolin partridge — SB 6.9.5

kare jala-khelā — performed sports in the water — CC Madhya 14.75

kibā jala — either on the water — CC Madhya 16.203

kiṅkiṇī-jāla-mālinā — decorated with circles of bells — SB 11.10.25

kṛṣṇa-gopī-jala-keli — the water pastimes of Kṛṣṇa and the gopīs — CC Antya 20.134

kula-kajjalam — who has defamed the family tradition — SB 6.2.27

mantra-jalam — water sanctified by mantras — SB 9.6.27

māyā-jāla chuṭe — gets free from the binding net of māyā — CC Madhya 22.25

mṛṣṭa-jalāḥ — filled with pure water — SB 5.16.13-14

mut-aśru-su-jalaiḥ — with the water of his tears of joy — SB 10.13.62

nadī-jala — the water of the rivers — CC Adi 13.97

nāḍu gaṅgā-jala — a sweetmeat ball as white as Ganges water — CC Antya 10.25

nārikela-jala — water of the coconut — CC Madhya 15.75

netra-jala — tears from the eyes — CC Madhya 13.49

netra-jalāḥ — tears from the eyes — CC Madhya 23.23

nimantraṇera jañjāla — the disturbance of invitations — CC Madhya 18.141

pāda-jala — water from washing the feet — CC Antya 16.43

pāda-pūta-jalām hareḥ — whose water is transcendentally pure because of emanating from the toes of the Supreme Personality of Godhead Viṣṇu — SB 9.9.9

papuḥ jalam — they also drank water — SB 10.11.46

pātañjala — followers of mystic yoga — CC Madhya 9.42

pātañjala kahe — the Pātañjala philosophers say — CC Madhya 25.52

prāñjalayaḥ — with folded hands — Bg 11.21, SB 3.16.15, SB 3.23.27, SB 4.30.21, SB 6.18.63

prāñjalayaḥ — fascinating — SB 3.5.38

prāñjalayaḥ — with folded palms — SB 4.6.39

prāñjalayaḥ — folded their hands just to please you — SB 10.4.34

prāñjalayaḥ — with palms joined in supplication — SB 10.68.42-43, SB 10.74.29

prāñjalayaḥ — with joined palms — SB 10.73.7

sa-jalam — filled with water — SB 8.18.23

śara-jālaiḥ — by networks of arrows — SB 6.10.24

sarit-jalaiḥ — by the water of the river — SB 9.15.21

sei jala — that water — CC Adi 12.7, CC Madhya 7.122, CC Madhya 9.83, CC Madhya 12.123, CC Madhya 12.126, CC Madhya 24.275, CC Antya 16.44

sei jala — of that water — CC Madhya 12.102

seka-jala — sprinkling water — CC Madhya 19.160

śravaṇa-ādi jala — the water of śravaṇa, kīrtana and so on — CC Madhya 19.155

śuddha-gaṅgā-jala — the pure water of the Ganges — CC Madhya 2.48

sura-nara-mṛga-miśrita-jalacara-ākṛtibhiḥ — with different forms like those of the demigods, human beings, animals, mixtures and aquatics (the incarnations Vāmana, Lord Rāma-candra, Kṛṣṇa, Varāha, Hayagrīva, Nṛsiṁha, Matsya and Kūr-

ma) — SB 6.9.40

suvāsita jala — scented water — CC Madhya 4.65

sveda-jala — water from perspiration — CC Adi 5.96

tṛṇa-jalaukā — a worm on a vegetable — SB 10.1.40

tulasī-jala — tulasī and water — CC Adi 3.105-106

yamunā-jala — the water of the Yamunā — CC Antya 18.90

yamunāra jala — the water of the river Yamunā — CC Antya 18.27

yat-jala — whose water — SB 9.9.12

Sweet voice

manaḥ-jñayā — which (voice) charms the mind — SB 10.15.10-12

madhura kariyā — in a sweet voice — CC Antya 17.30

madhura-svara-kaṇṭhī — who has a very sweet voice — CC Madhya 23.33

madhura vacana — transcendental sweetness of the voice — CC Madhya 11.97

madhura-vacane — in a sweet voice — CC Antya 3.204

Mana

māna — in honor — Bg 6.7, Bg 12.18-19, Bg 14.22-25

māna — false prestige — Bg 15.5, SB 10.7.13-15

māna — and false prestige — Bg 16.10

māna — honor — Bg 17.18, SB 11.9.3, CC Adi 13.109, CC Madhya 2.66, CC Madhya 2.68

māna — the honor — SB 3.24.30

māna — engaged — SB 4.23.20

māna — of pride — SB 5.12.2

māna — measurements — SB 5.16.4

māna — with measurements — SB 5.20.38

māna — pride — SB 7.4.31-32, CC Madhya 14.138

māna — of false prestige — SB 8.22.27

māna — of the false prestige — SB 10.25.17

māna — of respect — SB 10.30.41

māna — and offering respect — CC Adi 10.101

māna — you regard — CC Adi 14.85

māna — all respect — CC Adi 17.26

māna — and prestige — CC Madhya 2.33

māna — disdain — CC Madhya 2.66

māna — you accept — CC Madhya 6.161, CC Antya 3.31

māna — and anger — CC Madhya 8.169

māna — anger — CC Madhya 8.172

māna — respect — CC Madhya 10.148

māna — jealous anger — CC Madhya 14.142

māna — womanly anger — CC Madhya 14.162

māna — mānas (a certain weight) — CC Madhya 15.207

māna — of squash — CC Madhya 15.213

māna — abhorrence — CC Madhya 19.178

māna — measurement — CC Madhya 20.388

māna — indignation due to affection — CC Madhya 23.42

māna — māna — CC Madhya 23.63

mana — mind — CC Adi 2.116, CC Adi 4.26, CC Adi 4.145, CC Adi 7.54, CC Adi 7.61, CC Adi 7.105, CC Adi 7.149, CC Adi 7.160, CC Adi 8.47, CC Adi 12.21, CC Adi 12.48, CC Adi 12.50, CC Adi 12.51, CC Adi 12.95, CC Adi 13.73, CC Adi 13.79, CC Adi 13.101, CC Adi 13.102, CC Adi 13.103, CC Adi 14.63, CC Adi 15.26, CC Adi 16.35, CC Adi 17.50, CC Adi 17.90, CC Adi 17.215, CC Adi 17.224, CC Madhya 1.170, CC Madhya 2.30, CC Madhya 2.37, CC Madhya 2.53, CC Madhya 2.60, CC Madhya 3.124, CC Madhya 3.125, CC Madhya 3.173, CC Madhya 4.46, CC Madhya 4.112, CC Madhya 6.130, CC Madhya 6.234, CC Madhya 8.16, CC Madhya 8.51-52, CC Madhya 8.125, CC Madhya 8.130-131, CC Madhya 8.148, CC Madhya 9.105, CC Madhya 9.124, CC Madhya 9.213, CC Madhya 10.24, CC Madhya 10.77, CC Madhya 12.22, CC Madhya 13.26, CC Madhya 13.60, CC Madhya 13.72, CC Madhya 13.127, CC Madhya 13.137, CC Madhya 13.144, CC Madhya 13.163, CC Madhya

13.174, CC Madhya 15.51, CC Madhya 15.153, CC Madhya 15.199, CC Madhya 15.297, CC Madhya 16.105, CC Madhya 16.175, CC Madhya 16.236, CC Madhya 17.14, CC Madhya 17.192, CC Madhya 17.208, CC Madhya 17.223, CC Madhya 17.228-229, CC Madhya 18.68, CC Madhya 19.48, CC Madhya 20.77, CC Madhya 20.302, CC Madhya 20.378, CC Madhya 21.16, CC Madhya 21.133, CC Madhya 24.6, CC Antya 1.38, CC Antya 2.124, CC Antya 3.114-115, CC Antya 3.130, CC Antya 3.205, CC Antya 3.245, CC Antya 4.15, CC Antya 4.36, CC Antya 4.209, CC Antya 5.26, CC Antya 5.41, CC Antya 5.51, CC Antya 5.94, CC Antya 6.29, CC Antya 6.186, CC Antya 7.17, CC Antya 7.121, CC Antya 7.149, CC Antya 9.79, CC Antya 9.151, CC Antya 11.106, CC Antya 12.31, CC Antya 12.94, CC Antya 13.11, CC Antya 13.29, CC Antya 14.29, CC Antya 14.38, CC Antya 14.50, CC Antya 15.12, CC Antya 15.15, CC Antya 15.17, CC Antya 15.80, CC Antya 16.75, CC Antya 16.90, CC Antya 16.103, CC Antya 16.121-122, CC Antya 16.121-122, CC Antya 16.123, CC Antya 16.134, CC Antya 17.37, CC Antya 17.52, CC Antya 18.67, CC Antya 18.108

mana — the mind — CC Adi 3.67, CC Adi 4.134, CC Adi 4.157, CC Adi 8.71, CC Adi 13.95, CC Adi 17.131, CC Madhya 1.118, CC Madhya 1.126, CC Madhya 1.160, CC Madhya 1.226, CC Madhya 1.228, CC Madhya 1.271, CC Madhya 1.277, CC Madhya 2.39, CC Madhya 2.60, CC Madhya 3.168, CC Madhya 3.193, CC Madhya 3.196, CC Madhya 4.15, CC Madhya 4.148, CC Madhya 5.17, CC Madhya 5.31, CC Madhya 5.46, CC Madhya 5.84, CC Madhya 5.102, CC Madhya 6.9, CC Madhya 6.27, CC Madhya

6.197, CC Madhya 6.201, CC Madhya 6.227, CC Madhya 6.241, CC Madhya 7.6, CC Madhya 7.50, CC Madhya 8.118, CC Madhya 8.145, CC Madhya 8.207, CC Madhya 8.212, CC Madhya 8.238, CC Madhya 8.284, CC Madhya 9.96, CC Madhya 9.109, CC Madhya 9.142, CC Madhya 9.147, CC Madhya 9.207, CC Madhya 9.288, CC Madhya 11.58, CC Madhya 12.44, CC Madhya 13.187, CC Madhya 14.123, CC Madhya 15.182, CC Madhya 16.5, CC Madhya 16.12, CC Madhya 16.169, CC Madhya 17.81, CC Madhya 17.141, CC Madhya 19.68, CC Madhya 19.82, CC Madhya 19.237, CC Madhya 21.107, CC Madhya 22.142, CC Madhya 24.11, CC Madhya 24.46, CC Madhya 24.53, CC Madhya 24.59, CC Madhya 24.165, CC Madhya 24.252, CC Madhya 25.89, CC Antya 1.34, CC Antya 1.197, CC Antya 2.118, CC Antya 5.18, CC Antya 6.15, CC Antya 6.244, CC Antya 8.90-91, CC Antya 9.66, CC Antya 10.149, CC Antya 14.51, CC Antya 14.51, CC Antya 14.51, CC Antya 15.9, CC Antya 16.107, CC Antya 16.111, CC Antya 17.38, CC Antya 17.54, CC Antya 17.55, CC Antya 17.59, CC Antya 19.54, CC Antya 20.45, CC Antya 20.123, CC Antya 20.132

mana — the minds — CC Adi 4.30, CC Adi 5.215, CC Adi 14.78, CC Madhya 4.165, CC Madhya 5.15, CC Madhya 6.32, CC Madhya 8.47, CC Madhya 9.147, CC Madhya 10.26, CC Madhya 18.6, CC Madhya 21.105, CC Madhya 21.113, CC Madhya 24.114, CC Antya 1.63

mana — inclination — CC Adi 4.38

mana — to the mind — CC Adi 4.240

mana — in the mind — CC Adi 7.77

mana — minds — CC Adi 7.153, CC Adi 8.49, CC Adi 15.13, CC Adi 16.5, CC Madhya 6.228, CC Madhya 9.81, CC Madhya 9.321, CC Antya 2.97, CC Antya 11.52, CC Antya 17.52

mana — his mind — CC Adi 15.11, CC Madhya 15.143, CC Antya 6.22

mana — intention — CC Madhya 1.72, CC Madhya 2.25, CC Madhya 15.131

mana — heart — CC Madhya 1.208

mana — His mind — CC Madhya 2.27, CC Madhya 6.145-146, CC Madhya 13.184, CC Antya 6.7

mana — the intention — CC Madhya 5.59

mana — my mind — CC Madhya 6.70, CC Madhya 11.38

mana — the hearts — CC Madhya 8.41

mana — the heart — CC Madhya 8.44

mana — My mind — CC Madhya 8.50, CC Madhya 8.129, CC Madhya 17.72

mana — in mind — CC Madhya 9.337

mana — the mind or desire — CC Madhya 16.190

mana — in the minds — CC Antya 1.208

mana — her mind — CC Antya 3.112

mana — consciousness — CC Antya 7.31

mana — hearts — CC Antya 12.75

mānā — prohibition — CC Adi 17.178-179, CC Antya 3.208

manā — mind — CC Antya 3.246

māna-apamānayoḥ — in honor and dishonor — CC Madhya 23.111-112

mana āra aṅga — mind and body — CC Antya 9.5

māna-ārūḍhaḥ — being influenced by false prestige — SB 4.26.8

māna-bhaṅgam — hurting the prestige — SB 4.8.26

mana curi — stealing of the mind — CC Antya 19.99

māna-da — O Kardama (one who offers honor to others) — SB 3.24.12

māna-da — O very respectful one — SB 4.25.35

māna-da — O King Parīkṣit, who give respect to everyone — SB 6.18.56

māna-da — O one who gives all honor to a guest or visitor — SB 9.14.21

māna-da — O giver of respect — SB 10.84.64

māna-da — O magnanimous Lord — SB 11.27.3-4

māna-da — respectful — CC Madhya 22.78-80

māna-da — offering respect to others — CC Antya 6.237

mana-da — O respectful one — SB 10.46.30

māna-dāḥ — the respectful girls — SB 3.23.28

māna-daḥ — one who gives respect to all — SB 4.16.16

māna-daḥ — showing honor — SB 10.35.24-25

māna-daḥ — He who gives respect to others — SB 10.48.10

māna-daḥ — offering all respects to others — SB 11.11.29-32

māna-dāyāḥ — who are respectful — SB 3.23.6

mana-deha — mind and body — CC Antya 20.61

māna-dena — giving respect to others — SB 10.16.35

māna-dena — giving respect to all — CC Adi 17.31, CC Antya 6.239, CC Antya 20.21

mana dhāya — the mind was very eager — CC Madhya 14.38

mana dila — he gave his mind — CC Antya 7.149

mana diyā — with attention — CC Madhya 10.167, CC Madhya 12.118, CC Antya 2.36

mana ha-ila — Śrī Caitanya Mahāprabhu decided — CC Madhya 25.13

mana haila — there was a desire — CC Madhya 14.116

mana haila — wanted — CC Antya 2.17

mana haile — when I think — CC Antya 4.42

mana haile — when the mind becomes — CC Antya 6.278

mana-indriya — the chief sense, namely the mind — CC Madhya 21.31

mana jāni' — understanding the mind — CC Madhya 12.162

mana kaila — he decided — CC Antya 6.35

mana kaila — decided — CC Antya 6.258

mana-kāṇa — the minds and ears — CC Madhya 25.25

mana-kāṇa — mind and ears — CC Antya 17.66

mānā kare — orders Me to stop — CC Adi 17.134

mānā kare — prohibits — CC Madhya 14.172

mānā karis — you are forbidding — CC Adi 17.182

māna kari' — sulking — CC Adi 4.26

māna kari' — being resentful — CC Madhya 8.112

mana-kāya — mind and body — CC Antya 13.4

mana mora — My mind — CC Antya 17.59

mana nahe sthira — the mind is not steady — CC Antya 20.61

mana phirāya — turns the minds — CC Madhya 25.20

mana prāṇa — mind and life — CC Antya 2.99

māna-spṛhā — the desire to be respectable in society — SB 5.18.14

māna-śūnyatā — absence of false prestige — CC Madhya

23.18-19

māna-vardhanaḥ — one who enriches the family — SB 1.4.10

māna-vardhanaḥ — just to give honor — SB 5.1.23

māna-varjitam — offered without respect — SB 7.13.38

māna-yānaḥ — so thinking — SB 3.1.16

mānābhyām — and by respect — SB 4.19.42

mānacāki — the food called mānacāki — CC Madhya 3.47

mānada — measured — SB 3.11.10

manaḥ — mind — Bg 1.30, Bg 5.19, Bg 5.27-28, Bg 6.11-12, Bg 6.13-14, Bg 6.25, Bg 6.34, Bg 7.4, Bg 8.7, Bg 11.45, Bg 12.8, Bg 12.13-14, Bg 15.9, Bg 17.11, SB 1.6.19, SB 1.9.23, SB 1.9.30, SB 1.14.14, SB 2.1.17, SB 2.1.19, SB 2.1.38, SB 2.3.25, SB 2.5.32, SB 2.6.42, SB 2.7.7, SB 2.8.3, SB 3.4.17, SB 3.5.7, SB 3.7.7, SB 3.7.15, SB 3.9.8, SB 3.9.26, SB 3.9.35, SB 3.10.17, SB 3.12.49, SB 3.13.22, SB 3.14.4, SB 3.24.43, SB 3.25.44, SB 3.27.14, SB 3.31.44, SB 3.32.9, SB 4.1.19, SB 4.7.12, SB 4.8.44, SB 4.8.77, SB 4.14.15, SB 4.20.9, SB 4.21.33, SB 4.22.30, SB 4.22.55, SB 4.24.20, SB 4.25.42, SB 4.26.12, SB 4.29.70, SB 4.31.3, SB 4.31.9, SB 5.2.6, SB 5.2.16, SB 5.5.5, SB 5.5.27, SB 5.11.16, SB 5.12.4, SB 6.8.30, SB 6.16.24, SB 7.8.3-4, SB 7.9.39, SB 8.7.27, SB 8.24.15, SB 9.5.26, SB 9.18.23, SB 10.8.37-39, SB 10.12.1, SB 10.23.27, SB 10.30.37, SB 10.80.3, SB 10.87.2, SB 10.87.23, SB 11.2.49, SB 11.6.7, SB 11.12.16, SB 11.14.36-42, SB 11.23.46, SB 11.23.46, SB 11.29.17, SB 12.5.6, CC Madhya 6.164, CC Madhya 19.207-

209, CC Madhya 20.59, CC Antya 4.69, CC Antya 13.1, CC Antya 15.84, CC Antya 16.26

manaḥ — the mind — Bg 2.60, Bg 2.67, Bg 3.40, Bg 3.42, Bg 6.26, Bg 6.35, Bg 8.12, Bg 10.22, Bg 12.2, SB 1.7.3, SB 1.18.26, SB 2.1.18, SB 2.1.19, SB 2.1.20, SB 2.1.23, SB 2.2.12, SB 2.2.15, SB 2.2.16, SB 2.5.30, SB 2.10.30, SB 2.10.32, SB 3.5.30, SB 3.20.35, SB 3.25.16, SB 3.26.14, SB 3.26.27, SB 3.26.60, SB 3.26.71, SB 3.28.1, SB 3.28.7, SB 3.28.10, SB 3.28.12, SB 3.28.18, SB 3.28.35, SB 3.29.23, SB 4.8.52, SB 4.19.34, SB 4.20.37, SB 4.23.17, SB 4.29.7, SB 4.29.16, SB 4.29.18-20, SB 4.29.66, SB 4.29.76-77, SB 5.5.6, SB 5.5.9, SB 5.11.4, SB 5.11.7, SB 5.11.8, SB 5.11.8, SB 5.16.3, SB 5.18.9, SB 5.19.13, SB 6.1.19, SB 6.1.62, SB 6.2.12, SB 6.2.40, SB 6.2.46, SB 6.10.12, SB 6.11.21, SB 6.16.23, SB 6.16.33, SB 7.1.30, SB 7.1.32, SB 7.3.33, SB 7.4.42, SB 7.8.9, SB 7.9.49, SB 7.10.8, SB 7.10.23, SB 7.12.7, SB 7.12.29-30, SB 7.15.32-33, SB 7.15.32-33, SB 7.15.41, SB 7.15.53, SB 8.3.1, SB 8.5.34, SB 8.17.2-3, SB 9.9.15, SB 9.9.42, SB 9.10.55, SB 9.14.20, SB 9.16.16, SB 9.21.16, SB 10.1.42, SB 10.6.24, SB 10.10.38, SB 10.16.42-43, SB 10.31.17, SB 10.40.2, SB 10.46.22, SB 10.59.30, SB 10.60.48, SB 10.61.3, SB 10.63.35-36, SB 10.73.23, SB 10.87.33, SB 10.87.49, SB 11.2.38, SB 11.3.15, SB 11.3.36, SB 11.9.11, SB 11.9.12, SB 11.9.22, SB 11.11.14, SB 11.11.21, SB 11.11.22, SB 11.13.9-10, SB 11.13.12, SB 11.13.13, SB 11.13.14, SB 11.14.2, SB 11.14.28, SB 11.14.36-42, SB 11.14.46, SB 11.15.10, SB 11.15.11, SB 11.15.13, SB 11.15.16, SB 11.15.17, SB 11.15.21, SB 11.15.22, SB 11.15.26, SB 11.16.11, SB 11.16.42, SB 11.16.44, SB 11.20.18, SB 11.20.19, SB 11.20.20, SB 11.20.22, SB

manaḥ — the minds — SB 4.6.30, SB 10.15.3, SB 10.43.19, SB 10.47.23, SB 10.47.35, SB 10.51.60, SB 10.81.1-2, SB 10.90.26, SB 12.2.34

manaḥ — her mind — SB 4.28.50, SB 10.54.50

manaḥ — the mind in such a situation — SB 5.8.29

manaḥ — my mind — SB 6.2.38, SB 6.11.24, SB 6.11.26, SB 10.40.27

manaḥ — their minds — SB 6.10.29, SB 10.70.16, SB 10.84.27, SB 10.84.69, SB 10.87.15, SB 10.87.35

manaḥ — and the mind — SB 7.2.46, SB 10.84.12, SB 11.24.3

manaḥ — the mind* — SB 7.9.21

manaḥ — that mind — SB 7.13.43

manaḥ — in terms of the mind — SB 7.15.8

manaḥ — by the mind — SB 7.15.64, SB 11.25.6

manaḥ — of the strength of enthusiasm — SB 8.2.30

manaḥ — how the mind is working — SB 8.5.27

manaḥ — and of the mind — SB 8.9.5

manaḥ — by the acts of the mind — SB 8.9.29

manaḥ — the mind (full of material desires for eating, sleeping, mating and defending) — SB 9.7.25-26

manaḥ — like the mind — SB 9.15.31

manaḥ — complete attention — SB 9.19.27-28

manaḥ — the subject matter of thought for the mind — SB 10.1.4

manaḥ — by mind — SB 10.8.41

manaḥ — by meditation — SB 10.9.9

manaḥ — His mind — SB 10.15.3, SB 10.52.24, SB 12.11.6-8

manaḥ — your minds — SB 10.23.32, SB 10.47.36

manaḥ — minds — SB 10.30.5, SB 10.31.10

manaḥ — our minds — SB 10.31.11

manaḥ — for the mind — SB 10.34.23

manaḥ — like that of the mind — SB 10.37.1-2

manaḥ — the mind (and other senses) — SB 10.40.15

manaḥ — in his mind — SB 10.45.28

manaḥ — one's mind — SB 10.46.32-33

manaḥ — (as the) mind — SB 10.50.55

manaḥ — to the minds — SB 10.52.38

manaḥ — of the heart — SB 10.62.16

manaḥ — the mind (and its manifestations) — SB 10.87.26

manaḥ — your mind — SB 11.7.6

manaḥ — and mind — SB 11.7.39, SB 11.21.36, SB 11.28.16

manaḥ — the mind (goes) — SB 11.15.21

manaḥ — ascertained by the mind — SB 11.18.16

manaḥ — as the mind — SB 11.22.23

manaḥ — the mind of the sage — SB 12.8.25

manaḥ — of the minds — CC Antya 6.264, MM mantra 32

manaḥ — O mind — MM mantra 10, MM mantra 32

mānaḥ — worthy of being worshiped — SB 1.16.26-30

mānaḥ — pride — SB 3.19.12

mānaḥ — honor — SB 3.22.13

mānaḥ — material prosperity — SB 4.9.35

mānaḥ — adoration — SB 4.12.47

mānaḥ — false prestige — SB 7.15.43-44

mānaḥ — whose false identification — SB 10.51.48

mānaḥ — false pride — SB 12.3.29

mānaḥ — anger — CC Madhya 8.111, CC Madhya 14.163

mānāḥ — anguished — SB 3.2.14

mānāḥ — special respect — SB 10.29.47

mānāḥ — honor — SB 10.41.28

manāḥ — in the mind — SB 4.1.23

manāḥ — the King, whose mind — SB 4.9.42-43

manāḥ — her mind — SB 5.2.18

manāḥ — with her mind fully absorbed — SB 10.30.19

manāḥ — in his mind — SB 10.84.60

manāḥ — in his heart — SB 10.85.26

manaḥ-agrayānam — more quick than the mind, inconceivable to mental speculation — SB 8.5.26

manaḥ-alibhiḥ — by the bees of the mind — SB 4.4.15

manaḥ-bale — by the strength of mind — CC Adi 13.100

manaḥ-bale — by the strength of the mind — CC Adi 13.102, CC Adi 13.103

manaḥ-bhava — by emotion — SB 3.23.11

manaḥ-bhava — by their conjugal desire — SB 10.21.15

manaḥ-bhava — of lust — SB 10.35.16-17

manaḥ-bhava — the mental situation — CC Madhya 8.194

manaḥ-bhavaḥ — cupid — SB 4.25.30

manaḥ-bhavaḥ — born of your mind — SB 11.29.29

manaḥ-bhṛṅga-gaṇa — the bumblebees of your minds — CC Madhya 25.273

manaḥ-buddhi — mind and intelligence — CC Antya 20.93

manaḥ-buddhiḥ — mind and intelligence — Madhya 23.107, CC Madhya 23.106-107

manaḥ ca — and the mind — SB 2.1.34

manaḥ ca — as well as the mind — CC Adi 5.83, CC Madhya 20.267

manaḥ cakre — thought — SB 8.12.24

manaḥ cakre — He made up His mind — SB 10.29.1

manaḥ cakre — He decided — SB 10.42.6

manaḥ cakre — made up His mind — SB 10.44.17

manaḥ-cittaḥ — his mind and his intelligence — SB 11.29.9

manaḥ dadhe — made up His mind — SB 10.12.25

manaḥ-dharma — speculative mental creations — CC Antya 4.176

manaḥ-dṛśām — to the mind and the eye — SB 4.7.32

manaḥ-duḥkha — mentally very much aggrieved — CC Adi 17.62

manaḥ-duḥkha — distress in the mind — CC Antya 12.38

manaḥ-dvāraiḥ — by the senses — SB 6.4.41

manaḥ-gataḥ — within the mind — SB 11.26.16

manaḥ-gatam — simply by thinking of the Lord — SB 4.8.59-60

manaḥ-gatam — within your mind — SB 4.12.7

manaḥ-gatān — of mental concoction — Bg 2.55

manaḥ-gatiḥ — the heart's course — SB 3.29.11-12

manaḥ-gatiḥ — the movement of the mind — CC Adi 4.205, CC Madhya 19.171

manaḥ-gocara nahe — it is not possible to conceive — CC Antya 3.88

manaḥ-haṁsa — my mind, which is like a swan — CC Madhya 25.271

manaḥ-hara — attractive — SB 11.29.7

manaḥ-hara — mind-attracting — CC Antya 1.165

manaḥ-harā — very beautiful — CC Adi 15.4

manaḥ-harāḥ — attractive — SB 1.5.26

manaḥ-harāḥ — bewildering the minds — SB 4.10.18-19

manaḥ-haraḥ — attractive to the mind — SB 1.10.20

manaḥ-haram — beautiful — SB 4.24.23

manaḥ-haram — stealing the minds — SB 10.21.6

manaḥ-haram — enchanting — SB 10.29.3

manaḥ-harām — enchanting — SB 10.86.6

manaḥ-harām — which are so beautiful — CC Adi 14.5

manaḥ harantīm — everyone's attention was attracted (by her) — SB 10.6.5-6

manaḥ-hārī — attractive — CC Madhya 23.75

manaḥ-indriya-asu-gaṇān — the mind, senses and vital air — SB 12.6.69

manaḥ-java — traveling at the speed of mind — SB 5.5.35

manaḥ-javaḥ — in mental ecstasy — SB 8.21.8

manaḥ-javaḥ — moving the body at the speed of the mind — SB 11.15.6-7

manaḥ-javāya — as speedy as the mind — SB 9.5.6

manaḥ-jñam — attractive — SB 1.19.28

manaḥ-jñāni — very attractive to the mind — SB 10.7.1-2

manaḥ-jñāni — attractive to the mind — SB 10.15.18

manaḥ-jñayā — which (voice) charms the mind — SB 10.15.10-12

manaḥ-kāma — the desires of the mind — CC Antya 11.90

manaḥ-kari-indrasya — of the elephantlike mind — CC Antya 1.191

manaḥ-kathā — the intentions — CC Madhya 3.66

manaḥ-kathā — words in his mind — CC Madhya 16.234

manaḥ-kathā — decisions — CC Antya 4.216

manaḥ-kathā — intention — CC Antya 16.72

manaḥ-kṣobha — agitation of the mind — CC Madhya 21.132

manaḥ-mahā-utsavāḥ — a sense of joyful ceremony within the mind — SB 1.11.31

manaḥ-malaḥ — mental speculation or the dirt accumulated in the mind — SB 4.21.32

manaḥ-malau — the mind became clean, free from material contamination — SB 10.3.34-35

manaḥ-mātram — coming simply from the mind — SB 11.23.49

manaḥ-mayaḥ — hovering on the mental plane — SB 3.5.29

manaḥ-mayaḥ — the predominating deity of the mind — SB 5.22.10

manaḥ-mayam — the mental plane — SB 2.2.30

manaḥ-mayam — creator of the mind — SB 3.1.34

manaḥ-mayam — consisting of the mind — SB 3.26.25

manaḥ-mayam — formed in the mind — SB 3.28.30

manaḥ-mayam — which is nothing but a mental creation depending chiefly on the mind — SB 8.5.28

manaḥ-mayam — perceived by the mind, or controlling the mind even of great demigods like Lord Śiva — SB 11.12.17

manaḥ-mayī — thinking of Him even by force — SB 10.12.39

manaḥ-mayī — conceived of in the mind — SB 11.27.12

manaḥ-nayana — mind and eyes — CC Madhya 6.145-146

manaḥ-nayana — to the mind and eyes — CC Antya 17.51

manaḥ-nayana-amṛtam — nectar for the mind and eyes — CC Madhya 2.74

manaḥ-nayana-ānandana — pleasing to the mind and eyes

— SB 5.3.2

manaḥ-nayana-vardhanam — very pleasing to the eyes and the mind — SB 4.8.49

manaḥ-netra-utsava — festival of the mind and eyes — CC Madhya 2.75

manaḥ-nigraha — by the attempt to subdue the mind — SB 11.29.2

manaḥ-nigrahaḥ — the subduing of the mind — SB 11.23.45

manaḥ-pīḍā — distress in the mind — CC Antya 20.51

manaḥ-prasādaḥ — satisfaction of the mind — Bg 17.16

manaḥ-prītim — satisfaction of the mind — SB 9.19.13

manaḥ-rama — charming — SB 10.30.2

manaḥ-ramaḥ — enchanting — SB 11.6.2-4

manaḥ-ramaiḥ — pleasing to her mind — SB 6.1.64

manaḥ-ramam — very attractive — SB 10.46.9-13

manaḥ-ramam — charming — SB 12.8.24

manaḥ-rame — most beautiful — CC Madhya 9.32

manaḥ-rañjanakaiḥ — very pleasing to the mind — SB 4.16.15

manaḥ-ratha — by desires, which are like mental chariots — SB 5.8.26

manaḥ-ratha — of their desires — SB 10.32.13

manaḥ-ratha — of his desires — SB 10.75.30

manaḥ-ratha — of his desires (to perform Vedic sacrifices) — SB 10.84.60

manaḥ-ratha — of a mental fantasy — SB 11.22.54-55

manaḥ-ratha — desires — CC Madhya 1.206, CC Madhya 8.73

manaḥ-ratha-latā — the creeper of growing love — CC Antya 1.151

manaḥ-rathaḥ — his desire — SB 3.21.12, SB 4.9.44

manaḥ-rathaḥ — desirous — SB 4.8.12

manaḥ-rathaḥ — his mental aspiration — SB 5.1.22

manaḥ-rathaḥ — created to be traversed by the chariot of the mind — SB 9.18.49

manaḥ-rathaḥ — desires — SB 10.54.51, SB 10.86.40

manaḥ-rathaḥ — hankering — SB 10.62.13

manaḥ-rathaḥ — whose desires — SB 10.73.33

manaḥ-rathaḥ — merely a creation of the mind — SB 11.10.3

manaḥ-rathaḥ — or a mental fantasy — SB 11.22.40

manaḥ-rathāḥ — their desires — SB 10.45.17-18

manaḥ-rathāḥ — your desires — SB 10.80.42

manaḥ-rathāḥ — their fanciful desires — SB 11.5.17

manaḥ-rathaḥ-mayīḥ — achieved by meditation of the mind — SB 11.22.48

manaḥ-rathaiḥ — by mental desires — CC Antya 1.191

manaḥ-ratham — according to my desires — Bg 16.13-15

manaḥ-ratham — or a fantasy in the mind — SB 10.49.25

manaḥ-ratham — mental concoction — SB 11.14.28

manaḥ-ratham — a daydream — SB 11.22.41

manaḥ-rathān — his desires — SB 10.36.39, SB 10.39.1

manaḥ-rathānām — of whimsical pleasures — SB 11.5.10

manaḥ-rathau — or the conceiving of a desire — SB 11.2.38

manaḥ-rathena — by the mind — SB 5.6.15

manaḥ-rathena — concoction — CC Adi 8.58

manaḥ-rathena — by mental concoction — CC Madhya 22.76

manaḥ-rūpam — the form desired by the mind — SB 11.15.22

manaḥ-samṛddhayaḥ — considering themselves very rich — SB 4.9.36

manaḥ-saṁsparśa-jān — produced from demands for sense gratification — SB 7.13.27

manaḥ-śarīra-dhī — who consider the body or mind to be the self — SB 9.8.21

manaḥ-śarīra-jāḥ — born either of your body or of your mind (all the demons and demigods) — SB 8.16.14

manaḥ-ṣaṣṭhaiḥ — by the mind and five knowledge-acquiring senses — SB 9.18.51

manaḥ-sukham — temporary happiness created by the mind — SB 9.18.51

manaḥ-tāpa — burning of the mind — CC Antya 15.13

manaḥ-unnayanau — very agitating to the mind — SB 5.2.12

manaḥ-vacasā — by mind and words — SB 7.9.48

manaḥ-vacobhiḥ — by dint of mental speculation or deliverance of speeches — SB 1.3.37

manaḥ-vāk — by her mind and words — SB 9.18.47

manaḥ-vāk-kāya-vṛttibhiḥ — by the functions of one's mind, words and body — SB 11.29.19

manaḥ-vakṣa — the minds and breasts — CC Antya 15.74

manaḥ-vākye — by mind or by words — CC Madhya 22.120

manaḥ-vege — at the speed of mind — CC Antya 18.34

manaḥ-vīrya — by mental and bodily strength — SB 3.17.22

manaḥ-vṛtti — mental functions — CC Adi 6.58-59

manaḥ-vyāsaṅgam — opposing attachments — CC Adi 1.59

mānaha — take it — CC Adi 7.102

mānaha — experience — CC Madhya 13.154

mānaha — you accept — CC Madhya 16.263-264

manaḥsu — in the minds — Bs 5.42

manāk — somewhat — SB 3.15.28

manāk — even slightly — SB 3.19.16, CC Antya 1.153

manāk — like a short time — SB 3.23.46

manāk — in a small degree — SB 4.28.62

manāk — a little — SB 5.10.12, SB 10.31.18, SB 10.64.32

manāk — slightly — CC Adi 1.62, CC Madhya 15.110

manāk api — even by a little fraction — SB 9.4.68

manāk api — however small — CC Antya 1.108

manāk vibhuḥ — slightly, because of the long journey — SB 1.10.34-35

mānakacu — the root of a vegetable tree called kacu — CC Madhya 3.45

mānam — honor and respects — SB 1.11.21

mānam — measurement — SB 2.8.12

mānam — respectful services — SB 2.9.14

mānam — honor — SB 4.3.20, SB 9.16.35, SB 10.33.21

mānam — respect — SB 4.4.29, SB 7.9.11, SB 10.21.18, MM mantra 42

mānam — worship — SB 7.9.11

mānam — the false pride — SB 10.27.6, SB 10.29.48

mānam — special respect — SB 10.33.9

mānam — the reputation — SB 11.30.3

mānam — the measurement — SB 12.3.17

mānam — respects — CC Madhya 18.34, CC Antya 14.86

mānam — conception of superiority — CC Antya 15.81

manāṁsi — the mind — SB 1.14.18

manāṁsi — mental upsurges — SB 1.15.15

manāṁsi — minds — SB 3.24.8

manāṁsi — everyone's mind — SB 4.1.53

manāṁsi — within our minds — SB 8.9.3

manāṁsi — the minds of the brāhmaṇas (who because of Kaṁsa had always been afraid) — SB 10.3.1-5

manāṁsi — the minds — SB 10.41.27, SB 12.2.21

manana — thinking — SB 5.8.29

mānana — regarding — CC Madhya 9.130

manana-śīla — who is thoughtful — CC Madhya 24.15

mananera — of remembering — CC Antya 13.134

mānanīyaḥ — to be honored — SB 10.47.20, SB 10.51.34

mananīyāni — should be respected — NBS 76

manasā — by the mind — Bg 3.6, Bg 3.7, Bg 5.13, Bg 6.24, Bg

8.10, SB 1.17.21, SB 2.1.17, SB 2.2.15, SB 3.4.35, SB 4.8.44, SB 4.8.59-60, SB 4.12.17, SB 4.28.28, SB 4.29.35, SB 4.29.60, SB 4.29.62, SB 5.16.4, SB 5.18.36, SB 6.1.48, SB 6.1.63, SB 6.3.16, SB 6.4.18, SB 6.4.19, SB 6.4.29, SB 7.5.3, SB 8.17.2-3, SB 9.4.41, SB 10.1.41, SB 11.7.7, SB 11.13.24, SB 11.14.36-42, SB 11.28.4, SB 12.9.5, CC Adi 4.66, CC Adi 9.43, CC Madhya 23.23, CC Antya 4.175, CC Antya 14.1, NoI: verse 5

manasā — with the mind — Bg 5.11, SB 3.6.40, SB 3.26.68, SB 3.28.5, SB 3.28.6, SB 3.29.34, SB 4.8.51, SB 5.9.3, SB 10.1.53, SB 10.33.30, SB 11.15.19, SB 11.15.20, CC Madhya 22.101

manasā — attention of the mind — SB 1.2.14

manasā — mind — SB 1.5.6, SB 6.15.26, SB 11.2.36

manasā — within the mind — SB 1.15.46, SB 12.13.1

manasā — by dint of the mind — SB 2.1.18

manasā — accompanied by the mind — SB 2.2.22

manasā — within his mind — SB 2.7.18, SB 5.8.14, SB 10.16.30, SB 10.80.12-13, SB 11.23.31

manasā — by such a mentality — SB 3.12.3

manasā — from his mind — SB 3.20.49

manasā — with such a mentality — SB 4.12.9

manasā — simply by contemplating — SB 5.7.14

manasā — in the mind — SB 5.12.9

manasā — with his mind — SB 6.1.48, SB 10.86.45

manasā — the mind — SB 6.16.21

manasā — by such understanding — SB 7.7.32

manasā — of the mind — SB 8.5.19-20

manasā — by an elevated mind — SB 8.6.11

manasā — with my mind — SB 10.14.2

manasā — with their minds — SB 10.43.33

manasā — in their minds — SB 10.59.34, SB 10.71.34

manasā — with her heart — SB 10.81.26

manasā — by means of the primeval mind — SB 11.21.38-40

manasā — along with the mind — SB 11.23.44

manasā — by His mind, simply by His desire — SB 12.10.31-32

mānasā — whose mind — SB 10.53.26

mānasā — her mind — SB 10.53.31

mānasa — the mind — CC Adi 2.117

mānasa — within the mind — CC Adi 10.100

mānasa — mind — MM mantra 33

mānasa-ākarṣi — attracting the minds — CC Madhya 23.82-83

manasā aṁśena — partly with mental activity — SB 3.6.24

manasā api — even by the mind — SB 5.10.18, SB 5.14.42

manasā api — even by such plans perceived within the mind — SB 9.24.60

mānasa-ayanau — together in the Mānasa Lake — SB 4.28.54

mānasa-gaṅgā — the Ganges of the celestial world — CC Antya 16.146

mānasa-gaṅgāya — in the lake named Mānasa-gaṅgā — CC Madhya 18.32

manasā gatāḥ — understood — SB 10.46.4

mānasaḥ — within the mind — Bg 1.46

mānasaḥ — who has such a mind — Bg 6.37

mānasaḥ — and mind — Bg 18.51-53

mānasaḥ — identifying the mind — SB 1.5.2

mānasaḥ — his mind — SB 4.26.13

mānasaḥ — living together within the heart — SB 4.28.64

mānasaḥ — situated in the heart — SB 6.18.33-34

mānasaḥ — within my mind — SB 8.16.13

mānasaḥ — their minds — SB 10.25.22

mānasaḥ — and minds — SB 10.47.9-10

mānasaḥ — your mind — SB 10.51.61

mānasaḥ — and by the mind — SB 10.57.30

mānasaḥ — whose mind — SB 10.89.22

manasaḥ — more than the mind — Bg 3.42

manasaḥ — of the mind — SB 1.2.20, SB 2.6.34, SB 2.10.34, SB 3.26.23-24, SB 3.28.36, SB 5.6.2, SB 5.11.9, SB 5.11.11, SB 5.11.12, SB 6.4.26, SB 10.8.25, SB 10.14.38, SB 10.47.34, SB 11.3.23, SB 11.13.9-10, SB 11.13.33, SB 11.13.34, SB 11.19.20-24, SB 11.20.21, SB 11.23.45, CC Adi 6.60, CC Madhya 11.11, CC Madhya 11.29-30, CC Madhya 21.27, CC Madhya 21.83, NoI: verse 1, Bs 5.34

manasaḥ — of the subtle body — SB 2.6.11

manasaḥ — of one whose mind — SB 3.9.7

manasaḥ — from the mind — SB 3.12.24, SB 3.12.27, SB 3.26.61, SB 6.15.24

manasaḥ — the mind — SB 3.32.10

manasaḥ — whose minds — SB 3.32.16, SB 10.21.4, SB 10.83.2

manasaḥ — their minds — SB 3.32.17, SB 4.16.1, SB 8.9.11, SB 10.16.32, SB 10.23.18, SB 10.23.23, SB 12.3.39-40

manasaḥ — the minds — SB 4.1.28

manasaḥ — those whose minds — SB 6.9.39

manasaḥ — by the mind — SB 8.3.10

manasaḥ — within their minds — SB 8.10.6

manasaḥ — of the minds — SB 10.47.66

manasaḥ — whose mind — SB 10.52.30, SB 11.14.13

manasaḥ — in their hearts — SB 10.73.33

manasaḥ — of his mind — SB 11.24.28

manasaḥ — for the mind — SB 12.12.50

manasaḥ — than the mind — Iso mantra 4

mānasāḥ — from the mind — Bg 10.6

mānasāḥ — saintly persons — SB 1.5.10

mānasāḥ — born from the mind — SB 3.15.12

mānasāḥ — pertaining to the mind — SB 3.22.37

mānasāḥ — whose minds — SB 10.29.4, SB 10.64.3, SB 10.78.29

mānasāḥ — their minds — SB 10.39.31

mānasāḥ — born of the mind — SB 11.13.16

manasaḥ tasya — from the mind of Lord Brahmā — SB 9.1.10

manasam — whose mind — Bg 6.27, SB 4.29.54

mānasam — of the mind — Bg 17.16

mānasam — relating to the mind — SB 3.7.7

mānasam — the mind — SB 3.27.26, SB 9.19.19

mānasam — with this mentality — SB 4.25.3

mānasam — the dirty things in the mind — SB 5.18.11

mānasam — the lake known as Mānasa-sarovara — SB 6.13.14

mānasam — the mental activities — SB 11.15.14

manasām — whose minds — SB 5.9.17

manasām — of those whose minds — SB 5.14.44

manasām — and of the mind — SB 11.24.7

manasām — the minds of whom — CC Madhya 9.269

mānasānām — born from the mind (of Brahmā) — SB 10.87.9

mānasāya — unto Him whose mind — SB 8.3.16

mānase — by the Mānasa-sarovara Lake — SB 3.23.40

mānase — within the mind — CC Antya 6.237

mānasei — within his mind — CC Antya 16.33

manasi — upon the mind — SB 1.7.4

manasi — into the mind — SB 1.15.41

manasi — the mind — SB 3.4.11, SB 7.2.24

manasi — in the mind — SB 3.28.26, SB 4.29.67, SB 4.29.68, SB 4.30.23, SB 5.2.6, SB 5.6.3, SB 5.23.7, SB 7.13.43, SB 7.15.53, SB 8.3.17, SB 8.20.25-29, SB 11.24.22-27, CC Antya 1.142, MM mantra 22

manasi — unto the mind — SB 4.8.22

manasi — in a mind — SB 4.29.69

manasi — in the heart — SB 5.5.31

manasi — within the mind — SB 7.10.9

manasi — in his mind — SB 9.14.43, SB 10.43.18

manasi — in the minds — SB 10.31.12, SB 10.82.48, CC Madhya 1.81, CC Madhya 13.136

manasī — and one's mind — NoI: verse 8

manasī — and mind — Bs 5.51

manasi-jam — which is simply a mental concoction (actually there is no happiness) — SB 7.9.45

mānasīḥ — from his mind — SB 3.10.1

manaskāḥ — their minds — SB 10.46.4

mānasottara — Mānasottara — SB 5.20.30

mānasottara-girau — on Mānasottara Mountain — SB 5.21.13

mānasottara-giri — of the mountain known as Mānasottara — SB 5.21.7

mānasottara-mervoḥ antaram — the land between Mānasottara and Meru (beginning from the middle of Mount Sumeru) — SB 5.20.35

mānasottare — on the mountain known as Mānasottara — SB 5.21.13

manastaḥ — being placed within the mind — SB 10.2.18

manastaḥ — from the minds — SB 10.83.3

manasvī — the meditative — SB 2.2.20

manasvī — in thoughtfulness — SB 4.22.61

manasvī — the great-minded — SB 6.10.30

manasvī — intelligent — SB 10.39.24

manasvī — the intelligent — SB 10.44.35

manasvinā — by the most exalted personality — SB 8.20.20

manasvinaḥ — the great philosophers or mystics — SB 2.4.17

manasvinaḥ — heroes — SB 3.17.30

manasvinaḥ — very great heroes (mental speculators) — SB 5.13.15

manasvinaḥ — those actually understanding the value of life — SB 5.19.23

manasvinaḥ — of persons who are greatly munificent — SB 8.20.10

manasvinaḥ — experts in mental speculation or meditation — CC Madhya 22.20

manasvinām — of the great fighters — SB 1.13.30

manasvinām — for thoughtful men — SB 4.12.47

manasvinām — to the great, deep-minded personalities — SB 6.10.31

manasvinām — of great sages like Nārada Muni — SB 6.11.18

manasvinām — even for great sages and saintly persons — SB

7.3.20

manasvinām — for the intelligent — SB 10.50.25-28

manasvinām — of the brave warriors — SB 10.59.5

manasvinām — to the wise — SB 10.66.18

manasvinam — very sober and tolerant — SB 8.11.3

manasvinam — who was of a highly elevated character — SB 8.20.14

manasvinī — voluntarily — SB 4.4.26, SB 4.4.29

manasvinī — very liberal in distributing food, clothing, ornaments and cows, according to necessity — SB 10.7.6

manasvinī — peaceful in mind — SB 10.27.18

manasvini — O most thoughtful lady — SB 4.26.23

manasvini — O great-minded lady — SB 8.16.10

manasvinīm — the virtuous wife — SB 3.23.28

mānasya — of honor — SB 10.54.41

mānāt — adoration — SB 3.14.44-45

mānataḥ — from the point of view of measurement — SB 5.16.2

mānataḥ — and measurements — SB 6.1.4-5

maṇau — jewel — SB 8.8.6

mānava — men from all countries — SB 1.9.45

mānava — humans — SB 10.74.52

mānava-indra — O chief of human beings — SB 4.20.16

mānava-uttamaḥ — the best of the human beings — SB 4.10.21

mānavaḥ — a man — Bg 3.17, Bg 18.46

mānavaḥ — son of Manu — SB 1.12.19

mānavaḥ — grandson of Manu — SB 4.10.14

mānavaḥ — a human being — SB 4.26.7

mānavaḥ — human society — SB 7.10.9

mānavaḥ — the son of Manu — SB 9.1.36, SB 9.3.1

mānavaḥ — Nābhāga — SB 9.4.7

mānavaḥ — descending from Vaivasvata Manu — SB 12.2.35

mānavāḥ — human beings — Bg 3.31, SB 11.7.27

mānavāḥ — as well as common men — SB 4.19.42

mānavāḥ — such persons — SB 10.8.18, SB 10.26.21

mānavāḥ — and humans — SB 10.75.20

manavaḥ — Manus — Bg 10.6, SB 8.1.4

manavaḥ — all the Manus — SB 1.3.27, SB 8.14.2, SB 8.14.5

manavaḥ — the Manus, the fathers of mankind — SB 2.6.30

manavaḥ — other Manus — SB 3.11.25

manavaḥ — the Manus — SB 4.24.67, SB 6.4.45, SB 7.8.37-

39, SB 8.18.8

manavaḥ — the mind, understanding, intellect and ego — SB 6.4.25

manavaḥ — the leaders of the universal affairs (especially in connection with giving knowledge to humanity about how to live lawfully under the protection of the Supreme Personality of Godhead) — SB 7.8.48

manavaḥ — human beings — SB 12.3.6

manavaḥ — original progenitors of mankind — SB 12.4.2

manavaḥ — the progenitors of mankind — SB 12.12.62

mānavaḥ vaṁśaḥ — the dynasty of Manu — SB 9.1.7

mānavaiḥ — and men — SB 10.78.13-15

māṇavakaḥ — a brahmacārī son of a living being — SB 8.19.32

mānavān — human beings — SB 8.4.17-24

mānavān — and human beings — SB 10.78.18

mānavasya — the son of Svāyambhuva Manu — SB 4.31.26

mānavāt — from the son of Manu — SB 9.2.16

manave — unto the father of mankind (of the name Vaivasvata) — Bg 4.1

manave — unto the supreme mind or supreme Manu — SB 4.24.42

mānayanti — glorify — SB 3.15.19

mānaye — she feels — CC Madhya 15.65

mānaye — considers — CC Madhya 17.56

mānaye kṛṣṇere — accepts Kṛṣṇa — CC Antya 7.103

mānayitvā — showing her respect — SB 10.48.10

māna' — you consider — CC Madhya 19.101

māna' — you accept — CC Madhya 19.102

māna' — you think — CC Madhya 19.103

māna' — accept — CC Madhya 19.104, CC Antya 7.138

Jāla

amala-jala-āśayeṣu — in lakes with clear water — SB 5.17.13

amala-jala-pūrṇānām — full of clear and transparent water — SB 5.24.10

añjalau — the palms of the hands — SB 2.2.4

añjalau — by my joined palms — SB 10.38.23

añjalayaḥ — hands — SB 3.13.33

anna-jala — food and drink — CC Adi 10.98

antaḥ-jalam — within the water — SB 3.8.19

aśru-jala — tears from the eyes — CC Madhya 12.217, CC Madhya 13.105

aśru-jala — tears — CC Madhya 16.104

bāhya-jala-dhārā — the flow of water from the Causal Ocean outside the universe — SB 5.17.1

bhakta-pada-jala — the water that washed the feet of a devotee — CC Antya 16.60

catuḥ-sindhu-jala — with the water of the four oceans — SB 9.10.48

dvandva-jālāni — the networks of duality — SB 6.16.39

gandha-jalaiḥ — scented water — SB 1.11.14

gaṅgā-jala — the water of the Ganges — CC Adi 3.108

gaṅgā-jala — Ganges water — CC Adi 17.116

gaṅgā-jala — the sweetmeat gaṅgājala — CC Antya 18.106

gaṅgā-jala-dhāra — the flowing of the waters of the Ganges — CC Adi 16.100

gaṅgā-jala diyā — with the water of the Ganges — CC Adi 13.70

ghaṭa-jala — one potful of water — CC Madhya 12.122

hema-jāla-akṣa — from dainty little windows made of networks of gold — SB 8.15.19

jāla — by a network — Bg 16.16

jāla — of the lattice windows — SB 10.60.3-6

jāla — from the holes of latticed windows — SB 10.71.31-32

jāla — by the nest — SB 11.7.65

jāla — the net — CC Antya 18.49

jala — water — SB 2.6.13-16, SB 2.10.37-40, SB 3.8.17, SB 9.21.13, SB 10.8.25, CC Adi 5.54, CC Adi 7.28, CC Adi 10.68, CC Adi 10.144, CC Adi 12.66, CC Adi 12.69, CC Adi 17.28, CC Adi 17.44, CC Adi 17.117, CC Madhya 1.158, CC Madhya 3.56, CC Madhya 4.56, CC Madhya 4.76, CC Madhya 4.88, CC Madhya 6.66, CC Madhya 12.95, CC Madhya 12.98, CC Madhya 12.99, CC Madhya 12.103, CC Madhya 12.109, CC Madhya 13.109, CC Madhya 15.134, CC Madhya 19.81, CC Madhya 19.86, CC Antya 6.296, CC Antya 17.59, CC Antya 18.85, CC Antya 18.88

jala — waters — SB 3.23.25

jala — on water — SB 3.27.1, SB 10.87.31

jala — or within the water — SB 6.4.19

jala — with water — SB 8.17.6

jala — of the water — SB 10.14.14, SB 10.20.13, SB 10.33.24

jala — by the water (of the Yamunā, contaminated by Kāliya) — SB 10.31.3

jala — the water — SB 10.45.40, CC Madhya 2.24, CC Madhya 4.55, CC Madhya 14.225, CC Madhya 19.78

jala — of water — SB 10.58.27, SB 10.59.2-3, SB 11.18.19, CC Madhya 12.207, CC Madhya 17.32, CC Madhya 24.337, MM mantra 8

jala — in the water — SB 10.65.24-25, CC Adi 2.30, CC Adi 3.69, CC Adi 6.23

jala — watery — SB 10.69.27

jala — with the water (tears) — SB 10.71.27

jala — with water (tears) — SB 10.85.38

jala — by the water — SB 12.9.13

jala — or living entities who can move within the water — CC Madhya 19.144

jala — tears — CC Antya 18.50

jalā — her water — SB 10.16.65-67

jala-abhāve — for want of water — CC Adi 12.69

jala-ādau api — water and other reflecting media — SB 4.22.29

jala-ādi — supplying water, etc — CC Madhya 10.129

jala-agni-sūryaiḥ — by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun — SB 5.12.12

jala-agni-sūryaiḥ — by worshiping water, fire or scorching sunshine — CC Madhya 22.52

jāla-āmukha — of lattice windows — SB 10.41.20-23

jala āna — bring water — CC Madhya 12.96

jala āni' — bringing water — CC Madhya 12.101, CC Madhya 24.275

jala-ante — where the water is — SB 8.6.39

jala-ante — on the shore of the river — SB 10.22.2, SB 10.22.3, SB 10.22.2-3

jala-antikāt — from out of the water — SB 10.15.51

jala-āplutā — taking bath completely — SB 4.23.22

jala-āplutaḥ — fully washed — SB 2.1.16

jāla-arka — of sunshine through the holes of a window screen — SB 3.11.5

jala-arthī — desiring to drink water — SB 9.18.18

jala-āśaya — ocean — SB 5.1.22

jala-āśaya — in the lake — SB 5.2.4

jala-āśaya — the body of water — SB 10.16.19

jala-āśaya-abhyāśam — near the water tank — SB 10.11.46

jala-āśayam — reservoir of water — SB 1.18.24-25

jala-āśayam — lakes — SB 4.6.29

jala-āśayam — to the lakeside — SB 9.18.8

jala-āśayam — having reservoirs of water — SB 12.8.18-20

jala-āśayānām — of reservoirs of water — SB 5.24.10

jala-āśayāt — out of the river — SB 10.22.17

jala-āśaye — with a lake — SB 4.25.17

jala-āśaye — in the reservoir of water — SB 8.24.23

jala-avagāhana — bathing in the water — CC Antya 18.83

jala-āvilām — muddy — CC Antya 10.21

jala-bhājanam — the waterpot — SB 8.19.28

jala bhare — draw water — CC Madhya 12.107

jala bhare — draws the water — CC Madhya 12.107

jala bhare — they were drawing water — CC Madhya 12.111

jala bhari' — being filled with water — CC Madhya 15.75

jala-brahma-sama — the Supreme in the form of water — CC Madhya 15.135

jala-brahmera — of Parambrahma manifested in water — CC

Madhya 15.136

jala-caraḥ — aquatic — SB 8.24.26

jala-caram — an aquatic creature — SB 10.17.9

jala-chāṅṭi — sprinkling of water — CC Madhya 12.146

jala-da — like a cloud — SB 10.55.27-28

jala-dāḥ — the clouds — SB 10.20.35

jala-dam — rain cloud — CC Madhya 10.1

jala-dasyu-bhaye — because of fearing pirates — CC Madhya 16.198

jala deya — pours water — CC Madhya 12.101

jala-dhāra — flow of water — CC Madhya 14.12

jala-dhāra — a continuous flow of water — CC Antya 11.55

jala-dhāra — showers of water — CC Antya 18.85

jala-dhara — cloud carrying water — CC Madhya 21.109

jala-dharāḥ — the clouds — SB 10.3.7-8, SB 12.4.26

jala-dhārāḥ — waterfalls — SB 10.20.27

jala-dhau — on the ocean — SB 10.87.33

jala-dhayaḥ — oceans — SB 5.1.33

jala-dhi — by oceans — SB 4.12.16

jala-dhim — the ocean — CC Antya 3.181

jala-dhīn — oceans — SB 11.4.11

jala dila — supplied water — CC Madhya 3.78

jala diyā — with water — CC Madhya 14.76

jala haite — from the water — CC Antya 18.95

jala-īśa — of the controller of water, Varuṇa — SB 3.18.1

jala-īśam — the demigod controller of the water — SB 8.7.26

jala-īśam — the demigod of the water — SB 8.20.25-29

jala-ja-uttamam — the conchshell, the best of the aquatics — SB 8.4.26

jala jam — a conchshell (which is born in water) — SB 8.15.6

jala-jam — the conchshell — SB 8.15.23

jala-jhāri — pitchers of water — CC Madhya 15.220

jala-kalmaṣaḥ — that poison born of the water — SB 8.7.43

jala-kāmyayā — desiring to drink water — SB 7.13.29

jala-kaṇa — with drops of water — CC Madhya 14.180

jala-karaṅga — a waterpot — CC Antya 16.40

jāla kari' — carrying a net — CC Antya 18.44

jala-keli — sporting in the water — CC Adi 16.7, CC Madhya 1.145, CC Madhya 18.9

jala-keli — swimming in the Yamunā — CC Adi 17.238

jala-keli — water sports — CC Madhya 14.80, CC Madhya 14.80

jala-keli — the pastimes on the water — CC Antya 10.43

jala-keli — playing in the water — CC Antya 11.71

jala-keli — pastimes in the water — CC Antya 18.32, CC Antya 18.83, CC Antya 18.85

jala-keli — of the pastimes in the water — CC Antya 18.84

jala-kelira — of pastimes in the water — CC Antya 18.24

jala-khelā — sporting in the water — CC Madhya 14.102

jala khele — performs this water sport — CC Madhya 14.81

jala-krīḍā — sporting in the water — CC Madhya 1.142, CC Madhya 14.91, CC Madhya 14.103, CC Madhya 14.242

jala-krīḍā — the pastimes in the water — CC Antya 10.47

jala-krīḍā — activities in the water — CC Antya 10.49, CC Antya 10.50

jala-krīḍā — pastimes in the water — CC Antya 18.80

jala-krīḍā — sports in the water — CC Antya 18.118

jala-krīḍā-ādibhiḥ — such as water sports — SB 5.17.13

jala-krīḍā kare — displays His water pastimes — CC Antya 10.42

jala-kriyaḥ — oblations by offering water — SB 6.16.16

jala-kṛtya kare — bathed and was chanting the Gāyatrī mantra within the water — CC Madhya 17.31

jala-kukkuṭa — water fowl — SB 5.17.13

jala-kukkuṭaiḥ — by waterfowl — SB 3.21.42-43

jala-līlā — pastimes in the water — CC Antya 10.41

jala-līlā kari' — after finishing the pastimes on the water — CC Antya 10.52

jala-maṇḍūka-vādye — like the croaking sound of frogs in the water — CC Madhya 14.77

jala-mayam — with water all around — SB 10.80.37

jala-nidhe — ocean — MM mantra 44

jala-nidheḥ — of the ocean — SB 12.13.2

jala-nidhi — ocean of water — CC Adi 5.52

jala nite — for bringing water — CC Madhya 4.30

jala-oghaiḥ — by the floodwater — SB 10.20.23

jala-oghaiḥ — by the flood of water — SB 10.25.10

jala-okasaḥ — the crocodile, whose home is the water — SB 8.2.30

jala-okasaḥ — aquatic animals — SB 10.40.15

jala-okasaḥ — of a resident of the water — SB 10.49.22

jala-okasām — like an aquatic — SB 8.24.27

jala-pāna — drinking of water — CC Adi 17.70

jala-pāna — drinking water — CC Madhya 17.30

jala-pātra — waterpot — CC Madhya 7.36, CC Madhya

7.37, CC Madhya 7.40

jala-pātra — the waterpot — CC Madhya 7.93, CC Madhya 17.65

jala-pātra-ādika — waterpots and other vessels — CC Madhya 6.66

jala-pātra lañā — carrying a waterpot — CC Madhya 18.90

jala-pātre — waterpots — CC Madhya 3.56

jala-phelāpheli — throwing water on each other — CC Madhya 14.79

jala pheli' — throwing water — CC Madhya 17.31

jala-plutam — filled by water — SB 3.11.9

jala-raṇa — fighting in the water — CC Madhya 14.78

jāla-randhra — through the holes of the lattice windows — SB 10.60.3-6

jala-ruha — lotus — SB 10.31.6

jala-ruha-ānanam — a face exactly like a lotus flower — CC Adi 6.67

jala-sannidhāne — near the water — CC Madhya 8.13

jala-śarkarāḥ — hailstones — SB 10.25.9

jala-śāyī — lying in the water — CC Adi 2.50, CC Adi 3.70

jala-seka kare — sprinkle water — CC Madhya 17.220

jala-sthaḥ — situated on water — SB 3.27.12

jala-sthala-khagaiḥ — animals moving on the water, on land and in the sky — SB 8.10.10-12

jala-stham — situated upon the water — SB 10.14.15

jala-sthena — situated on the water — SB 3.27.12

jala-śūnya — without water — CC Madhya 15.76

jala-tarpaṇam — the offering of oblations of water — SB 8.24.12

jala-tulasī — Ganges water and tulasī leaves — CC Adi 6.94, CC Antya 3.224

jala-tulasīra sama — equal to water and tulasī — CC Adi 3.105-106

jala-tulasīra sevāya — by worshiping with water and tulasī — CC Antya 6.302

jala-upasparśana — simply by touching the water — SB 5.20.3-4

jāla vāhite — while I was working with the net — CC Antya 18.47

jala-yānaiḥ — with seagoing vessels — SB 3.14.18

jala-yānam — a raft — SB 10.68.42-43

jala-yantra — from a syringe — CC Madhya 13.105

jala-yuddha — the fight in the water — CC Antya 18.85

jalada — the cloud — CC Antya 17.40

jalada-āvaliḥ — clouds — SB 9.18.49

jalada-uttara-oṣṭhaḥ — whose upper lip was touching the clouds — SB 10.12.17

jaladāḥ — the clouds — SB 1.14.16, SB 7.8.32

jaladhau — in the ocean — MM mantra 13

jaladheḥ — from the ocean — SB 4.10.22

jaladhi — from the Ocean of Milk — SB 8.6.25

jaladhi — in the ocean — MM mantra 11

jaladhi-bandhanam — bridging the ocean — SB 9.11.20

jaladhim — the ocean of salt water — SB 5.17.8, SB 5.17.9

jaladhim — the ocean — MM mantra 12

jalāḥ — water (tears) — SB 10.82.14

jalāḥ — the water — SB 10.87.35

jalaiḥ — water — SB 1.11.29

jalaiḥ — and water — SB 6.13.5

jalaiḥ — with the water — SB 9.10.39-40, SB 10.27.22-23, SB 10.65.3

jalaiḥ — with water — SB 10.7.13-15

jalaiḥ — with the water (of that lake) — SB 10.16.62

jālaiḥ — with clusters — SB 3.21.40

jālaiḥ — along with the multitude — SB 12.8.21

jalaja-locanayā — lotus-eyed — SB 3.28.23

jalajaḥ — the Lord's conchshell — SB 8.20.31

jalājali — throwing water upon one another — CC Antya 18.87

jālaka-mālinī — decorated with a necklace of pearls — SB 8.20.17

jālakādibhiḥ — jālakās — SB 8.2.14-19

jalakukkuṭa — water chickens — SB 8.2.14-19

jalam — water — SB 1.4.15, SB 2.6.25, SB 3.12.11, SB 3.21.38-39, SB 4.4.24, SB 7.13.29, SB 8.8.10, SB 9.6.28, SB 10.8.37-39, SB 10.34.4, SB 10.40.26, SB 10.47.29, SB 10.59.4, SB 10.64.2, SB 10.67.5, SB 10.75.37, SB 10.84.12, SB 10.85.36, SB 11.11.42, SB 11.18.16, SB 11.22.45, SB 11.28.24, SB 12.4.20-21

jalam — tears — SB 2.3.24, CC Adi 8.25

jalam — the water — SB 3.13.26, SB 8.7.27, SB 10.15.48, SB 10.20.37, SB 10.22.37, SB 10.28.1, SB 10.45.41, SB 11.5.38-40

jalam — having water — SB 10.21.1

jalam — in the water — SB 10.65.30

jālam — a net — SB 7.2.50

jālam — his net — SB 11.7.63

jalam iva — like water — SB 5.26.28

jalān — reservoirs of water — SB 1.6.12

jalāni — water — SB 10.49.22

jalaruha-śriyaḥ — appeared very beautiful because of blooming lotuses all around — SB 10.3.1-5

jalāśaya-abhyāśam — near the river — SB 5.8.2

jalāśayān śiva — health-giving — SB 1.6.12

jalasya — of water — CC Adi 3.104

jalāt — the Garbhodaka Ocean — SB 5.26.5

jalāt — from the water — SB 10.41.2

jalāt — from the water (of the moat surrounding the fortress) — SB 10.59.6

jalaukasām — of the aquatics — SB 1.15.25-26

jañjāla — inconvenience — CC Madhya 4.176

kajjala — the ointment — CC Madhya 8.173

kamaṇḍalu-jalam — water from the kamaṇḍalu — SB 8.21.4

kapiñjalaḥ — a francolin partridge — SB 6.9.5

kare jala-khelā — performed sports in the water — CC Madhya 14.75

kibā jala — either on the water — CC Madhya 16.203

kiṅkiṇī-jāla-mālinā — decorated with circles of bells — SB 11.10.25

kṛṣṇa-gopī-jala-keli — the water pastimes of Kṛṣṇa and the gopīs — CC Antya 20.134

kula-kajjalam — who has defamed the family tradition — SB 6.2.27

mantra-jalam — water sanctified by mantras — SB 9.6.27

māyā-jāla chuṭe — gets free from the binding net of māyā — CC Madhya 22.25

mṛṣṭa-jalāḥ — filled with pure water — SB 5.16.13-14

mut-aśru-su-jalaiḥ — with the water of his tears of joy — SB 10.13.62

nadī-jala — the water of the rivers — CC Adi 13.97

nāḍu gaṅgā-jala — a sweetmeat ball as white as Ganges water — CC Antya 10.25

nārikela-jala — water of the coconut — CC Madhya 15.75

netra-jala — tears from the eyes — CC Madhya 13.49

netra-jalāḥ — tears from the eyes — CC Madhya 23.23

nimantraṇera jañjāla — the disturbance of invitations — CC Madhya 18.141

pāda-jala — water from washing the feet — CC Antya 16.43

pāda-pūta-jalām hareḥ — whose water is transcendentally pure because of emanating from the toes of the Supreme Personality of Godhead Viṣṇu — SB 9.9.9

papuḥ jalam — they also drank water — SB 10.11.46

pātañjala — followers of mystic yoga — CC Madhya 9.42

pātañjala kahe — the Pātañjala philosophers say — CC Madhya 25.52

prāñjalayaḥ — with folded hands — Bg 11.21, SB 3.16.15, SB 3.23.27, SB 4.30.21, SB 6.18.63

prāñjalayaḥ — fascinating — SB 3.5.38

prāñjalayaḥ — with folded palms — SB 4.6.39

prāñjalayaḥ — folded their hands just to please you — SB 10.4.34

prāñjalayaḥ — with palms joined in supplication — SB 10.68.42-43, SB 10.74.29

prāñjalayaḥ — with joined palms — SB 10.73.7

sa-jalam — filled with water — SB 8.18.23

śara-jālaiḥ — by networks of arrows — SB 6.10.24

sarit-jalaiḥ — by the water of the river — SB 9.15.21

sei jala — that water — CC Adi 12.7, CC Madhya 7.122, CC Madhya 9.83, CC Madhya 12.123, CC Madhya 12.126, CC Madhya 24.275, CC Antya 16.44

sei jala — of that water — CC Madhya 12.102

seka-jala — sprinkling water — CC Madhya 19.160

śravaṇa-ādi jala — the water of śravaṇa, kīrtana and so on — CC Madhya 19.155

śuddha-gaṅgā-jala — the pure water of the Ganges — CC Madhya 2.48

sura-nara-mṛga-miśrita-jalacara-ākṛtibhiḥ — with different forms like those of the demigods, human beings, animals, mixtures and aquatics (the incarnations Vāmana, Lord Rāmacandra, Kṛṣṇa, Varāha, Hayagrīva, Nṛsiṁha, Matsya and Kūrma) — SB 6.9.40

suvāsita jala — scented water — CC Madhya 4.65

sveda-jala — water from perspiration — CC Adi 5.96

tṛṇa-jalaukā — a worm on a vegetable — SB 10.1.40

tulasī-jala — tulasī and water — CC Adi 3.105-106

yamunā-jala — the water of the Yamunā — CC Antya 18.90

yamunāra jala — the water of the river Yamunā — CC Antya 18.27

yat-jala — whose water — SB 9.9.12

Sweet voice

manaḥ-jñayā — which (voice) charms the mind — SB 10.15.10-12

madhura kariyā — in a sweet voice — CC Antya 17.30

madhura-svara-kaṇṭhī — who has a very sweet voice — CC Madhya 23.33

madhura vacana — transcendental sweetness of the voice — CC Madhya 11.97

madhura-vacane — in a sweet voice — CC Antya 3.204

Mana

māna — in honor — Bg 6.7, Bg 12.18-19, Bg 14.22-25

māna — false prestige — Bg 15.5, SB 10.7.13-15

māna — and false prestige — Bg 16.10

māna — honor — Bg 17.18, SB 11.9.3, CC Adi 13.109, CC Madhya 2.66, CC Madhya 2.68

māna — the honor — SB 3.24.30

māna — engaged — SB 4.23.20

māna — of pride — SB 5.12.2

māna — measurements — SB 5.16.4

māna — with measurements — SB 5.20.38

māna — pride — SB 7.4.31-32, CC Madhya 14.138

māna — of false prestige — SB 8.22.27

māna — of the false prestige — SB 10.25.17

māna — of respect — SB 10.30.41

māna — and offering respect — CC Adi 10.101

māna — you regard — CC Adi 14.85

māna — all respect — CC Adi 17.26

māna — and prestige — CC Madhya 2.33

māna — disdain — CC Madhya 2.66

māna — you accept — CC Madhya 6.161, CC Antya 3.31

māna — and anger — CC Madhya 8.169

māna — anger — CC Madhya 8.172

māna — respect — CC Madhya 10.148

māna — jealous anger — CC Madhya 14.142

māna — womanly anger — CC Madhya 14.162

māna — mānas (a certain weight) — CC Madhya 15.207

māna — of squash — CC Madhya 15.213

māna — abhorrence — CC Madhya 19.178

māna — measurement — CC Madhya 20.388

māna — indignation due to affection — CC Madhya 23.42

māna — māna — CC Madhya 23.63

mana — mind — CC Adi 2.116, CC Adi 4.26, CC Adi 4.145, CC Adi 7.54, CC Adi 7.61, CC Adi 7.105, CC Adi 7.149, CC Adi 7.160, CC Adi 8.47, CC Adi 12.21, CC Adi 12.48, CC Adi 12.50, CC Adi 12.51, CC Adi 12.95, CC Adi 13.73, CC Adi 13.79, CC Adi 13.101, CC Adi 13.102, CC Adi 13.103, CC Adi 14.63, CC Adi 15.26, CC Adi 16.35, CC Adi 17.50, CC Adi 17.90, CC Adi 17.215, CC Adi 17.224, CC Madhya 1.170, CC Madhya 2.30, CC Madhya 2.37, CC Madhya 2.53, CC Madhya 2.60, CC Madhya 3.124, CC Madhya 3.125, CC Madhya 3.173, CC Madhya 4.46, CC Madhya 4.112, CC Madhya 6.130, CC Madhya 6.234, CC Madhya 8.16, CC Madhya 8.51-52, CC Madhya 8.125, CC Madhya

8.130-131, CC Madhya 8.148, CC Madhya 9.105, CC Madhya 9.124, CC Madhya 9.213, CC Madhya 10.24, CC Madhya 10.77, CC Madhya 12.22, CC Madhya 13.26, CC Madhya 13.60, CC Madhya 13.72, CC Madhya 13.127, CC Madhya 13.137, CC Madhya 13.144, CC Madhya 13.163, CC Madhya 13.174, CC Madhya 15.51, CC Madhya 15.153, CC Madhya 15.199, CC Madhya 15.297, CC Madhya 16.105, CC Madhya 16.175, CC Madhya 16.236, CC Madhya 17.14, CC Madhya 17.192, CC Madhya 17.208, CC Madhya 17.223, CC Madhya 17.228-229, CC Madhya 18.68, CC Madhya 19.48, CC Madhya 20.77, CC Madhya 20.302, CC Madhya 20.378, CC Madhya 21.16, CC Madhya 21.133, CC Madhya 24.6, CC Antya 1.38, CC Antya 2.124, CC Antya 3.114-115, CC Antya 3.130, CC Antya 3.205, CC Antya 3.245, CC Antya 4.15, CC Antya 4.36, CC Antya 4.209, CC Antya 5.26, CC Antya 5.41, CC Antya 5.51, CC Antya 5.94, CC Antya 6.29, CC Antya 6.186, CC Antya 7.17, CC Antya 7.121, CC Antya 7.149, CC Antya 9.79, CC Antya 9.151, CC Antya 11.106, CC Antya 12.31, CC Antya 12.94, CC Antya 13.11, CC Antya 13.29, CC Antya 14.29, CC Antya 14.38, CC Antya 14.50, CC Antya 15.12, CC Antya 15.15, CC Antya 15.17, CC Antya 15.80, CC Antya 16.75, CC Antya 16.90, CC Antya 16.103, CC Antya 16.121-122, CC Antya 16.121-122, CC Antya 16.123, CC Antya 16.134, CC Antya 17.37, CC Antya 17.52, CC Antya 18.67, CC Antya 18.108

mana — the mind — CC Adi 3.67, CC Adi 4.134, CC Adi 4.157, CC Adi 8.71, CC Adi 13.95, CC Adi 17.131, CC Madhya 1.118, CC Madhya 1.126, CC Madhya 1.160, CC Madhya 1.226, CC Madhya 1.228, CC Madhya 1.271, CC

Madhya 1.277, CC Madhya 2.39, CC Madhya 2.60, CC Madhya 3.168, CC Madhya 3.193, CC Madhya 3.196, CC Madhya 4.15, CC Madhya 4.148, CC Madhya 5.17, CC Madhya 5.31, CC Madhya 5.46, CC Madhya 5.84, CC Madhya 5.102, CC Madhya 6.9, CC Madhya 6.27, CC Madhya 6.197, CC Madhya 6.201, CC Madhya 6.227, CC Madhya 6.241, CC Madhya 7.6, CC Madhya 7.50, CC Madhya 8.118, CC Madhya 8.145, CC Madhya 8.207, CC Madhya 8.212, CC Madhya 8.238, CC Madhya 8.284, CC Madhya 9.96, CC Madhya 9.109, CC Madhya 9.142, CC Madhya 9.147, CC Madhya 9.207, CC Madhya 9.288, CC Madhya 11.58, CC Madhya 12.44, CC Madhya 13.187, CC Madhya 14.123, CC Madhya 15.182, CC Madhya 16.5, CC Madhya 16.12, CC Madhya 16.169, CC Madhya 17.81, CC Madhya 17.141, CC Madhya 19.68, CC Madhya 19.82, CC Madhya 19.237, CC Madhya 21.107, CC Madhya 22.142, CC Madhya 24.11, CC Madhya 24.46, CC Madhya 24.53, CC Madhya 24.59, CC Madhya 24.165, CC Madhya 24.252, CC Madhya 25.89, CC Antya 1.34, CC Antya 1.197, CC Antya 2.118, CC Antya 5.18, CC Antya 6.15, CC Antya 6.244, CC Antya 8.90-91, CC Antya 9.66, CC Antya 10.149, CC Antya 14.51, CC Antya 14.51, CC Antya 14.51, CC Antya 15.9, CC Antya 16.107, CC Antya 16.111, CC Antya 17.38, CC Antya 17.54, CC Antya 17.55, CC Antya 17.59, CC Antya 19.54, CC Antya 20.45, CC Antya 20.123, CC Antya 20.132

mana — the minds — CC Adi 4.30, CC Adi 5.215, CC Adi 14.78, CC Madhya 4.165, CC Madhya 5.15, CC Madhya 6.32, CC Madhya 8.47, CC Madhya 9.147, CC Madhya 10.26, CC Madhya 18.6, CC Madhya 21.105, CC Madhya

21.113, CC Madhya 24.114, CC Antya 1.63

mana — inclination — CC Adi 4.38

mana — to the mind — CC Adi 4.240

mana — in the mind — CC Adi 7.77

mana — minds — CC Adi 7.153, CC Adi 8.49, CC Adi 15.13, CC Adi 16.5, CC Madhya 6.228, CC Madhya 9.81, CC Madhya 9.321, CC Antya 2.97, CC Antya 11.52, CC Antya 17.52

mana — his mind — CC Adi 15.11, CC Madhya 15.143, CC Antya 6.22

mana — intention — CC Madhya 1.72, CC Madhya 2.25, CC Madhya 15.131

mana — heart — CC Madhya 1.208

mana — His mind — CC Madhya 2.27, CC Madhya 6.145-146, CC Madhya 13.184, CC Antya 6.7

mana — the intention — CC Madhya 5.59

mana — my mind — CC Madhya 6.70, CC Madhya 11.38

mana — the hearts — CC Madhya 8.41

mana — the heart — CC Madhya 8.44

mana — My mind — CC Madhya 8.50, CC Madhya 8.129, CC Madhya 17.72

mana — in mind — CC Madhya 9.337

mana — the mind or desire — CC Madhya 16.190

mana — in the minds — CC Antya 1.208

mana — her mind — CC Antya 3.112

mana — consciousness — CC Antya 7.31

mana — hearts — CC Antya 12.75

mānā — prohibition — CC Adi 17.178-179, CC Antya 3.208

manā — mind — CC Antya 3.246

māna-apamānayoḥ — in honor and dishonor — CC Madhya 23.111-112

mana āra aṅga — mind and body — CC Antya 9.5

māna-ārūḍhaḥ — being influenced by false prestige — SB 4.26.8

māna-bhaṅgam — hurting the prestige — SB 4.8.26

mana curi — stealing of the mind — CC Antya 19.99

māna-da — O Kardama (one who offers honor to others) — SB 3.24.12

māna-da — O very respectful one — SB 4.25.35

māna-da — O King Parīkṣit, who give respect to everyone — SB 6.18.56

māna-da — O one who gives all honor to a guest or visitor — SB 9.14.21

māna-da — O giver of respect — SB 10.84.64

māna-da — O magnanimous Lord — SB 11.27.3-4

māna-da — respectful — CC Madhya 22.78-80

māna-da — offering respect to others — CC Antya 6.237

mana-da — O respectful one — SB 10.46.30

māna-dāḥ — the respectful girls — SB 3.23.28

māna-daḥ — one who gives respect to all — SB 4.16.16

māna-daḥ — showing honor — SB 10.35.24-25

māna-daḥ — He who gives respect to others — SB 10.48.10

māna-daḥ — offering all respects to others — SB 11.11.29-32

māna-dāyāḥ — who are respectful — SB 3.23.6

mana-deha — mind and body — CC Antya 20.61

māna-dena — giving respect to others — SB 10.16.35

māna-dena — giving respect to all — CC Adi 17.31, CC Antya 6.239, CC Antya 20.21

mana dhāya — the mind was very eager — CC Madhya 14.38

mana dila — he gave his mind — CC Antya 7.149

mana diyā — with attention — CC Madhya 10.167, CC Madhya 12.118, CC Antya 2.36

mana ha-ila — Śrī Caitanya Mahāprabhu decided — CC Madhya 25.13

mana haila — there was a desire — CC Madhya 14.116

mana haila — wanted — CC Antya 2.17

mana haile — when I think — CC Antya 4.42

mana haile — when the mind becomes — CC Antya 6.278

mana-indriya — the chief sense, namely the mind — CC Madhya 21.31

mana jāni' — understanding the mind — CC Madhya 12.162

mana kaila — he decided — CC Antya 6.35

mana kaila — decided — CC Antya 6.258

mana-kāṇa — the minds and ears — CC Madhya 25.25

mana-kāṇa — mind and ears — CC Antya 17.66

mānā kare — orders Me to stop — CC Adi 17.134

mānā kare — prohibits — CC Madhya 14.172

mānā karis — you are forbidding — CC Adi 17.182

māna kari' — sulking — CC Adi 4.26

māna kari' — being resentful — CC Madhya 8.112

mana-kāya — mind and body — CC Antya 13.4

mana mora — My mind — CC Antya 17.59

mana nahe sthira — the mind is not steady — CC Antya 20.61

mana phirāya — turns the minds — CC Madhya 25.20

mana prāṇa — mind and life — CC Antya 2.99

māna-spṛhā — the desire to be respectable in society — SB 5.18.14

māna-śūnyatā — absence of false prestige — CC Madhya 23.18-19

māna-vardhanaḥ — one who enriches the family — SB 1.4.10

māna-vardhanaḥ — just to give honor — SB 5.1.23

māna-varjitam — offered without respect — SB 7.13.38

māna-yānaḥ — so thinking — SB 3.1.16

mānābhyām — and by respect — SB 4.19.42

mānacāki — the food called mānacāki — CC Madhya 3.47

mānada — measured — SB 3.11.10

manaḥ — mind — Bg 1.30, Bg 5.19, Bg 5.27-28, Bg 6.11-12, Bg 6.13-14, Bg 6.25, Bg 6.34, Bg 7.4, Bg 8.7, Bg 11.45, Bg 12.8, Bg 12.13-14, Bg 15.9, Bg 17.11, SB 1.6.19, SB 1.9.23, SB 1.9.30, SB 1.14.14, SB 2.1.17, SB 2.1.19, SB 2.1.38, SB 2.3.25, SB 2.5.32, SB 2.6.42, SB 2.7.7, SB 2.8.3, SB 3.4.17, SB 3.5.7, SB 3.7.7, SB 3.7.15, SB 3.9.8, SB 3.9.26, SB 3.9.35, SB 3.10.17, SB 3.12.49, SB 3.13.22, SB 3.14.4, SB 3.24.43, SB 3.25.44, SB 3.27.14, SB 3.31.44, SB 3.32.9, SB 4.1.19, SB 4.7.12, SB 4.8.44, SB 4.8.77, SB 4.14.15, SB 4.20.9, SB 4.21.33, SB 4.22.30, SB 4.22.55, SB 4.24.20, SB 4.25.42, SB 4.26.12, SB 4.29.70, SB 4.31.3, SB 4.31.9, SB 5.2.6, SB 5.2.16, SB 5.5.5, SB 5.5.27, SB 5.11.16, SB 5.12.4, SB 6.8.30, SB 6.16.24, SB 7.8.3-4, SB 7.9.39, SB 8.7.27, SB 8.24.15, SB 9.5.26, SB 9.18.23, SB 10.8.37-39, SB 10.12.1, SB 10.23.27, SB 10.30.37, SB

10.80.3, SB 10.87.2, SB 10.87.23, SB 11.2.49, SB 11.6.7, SB 11.12.16, SB 11.14.36-42, SB 11.23.46, SB 11.23.46, SB 11.29.17, SB 12.5.6, CC Madhya 6.164, CC Madhya 19.207-209, CC Madhya 20.59, CC Antya 4.69, CC Antya 13.1, CC Antya 15.84, CC Antya 16.26

manaḥ — the mind — Bg 2.60, Bg 2.67, Bg 3.40, Bg 3.42, Bg 6.26, Bg 6.35, Bg 8.12, Bg 10.22, Bg 12.2, SB 1.7.3, SB 1.18.26, SB 2.1.18, SB 2.1.19, SB 2.1.20, SB 2.1.23, SB 2.2.12, SB 2.2.15, SB 2.2.16, SB 2.5.30, SB 2.10.30, SB 2.10.32, SB 3.5.30, SB 3.20.35, SB 3.25.16, SB 3.26.14, SB 3.26.27, SB 3.26.60, SB 3.26.71, SB 3.28.1, SB 3.28.7, SB 3.28.10, SB 3.28.12, SB 3.28.18, SB 3.28.35, SB 3.29.23, SB 4.8.52, SB 4.19.34, SB 4.20.37, SB 4.23.17, SB 4.29.7, SB 4.29.16, SB 4.29.18-20, SB 4.29.66, SB 4.29.76-77, SB 5.5.6, SB 5.5.9, SB 5.11.4, SB 5.11.7, SB 5.11.8, SB 5.11.8, SB 5.16.3, SB 5.18.9, SB 5.19.13, SB 6.1.19, SB 6.1.62, SB 6.2.12, SB 6.2.40, SB 6.2.46, SB 6.10.12, SB 6.11.21, SB 6.16.23, SB 6.16.33, SB 7.1.30, SB 7.1.32, SB 7.3.33, SB 7.4.42, SB 7.8.9, SB 7.9.49, SB 7.10.8, SB 7.10.23, SB 7.12.7, SB 7.12.29-30, SB 7.15.32-33, SB 7.15.32-33, SB 7.15.41, SB 7.15.53, SB 8.3.1, SB 8.5.34, SB 8.17.2-3, SB 9.9.15, SB 9.9.42, SB 9.10.55, SB 9.14.20, SB 9.16.16, SB 9.21.16, SB 10.1.42, SB 10.6.24, SB 10.10.38, SB 10.16.42-43, SB 10.31.17, SB 10.40.2, SB 10.46.22, SB 10.59.30, SB 10.60.48, SB 10.61.3, SB 10.63.35-36, SB 10.73.23, SB 10.87.33, SB 10.87.49, SB 11.2.38, SB 11.3.15, SB 11.3.36, SB 11.9.11, SB 11.9.12, SB 11.9.22, SB 11.11.14, SB 11.11.21, SB 11.11.22, SB 11.13.9-10, SB 11.13.12, SB 11.13.13, SB 11.13.14, SB 11.14.2, SB 11.14.28, SB 11.14.36-42, SB 11.14.46, SB 11.15.10, SB 11.15.11, SB 11.15.13, SB

11.15.16, SB 11.15.17, SB 11.15.21, SB 11.15.22, SB 11.15.26, SB 11.16.11, SB 11.16.42, SB 11.16.44, SB 11.20.18, SB 11.20.19, SB 11.20.20, SB 11.20.22, SB 11.20.23, SB 11.20.24, SB 11.22.15, SB 11.22.23, SB 11.22.37, SB 11.22.38, SB 11.23.42, SB 11.23.43, SB 11.23.44, SB 11.23.47, SB 11.23.60, SB 11.25.17, SB 11.25.18, SB 11.26.12, SB 11.26.22, SB 11.26.23, SB 11.28.24, SB 11.28.28, SB 11.29.2, SB 12.3.27, SB 12.4.20-21, SB 12.5.6, SB 12.6.30-31, SB 12.8.40, CC Adi 5.35, CC Madhya 1.76, CC Madhya 8.224, CC Madhya 9.123, CC Madhya 22.137-139, CC Madhya 24.12, CC Antya 1.79, CC Antya 1.114

manaḥ — with the mind — Bg 15.7, SB 6.1.7

manaḥ — of the mind — Bg 18.33, SB 1.6.18, SB 2.1.22, SB 4.7.35, SB 4.29.23-25, SB 4.30.22, SB 7.3.28, SB 7.3.29, SB 10.2.36, SB 10.47.29, SB 10.87.37, SB 10.89.50, SB 11.3.26, SB 11.16.41, SB 11.17.34-35, SB 11.18.27, SB 11.20.20, SB 11.23.47, SB 11.25.16, SB 11.26.26, SB 11.28.17, SB 11.28.27, CC Adi 4.174, CC Madhya 8.177, CC Antya 15.78, MM mantra 46

manaḥ — with mind — SB 1.9.43

manaḥ — attention — SB 2.9.7

manaḥ — his mind — SB 3.12.28, SB 6.18.27-28, SB 7.9.10, SB 9.4.18-20, SB 10.52.3, SB 10.86.6

manaḥ — heart — SB 3.21.10

manaḥ — minds, hearts — SB 3.28.16

manaḥ — in the mind — SB 3.28.22, SB 4.29.65, SB 10.2.16

manaḥ — to the mind — SB 3.28.26, SB 5.24.10, SB 10.48.11

manaḥ — the minds — SB 4.6.30, SB 10.15.3, SB 10.43.19, SB 10.47.23, SB 10.47.35, SB 10.51.60, SB 10.81.1-2, SB 10.90.26, SB 12.2.34

manaḥ — her mind — SB 4.28.50, SB 10.54.50

manaḥ — the mind in such a situation — SB 5.8.29

manaḥ — my mind — SB 6.2.38, SB 6.11.24, SB 6.11.26, SB 10.40.27

manaḥ — their minds — SB 6.10.29, SB 10.70.16, SB 10.84.27, SB 10.84.69, SB 10.87.15, SB 10.87.35

manaḥ — and the mind — SB 7.2.46, SB 10.84.12, SB 11.24.3

manaḥ — the mind* — SB 7.9.21

manaḥ — that mind — SB 7.13.43

manaḥ — in terms of the mind — SB 7.15.8

manaḥ — by the mind — SB 7.15.64, SB 11.25.6

manaḥ — of the strength of enthusiasm — SB 8.2.30

manaḥ — how the mind is working — SB 8.5.27

manaḥ — and of the mind — SB 8.9.5

manaḥ — by the acts of the mind — SB 8.9.29

manaḥ — the mind (full of material desires for eating, sleeping, mating and defending) — SB 9.7.25-26

manaḥ — like the mind — SB 9.15.31

manaḥ — complete attention — SB 9.19.27-28

manaḥ — the subject matter of thought for the mind — SB 10.1.4

manaḥ — by mind — SB 10.8.41

manaḥ — by meditation — SB 10.9.9

manaḥ — His mind — SB 10.15.3, SB 10.52.24, SB 12.11.6-8

manaḥ — your minds — SB 10.23.32, SB 10.47.36

manaḥ — minds — SB 10.30.5, SB 10.31.10

manaḥ — our minds — SB 10.31.11

manaḥ — for the mind — SB 10.34.23

manaḥ — like that of the mind — SB 10.37.1-2

manaḥ — the mind (and other senses) — SB 10.40.15

manaḥ — in his mind — SB 10.45.28

manaḥ — one's mind — SB 10.46.32-33

manaḥ — (as the) mind — SB 10.50.55

manaḥ — to the minds — SB 10.52.38

manaḥ — of the heart — SB 10.62.16

manaḥ — the mind (and its manifestations) — SB 10.87.26

manaḥ — your mind — SB 11.7.6

manaḥ — and mind — SB 11.7.39, SB 11.21.36, SB 11.28.16

manaḥ — the mind (goes) — SB 11.15.21

manaḥ — ascertained by the mind — SB 11.18.16

manaḥ — as the mind — SB 11.22.23

manaḥ — the mind of the sage — SB 12.8.25

manaḥ — of the minds — CC Antya 6.264, MM mantra 32

manaḥ — O mind — MM mantra 10, MM mantra 32

mānaḥ — worthy of being worshiped — SB 1.16.26-30

mānaḥ — pride — SB 3.19.12

mānaḥ — honor — SB 3.22.13

mānaḥ — material prosperity — SB 4.9.35

mānaḥ — adoration — SB 4.12.47

mānaḥ — false prestige — SB 7.15.43-44

mānaḥ — whose false identification — SB 10.51.48

mānaḥ — false pride — SB 12.3.29

mānaḥ — anger — CC Madhya 8.111, CC Madhya 14.163

mānāḥ — anguished — SB 3.2.14

mānāḥ — special respect — SB 10.29.47

mānāḥ — honor — SB 10.41.28

manāḥ — in the mind — SB 4.1.23

manāḥ — the King, whose mind — SB 4.9.42-43

manāḥ — her mind — SB 5.2.18

manāḥ — with her mind fully absorbed — SB 10.30.19

manāḥ — in his mind — SB 10.84.60

manāḥ — in his heart — SB 10.85.26

manaḥ-agrayānam — more quick than the mind, inconceivable to mental speculation — SB 8.5.26

manaḥ-alibhiḥ — by the bees of the mind — SB 4.4.15

manaḥ-bale — by the strength of mind — CC Adi 13.100

manaḥ-bale — by the strength of the mind — CC Adi 13.102, CC Adi 13.103

manaḥ-bhava — by emotion — SB 3.23.11

manaḥ-bhava — by their conjugal desire — SB 10.21.15

manaḥ-bhava — of lust — SB 10.35.16-17

manaḥ-bhava — the mental situation — CC Madhya 8.194

manaḥ-bhavaḥ — cupid — SB 4.25.30

manaḥ-bhavaḥ — born of your mind — SB 11.29.29

manaḥ-bhṛṅga-gaṇa — the bumblebees of your minds — CC Madhya 25.273

manaḥ-buddhi — mind and intelligence — CC Antya 20.93

manaḥ-buddhiḥ — mind and intelligence — Madhya 23.107, CC Madhya 23.106-107

manaḥ ca — and the mind — SB 2.1.34

manaḥ ca — as well as the mind — CC Adi 5.83, CC Madhya 20.267

manaḥ cakre — thought — SB 8.12.24

manaḥ cakre — He made up His mind — SB 10.29.1

manaḥ cakre — He decided — SB 10.42.6

manaḥ cakre — made up His mind — SB 10.44.17

manaḥ-cittaḥ — his mind and his intelligence — SB 11.29.9

manaḥ dadhe — made up His mind — SB 10.12.25

manaḥ-dharma — speculative mental creations — CC Antya 4.176

manaḥ-dṛśām — to the mind and the eye — SB 4.7.32

manaḥ-duḥkha — mentally very much aggrieved — CC Adi 17.62

manaḥ-duḥkha — distress in the mind — CC Antya 12.38

manaḥ-dvāraiḥ — by the senses — SB 6.4.41

manaḥ-gataḥ — within the mind — SB 11.26.16

manaḥ-gatam — simply by thinking of the Lord — SB 4.8.59-60

manaḥ-gatam — within your mind — SB 4.12.7

manaḥ-gatān — of mental concoction — Bg 2.55

manaḥ-gatiḥ — the heart's course — SB 3.29.11-12

manaḥ-gatiḥ — the movement of the mind — CC Adi 4.205, CC Madhya 19.171

manaḥ-gocara nahe — it is not possible to conceive — CC Antya 3.88

manaḥ-haṁsa — my mind, which is like a swan — CC Madhya 25.271

manaḥ-hara — attractive — SB 11.29.7

manaḥ-hara — mind-attracting — CC Antya 1.165

manaḥ-harā — very beautiful — CC Adi 15.4

manaḥ-harāḥ — attractive — SB 1.5.26

manaḥ-harāḥ — bewildering the minds — SB 4.10.18-19

manaḥ-haraḥ — attractive to the mind — SB 1.10.20

manaḥ-haram — beautiful — SB 4.24.23

manaḥ-haram — stealing the minds — SB 10.21.6

manaḥ-haram — enchanting — SB 10.29.3

manaḥ-harām — enchanting — SB 10.86.6

manaḥ-harām — which are so beautiful — CC Adi 14.5

manaḥ harantīm — everyone's attention was attracted (by her) — SB 10.6.5-6

manaḥ-hārī — attractive — CC Madhya 23.75

manaḥ-indriya-asu-gaṇān — the mind, senses and vital air — SB 12.6.69

manaḥ-java — traveling at the speed of mind — SB 5.5.35

manaḥ-javaḥ — in mental ecstasy — SB 8.21.8

manaḥ-javaḥ — moving the body at the speed of the mind — SB 11.15.6-7

manaḥ-javāya — as speedy as the mind — SB 9.5.6

manaḥ-jñam — attractive — SB 1.19.28

manaḥ-jñāni — very attractive to the mind — SB 10.7.1-2

manaḥ-jñāni — attractive to the mind — SB 10.15.18

manaḥ-jñayā — which (voice) charms the mind — SB 10.15.10-12

manaḥ-kāma — the desires of the mind — CC Antya 11.90

manaḥ-kari-indrasya — of the elephantlike mind — CC Antya 1.191

manaḥ-kathā — the intentions — CC Madhya 3.66

manaḥ-kathā — words in his mind — CC Madhya 16.234

manaḥ-kathā — decisions — CC Antya 4.216

manaḥ-kathā — intention — CC Antya 16.72

manaḥ-kṣobha — agitation of the mind — CC Madhya 21.132

manaḥ-mahā-utsavāḥ — a sense of joyful ceremony within

the mind — SB 1.11.31

manaḥ-malaḥ — mental speculation or the dirt accumulated in the mind — SB 4.21.32

manaḥ-malau — the mind became clean, free from material contamination — SB 10.3.34-35

manaḥ-mātram — coming simply from the mind — SB 11.23.49

manaḥ-mayaḥ — hovering on the mental plane — SB 3.5.29

manaḥ-mayaḥ — the predominating deity of the mind — SB 5.22.10

manaḥ-mayam — the mental plane — SB 2.2.30

manaḥ-mayam — creator of the mind — SB 3.1.34

manaḥ-mayam — consisting of the mind — SB 3.26.25

manaḥ-mayam — formed in the mind — SB 3.28.30

manaḥ-mayam — which is nothing but a mental creation depending chiefly on the mind — SB 8.5.28

manaḥ-mayam — perceived by the mind, or controlling the mind even of great demigods like Lord Śiva — SB 11.12.17

manaḥ-mayī — thinking of Him even by force — SB 10.12.39

manaḥ-mayī — conceived of in the mind — SB 11.27.12

manaḥ-nayana — mind and eyes — CC Madhya 6.145-146

manaḥ-nayana — to the mind and eyes — CC Antya 17.51

manaḥ-nayana-amṛtam — nectar for the mind and eyes — CC Madhya 2.74

manaḥ-nayana-ānandana — pleasing to the mind and eyes — SB 5.3.2

manaḥ-nayana-vardhanam — very pleasing to the eyes and the mind — SB 4.8.49

manaḥ-netra-utsava — festival of the mind and eyes — CC Madhya 2.75

manaḥ-nigraha — by the attempt to subdue the mind — SB 11.29.2

manaḥ-nigrahaḥ — the subduing of the mind — SB 11.23.45

manaḥ-pīḍā — distress in the mind — CC Antya 20.51

manaḥ-prasādaḥ — satisfaction of the mind — Bg 17.16

manaḥ-prītim — satisfaction of the mind — SB 9.19.13

manaḥ-rama — charming — SB 10.30.2

manaḥ-ramaḥ — enchanting — SB 11.6.2-4

manaḥ-ramaiḥ — pleasing to her mind — SB 6.1.64

manaḥ-ramam — very attractive — SB 10.46.9-13

manaḥ-ramam — charming — SB 12.8.24

manaḥ-rame — most beautiful — CC Madhya 9.32

manaḥ-rañjanakaiḥ — very pleasing to the mind — SB 4.16.15

manaḥ-ratha — by desires, which are like mental chariots — SB 5.8.26

manaḥ-ratha — of their desires — SB 10.32.13

manaḥ-ratha — of his desires — SB 10.75.30

manaḥ-ratha — of his desires (to perform Vedic sacrifices) — SB 10.84.60

manaḥ-ratha — of a mental fantasy — SB 11.22.54-55

manaḥ-ratha — desires — CC Madhya 1.206, CC Madhya 8.73

manaḥ-ratha-latā — the creeper of growing love — CC Antya 1.151

manaḥ-rathaḥ — his desire — SB 3.21.12, SB 4.9.44

manaḥ-rathaḥ — desirous — SB 4.8.12

manaḥ-rathaḥ — his mental aspiration — SB 5.1.22

manaḥ-rathaḥ — created to be traversed by the chariot of the mind — SB 9.18.49

manaḥ-rathaḥ — desires — SB 10.54.51, SB 10.86.40

manaḥ-rathaḥ — hankering — SB 10.62.13

manaḥ-rathaḥ — whose desires — SB 10.73.33

manaḥ-rathaḥ — merely a creation of the mind — SB 11.10.3

manaḥ-rathaḥ — or a mental fantasy — SB 11.22.40

manaḥ-rathāḥ — their desires — SB 10.45.17-18

manaḥ-rathāḥ — your desires — SB 10.80.42

manaḥ-rathāḥ — their fanciful desires — SB 11.5.17

manaḥ-rathaḥ-mayīḥ — achieved by meditation of the mind — SB 11.22.48

manaḥ-rathaiḥ — by mental desires — CC Antya 1.191

manaḥ-ratham — according to my desires — Bg 16.13-15

manaḥ-ratham — or a fantasy in the mind — SB 10.49.25

manaḥ-ratham — mental concoction — SB 11.14.28

manaḥ-ratham — a daydream — SB 11.22.41

manaḥ-rathān — his desires — SB 10.36.39, SB 10.39.1

manaḥ-rathānām — of whimsical pleasures — SB 11.5.10

manaḥ-rathau — or the conceiving of a desire — SB 11.2.38

manaḥ-rathena — by the mind — SB 5.6.15

manaḥ-rathena — concoction — CC Adi 8.58

manaḥ-rathena — by mental concoction — CC Madhya 22.76

manaḥ-rūpam — the form desired by the mind — SB 11.15.22

manaḥ-samṛddhayaḥ — considering themselves very rich — SB 4.9.36

manaḥ-saṁsparśa-jān — produced from demands for sense gratification — SB 7.13.27

manaḥ-śarīra-dhī — who consider the body or mind to be the self — SB 9.8.21

manaḥ-śarīra-jāḥ — born either of your body or of your mind (all the demons and demigods) — SB 8.16.14

manaḥ-ṣaṣṭhaiḥ — by the mind and five knowledge-acquiring senses — SB 9.18.51

manaḥ-sukham — temporary happiness created by the mind — SB 9.18.51

manaḥ-tāpa — burning of the mind — CC Antya 15.13

manaḥ-unnayanau — very agitating to the mind — SB 5.2.12

manaḥ-vacasā — by mind and words — SB 7.9.48

manaḥ-vacobhiḥ — by dint of mental speculation or deliverance of speeches — SB 1.3.37

manaḥ-vāk — by her mind and words — SB 9.18.47

manaḥ-vāk-kāya-vṛttibhiḥ — by the functions of one's mind, words and body — SB 11.29.19

manaḥ-vakṣa — the minds and breasts — CC Antya 15.74

manaḥ-vākye — by mind or by words — CC Madhya 22.120

manaḥ-vege — at the speed of mind — CC Antya 18.34

manaḥ-vīrya — by mental and bodily strength — SB 3.17.22

manaḥ-vṛtti — mental functions — CC Adi 6.58-59

manaḥ-vyāsaṅgam — opposing attachments — CC Adi 1.59

mānaha — take it — CC Adi 7.102

mānaha — experience — CC Madhya 13.154

mānaha — you accept — CC Madhya 16.263-264

manaḥsu — in the minds — Bs 5.42

manāk — somewhat — SB 3.15.28

manāk — even slightly — SB 3.19.16, CC Antya 1.153

manāk — like a short time — SB 3.23.46

manāk — in a small degree — SB 4.28.62

manāk — a little — SB 5.10.12, SB 10.31.18, SB 10.64.32

manāk — slightly — CC Adi 1.62, CC Madhya 15.110

manāk api — even by a little fraction — SB 9.4.68

manāk api — however small — CC Antya 1.108

manāk vibhuḥ — slightly, because of the long journey — SB 1.10.34-35

mānakacu — the root of a vegetable tree called kacu — CC Madhya 3.45

mānam — honor and respects — SB 1.11.21

mānam — measurement — SB 2.8.12

mānam — respectful services — SB 2.9.14

mānam — honor — SB 4.3.20, SB 9.16.35, SB 10.33.21

mānam — respect — SB 4.4.29, SB 7.9.11, SB 10.21.18, MM

mantra 42

mānam — worship — SB 7.9.11

mānam — the false pride — SB 10.27.6, SB 10.29.48

mānam — special respect — SB 10.33.9

mānam — the reputation — SB 11.30.3

mānam — the measurement — SB 12.3.17

mānam — respects — CC Madhya 18.34, CC Antya 14.86

mānam — conception of superiority — CC Antya 15.81

manāṁsi — the mind — SB 1.14.18

manāṁsi — mental upsurges — SB 1.15.15

manāṁsi — minds — SB 3.24.8

manāṁsi — everyone's mind — SB 4.1.53

manāṁsi — within our minds — SB 8.9.3

manāṁsi — the minds of the brāhmaṇas (who because of Kaṁsa had always been afraid) — SB 10.3.1-5

manāṁsi — the minds — SB 10.41.27, SB 12.2.21

manana — thinking — SB 5.8.29

mānana — regarding — CC Madhya 9.130

manana-śīla — who is thoughtful — CC Madhya 24.15

mananera — of remembering — CC Antya 13.134

mānanīyaḥ — to be honored — SB 10.47.20, SB 10.51.34

mananīyāni — should be respected — NBS 76

manasā — by the mind — Bg 3.6, Bg 3.7, Bg 5.13, Bg 6.24, Bg 8.10, SB 1.17.21, SB 2.1.17, SB 2.2.15, SB 3.4.35, SB 4.8.44, SB 4.8.59-60, SB 4.12.17, SB 4.28.28, SB 4.29.35, SB 4.29.60, SB 4.29.62, SB 5.16.4, SB 5.18.36, SB 6.1.48, SB 6.1.63, SB 6.3.16, SB 6.4.18, SB 6.4.19, SB 6.4.29, SB 7.5.3, SB 8.17.2-3, SB 9.4.41, SB 10.1.41, SB 11.7.7, SB 11.13.24, SB 11.14.36-42, SB 11.28.4, SB 12.9.5, CC Adi 4.66, CC Adi 9.43, CC Madhya 23.23, CC Antya 4.175, CC Antya 14.1, NoI: verse 5

manasā — with the mind — Bg 5.11, SB 3.6.40, SB 3.26.68, SB 3.28.5, SB 3.28.6, SB 3.29.34, SB 4.8.51, SB 5.9.3, SB 10.1.53, SB 10.33.30, SB 11.15.19, SB 11.15.20, CC Madhya 22.101

manasā — attention of the mind — SB 1.2.14

manasā — mind — SB 1.5.6, SB 6.15.26, SB 11.2.36

manasā — within the mind — SB 1.15.46, SB 12.13.1

manasā — by dint of the mind — SB 2.1.18

manasā — accompanied by the mind — SB 2.2.22

manasā — within his mind — SB 2.7.18, SB 5.8.14, SB 10.16.30, SB 10.80.12-13, SB 11.23.31

manasā — by such a mentality — SB 3.12.3

manasā — from his mind — SB 3.20.49

manasā — with such a mentality — SB 4.12.9

manasā — simply by contemplating — SB 5.7.14

manasā — in the mind — SB 5.12.9

manasā — with his mind — SB 6.1.48, SB 10.86.45

manasā — the mind — SB 6.16.21

manasā — by such understanding — SB 7.7.32

manasā — of the mind — SB 8.5.19-20

manasā — by an elevated mind — SB 8.6.11

manasā — with my mind — SB 10.14.2

manasā — with their minds — SB 10.43.33

manasā — in their minds — SB 10.59.34, SB 10.71.34

manasā — with her heart — SB 10.81.26

manasā — by means of the primeval mind — SB 11.21.38-40

manasā — along with the mind — SB 11.23.44

manasā — by His mind, simply by His desire — SB 12.10.31-32

mānasā — whose mind — SB 10.53.26

mānasā — her mind — SB 10.53.31

mānasa — the mind — CC Adi 2.117

mānasa — within the mind — CC Adi 10.100

mānasa — mind — MM mantra 33

mānasa-ākarṣi — attracting the minds — CC Madhya 23.82-83

manasā aṁśena — partly with mental activity — SB 3.6.24

manasā api — even by the mind — SB 5.10.18, SB 5.14.42

manasā api — even by such plans perceived within the mind — SB 9.24.60

mānasa-ayanau — together in the Mānasa Lake — SB 4.28.54

mānasa-gaṅgā — the Ganges of the celestial world — CC Antya 16.146

mānasa-gaṅgāya — in the lake named Mānasa-gaṅgā — CC Madhya 18.32

manasā gatāḥ — understood — SB 10.46.4

mānasaḥ — within the mind — Bg 1.46

mānasaḥ — who has such a mind — Bg 6.37

mānasaḥ — and mind — Bg 18.51-53

mānasaḥ — identifying the mind — SB 1.5.2

mānasaḥ — his mind — SB 4.26.13

mānasaḥ — living together within the heart — SB 4.28.64

mānasaḥ — situated in the heart — SB 6.18.33-34

mānasaḥ — within my mind — SB 8.16.13

mānasaḥ — their minds — SB 10.25.22

mānasaḥ — and minds — SB 10.47.9-10

mānasaḥ — your mind — SB 10.51.61

mānasaḥ — and by the mind — SB 10.57.30

mānasaḥ — whose mind — SB 10.89.22

manasaḥ — more than the mind — Bg 3.42

manasaḥ — of the mind — SB 1.2.20, SB 2.6.34, SB 2.10.34, SB 3.26.23-24, SB 3.28.36, SB 5.6.2, SB 5.11.9, SB 5.11.11, SB 5.11.12, SB 6.4.26, SB 10.8.25, SB 10.14.38, SB 10.47.34, SB 11.3.23, SB 11.13.9-10, SB 11.13.33, SB 11.13.34, SB 11.19.20-24, SB 11.20.21, SB 11.23.45, CC Adi 6.60, CC Madhya 11.11, CC Madhya 11.29-30, CC Madhya 21.27, CC Madhya 21.83, NoI: verse 1, Bs 5.34

manasaḥ — of the subtle body — SB 2.6.11

manasaḥ — of one whose mind — SB 3.9.7

manasaḥ — from the mind — SB 3.12.24, SB 3.12.27, SB 3.26.61, SB 6.15.24

manasaḥ — the mind — SB 3.32.10

manasaḥ — whose minds — SB 3.32.16, SB 10.21.4, SB 10.83.2

manasaḥ — their minds — SB 3.32.17, SB 4.16.1, SB 8.9.11, SB 10.16.32, SB 10.23.18, SB 10.23.23, SB 12.3.39-40

manasaḥ — the minds — SB 4.1.28

manasaḥ — those whose minds — SB 6.9.39

manasaḥ — by the mind — SB 8.3.10

manasaḥ — within their minds — SB 8.10.6

mānasam — the lake known as Mānasa-sarovara — SB 6.13.14

mānasam — the mental activities — SB 11.15.14

manasām — whose minds — SB 5.9.17

manasām — of those whose minds — SB 5.14.44

manasām — and of the mind — SB 11.24.7

manasām — the minds of whom — CC Madhya 9.269

mānasānām — born from the mind (of Brahmā) — SB 10.87.9

mānasāya — unto Him whose mind — SB 8.3.16

mānase — by the Mānasa-sarovara Lake — SB 3.23.40

mānase — within the mind — CC Antya 6.237

mānasei — within his mind — CC Antya 16.33

manasi — upon the mind — SB 1.7.4

manasi — into the mind — SB 1.15.41

manasi — the mind — SB 3.4.11, SB 7.2.24

manasi — in the mind — SB 3.28.26, SB 4.29.67, SB 4.29.68, SB 4.30.23, SB 5.2.6, SB 5.6.3, SB 5.23.7, SB 7.13.43, SB 7.15.53, SB 8.3.17, SB 8.20.25-29, SB 11.24.22-27, CC Antya 1.142, MM mantra 22

manasi — unto the mind — SB 4.8.22

manasi — in a mind — SB 4.29.69

manasi — in the heart — SB 5.5.31

manasi — within the mind — SB 7.10.9

manasi — in his mind — SB 9.14.43, SB 10.43.18

manasi — in the minds — SB 10.31.12, SB 10.82.48, CC Madhya 1.81, CC Madhya 13.136

manasī — and one's mind — NoI: verse 8

manasī — and mind — Bs 5.51

manasi-jam — which is simply a mental concoction (actually there is no happiness) — SB 7.9.45

mānasīḥ — from his mind — SB 3.10.1

manaskāḥ — their minds — SB 10.46.4

mānasottara — Mānasottara — SB 5.20.30

mānasottara-girau — on Mānasottara Mountain — SB 5.21.13

mānasottara-giri — of the mountain known as Mānasottara — SB 5.21.7

mānasottara-mervoḥ antaram — the land between Mānasottara and Meru (beginning from the middle of Mount Sumeru) — SB 5.20.35

mānasottare — on the mountain known as Mānasottara — SB 5.21.13

manastaḥ — being placed within the mind — SB 10.2.18

manastaḥ — from the minds — SB 10.83.3

manasvī — the meditative — SB 2.2.20

manasvī — in thoughtfulness — SB 4.22.61

manasvī — the great-minded — SB 6.10.30

manasvī — intelligent — SB 10.39.24

manasvī — the intelligent — SB 10.44.35

manasvinā — by the most exalted personality — SB 8.20.20

manasvinaḥ — the great philosophers or mystics — SB 2.4.17

manasvinaḥ — heroes — SB 3.17.30

manasvinaḥ — very great heroes (mental speculators) — SB 5.13.15

manasvinaḥ — those actually understanding the value of life — SB 5.19.23

manasvinaḥ — of persons who are greatly munificent — SB 8.20.10

manasvinaḥ — experts in mental speculation or meditation — CC Madhya 22.20

manasvinām — of the great fighters — SB 1.13.30

manasvinām — for thoughtful men — SB 4.12.47

manasvinām — to the great, deep-minded personalities — SB 6.10.31

manasvinām — of great sages like Nārada Muni — SB 6.11.18

manasvinām — even for great sages and saintly persons — SB 7.3.20

manasvinām — for the intelligent — SB 10.50.25-28

manasvinām — of the brave warriors — SB 10.59.5

manasvinām — to the wise — SB 10.66.18

manasvinam — very sober and tolerant — SB 8.11.3

manasvinam — who was of a highly elevated character — SB 8.20.14

manasvinī — voluntarily — SB 4.4.26, SB 4.4.29

manasvinī — very liberal in distributing food, clothing, ornaments and cows, according to necessity — SB 10.7.6

manasvinī — peaceful in mind — SB 10.27.18

manasvini — O most thoughtful lady — SB 4.26.23

manasvini — O great-minded lady — SB 8.16.10

manasvinīm — the virtuous wife — SB 3.23.28

mānasya — of honor — SB 10.54.41

mānāt — adoration — SB 3.14.44-45

mānataḥ — from the point of view of measurement — SB 5.16.2

mānataḥ — and measurements — SB 6.1.4-5

maṇau — jewel — SB 8.8.6

mānava — men from all countries — SB 1.9.45

mānava — humans — SB 10.74.52

mānava-indra — O chief of human beings — SB 4.20.16

mānava-uttamaḥ — the best of the human beings — SB 4.10.21

mānavaḥ — a man — Bg 3.17, Bg 18.46

mānavaḥ — son of Manu — SB 1.12.19

mānavaḥ — grandson of Manu — SB 4.10.14

mānavaḥ — a human being — SB 4.26.7

mānavaḥ — human society — SB 7.10.9

mānavaḥ — the son of Manu — SB 9.1.36, SB 9.3.1

mānavaḥ — Nābhāga — SB 9.4.7

mānavaḥ — descending from Vaivasvata Manu — SB 12.2.35

mānavāḥ — human beings — Bg 3.31, SB 11.7.27

mānavāḥ — as well as common men — SB 4.19.42

mānavāḥ — such persons — SB 10.8.18, SB 10.26.21

mānavāḥ — and humans — SB 10.75.20

manavaḥ — Manus — Bg 10.6, SB 8.1.4

manavaḥ — all the Manus — SB 1.3.27, SB 8.14.2, SB 8.14.5

manavaḥ — the Manus, the fathers of mankind — SB 2.6.30

manavaḥ — other Manus — SB 3.11.25

manavaḥ — the Manus — SB 4.24.67, SB 6.4.45, SB 7.8.37-39, SB 8.18.8

manavaḥ — the mind, understanding, intellect and ego — SB 6.4.25

manavaḥ — the leaders of the universal affairs (especially in connection with giving knowledge to humanity about how to live lawfully under the protection of the Supreme Personality of Godhead) — SB 7.8.48

manavaḥ — human beings — SB 12.3.6

manavaḥ — original progenitors of mankind — SB 12.4.2

manavaḥ — the progenitors of mankind — SB 12.12.62

mānavaḥ vaṁśaḥ — the dynasty of Manu — SB 9.1.7

mānavaiḥ — and men — SB 10.78.13-15

māṇavakaḥ — a brahmacārī son of a living being — SB 8.19.32

mānavān — human beings — SB 8.4.17-24

mānavān — and human beings — SB 10.78.18

mānavasya — the son of Svāyambhuva Manu — SB 4.31.26

mānavāt — from the son of Manu — SB 9.2.16

manave — unto the father of mankind (of the name Vaivasvata) — Bg 4.1

manave — unto the supreme mind or supreme Manu — SB 4.24.42

manave — to Manu — SB 11.14.4

mānavi — O daughter of Manu — SB 3.23.6, SB 3.24.18, SB 3.26.17, SB 3.29.35

mānavīm — the daughters of Svāyambhuva Manu — SB 3.21.5

mānavīm — the daughter of Manu — SB 3.23.4-5

mānavīm — the daughter of Manu (Devahūti) — SB 3.23.44

mānavīm — daughter of Manu — SB 4.1.46-47

mānayām āsa — acknowledged — SB 3.19.5

mānayām āsa — accepted how true they were — SB 10.7.33

mānayām āsa — He honored — SB 10.71.28

mānayan — thinking so — SB 3.2.34

mānayan — honoring — SB 3.5.17, SB 7.7.11, SB 12.6.28, CC Adi 4.116

mānayan — respecting — SB 3.19.4, SB 3.24.12

mānayan — admiring — SB 3.20.45

mānayan — practicing — SB 4.22.5

mānayan — showing honor — SB 10.35.20-21

mānayantaḥ — accepting — SB 8.11.45

mānayantam — esteemed — SB 3.8.4

mānayantau — the two of Them honoring — SB 10.34.22

mānayanti — glorify — SB 3.15.19

mānaye — she feels — CC Madhya 15.65

mānaye — considers — CC Madhya 17.56

mānaye kṛṣṇere — accepts Kṛṣṇa — CC Antya 7.103

mānayitvā — showing her respect — SB 10.48.10

māna' — you consider — CC Madhya 19.101

māna' — you accept — CC Madhya 19.102

māna' — you think — CC Madhya 19.103

māna' — accept — CC Madhya 19.104, CC Antya 7.138

Machine

kṣepaṇaiḥ — by machine guns — SB 3.19.18

taila-yantra-akṣa-vat — like the axle of an oil-pressing machine — SB 5.21.14

taila-yantra-cakra-vat — like the wheel of an oil-pressing machine — SB 5.21.13

yantra — on a machine — Bg 18.61

Yantra

dāru-yantra-vat — like a wooden doll — SB 10.11.7

jala-yantra — from a syringe — CC Madhya 13.105

kāṣṭha-yantra — an instrument of wood — CC Antya 4.74

taila-yantra-akṣa-vat — like the axle of an oil-pressing ma-

chine — SB 5.21.14

taila-yantra-cakra-vat — like the wheel of an oil-pressing machine — SB 5.21.13

vīṇā-yantra — a stringed instrument — CC Madhya 8.133

vīṇā-yantra — the stringed instrument called the vīṇā — CC Antya 5.73

yantra — on a machine — Bg 18.61

yantram — figure — Bs 5.3

yantrāṇi — the mystic talismans — SB 10.59.5

Tantra

artha-tantraḥ — the Supreme Personality of Godhead, who is always determined to protect the sādhus and kill the asādhus — SB 10.2.21

asva-tantrāḥ — dependent — SB 5.18.19

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ātma-tantraḥ — Self-independent — SB 3.5.5

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kaila nimantraṇa — invited the Lord — CC Madhya 9.91

kaila nimantraṇa — gave an invitation — CC Madhya 16.56, CC Madhya 16.286

kaila nimantraṇa — invited to dine — CC Antya 7.60

kaila nimantraṇa — invited — CC Antya 8.57-58

kailā nimantraṇa — made an invitation for dinner — CC Antya 2.101

kailā nimantraṇa — invited — CC Antya 8.10, CC Antya 10.148

kailā nimantraṇa — made invitations — CC Antya 12.62

kaila prabhura nimantraṇa — invited Śrī Caitanya Mahāprabhu — CC Antya 7.170

kāma-gāyatrī-mantra-rūpa — the hymn known as Kā-

ma-gāyatrī — CC Madhya 21.125

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mantra-dṛk — who could foresee the Vedic mantras — SB 8.23.29

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mantra-hīnam — with no chanting of the Vedic hymns — Bg 17.13

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mantra-kṛt — minister — SB 3.1.2

mantra-kṛtām — of those who chant the mantra mentioned above — SB 5.23.9

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mantra-mūrtaye — who is nondifferent from the mantra — SB 4.8.58

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mantra-siddhi-ādi — the perfection of the mantra and so on — CC Madhya 24.331

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mantra-upaniṣadam — Upaniṣad in the form of a mantra by which one can achieve the highest goal of life — SB 6.15.27

mantra-upaniṣadam — the Vedic mantra (uttered by Svāyambhuva Manu) — SB 8.1.17

mantra-varṇābhiḥ — in the form of a mantra — SB 5.24.30

mantra-vidaḥ — the great chanter of the Vedic hymns — SB 2.4.17

mantra-vidaḥ — completely expert in chanting the Vedic hymns — SB 10.7.17

mantra-vidaḥ — experts in reciting the Vedic hymns — CC Madhya 22.20

mantra-vit — knowing how to chant the Vedic hymns — SB 6.1.56-57

mantrābhyām — with the two mantras (oṁ namo bhagavate vāsudevāya and oṁ namo nārāyaṇāya) — SB 6.8.4-6

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mantraḥ — transcendental chant — Bg 9.16

mantraḥ — the Vedic hymns — SB 4.7.45

mantraḥ — the Hare Kṛṣṇa mantra — SB 6.2.19

mantraḥ — chanting of the Vedic hymns — SB 9.6.35-36

mantraḥ — whose advice — SB 10.60.57

mantraḥ — chanting of mantras — SB 11.13.4

mantraḥ — prudent political counsel — SB 11.16.24

mantraḥ — mantra — CC Madhya 15.110

mantrāḥ — specific hymns to offer to a particular demigod — SB 2.6.26

mantrāḥ — the incantations — SB 10.74.20-21

mantraiḥ — by various mantras — SB 6.12.34

mantraiḥ — by deliberation — SB 8.5.17-18

mantraiḥ — by chanting — SB 8.8.27

mantraiḥ — by chanting particular mantras — SB 9.15.8

mantraiḥ — with chants — SB 10.53.12

mantraiḥ — and by mantras — SB 11.15.34

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mantram — hymn — SB 5.18.29

mantram — mantra — SB 6.8.11, Bs 5.24

mantram — the mantra — SB 6.19.10

mantram — the hymn — SB 10.22.4

mantram — chant — MM mantra 16

mantram — mystic chant — MM mantra 31, MM mantra 31

mantram — the mystic chant — MM mantra 31, MM mantra 31, MM mantra 31, MM mantra 31, MM mantra 31, MM mantra 31

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mantram imam — this mantra, which is nondifferent from Nārāyaṇa — SB 6.5.27-28

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mantraṇā — instruction — CC Madhya 11.59

mantrāṇām — of the Vedic hymns — SB 5.7.6

mantrāṇām — of mantras — SB 11.16.12

mantrasya — (the purification) of a mantra — SB 11.21.15

mantrataḥ — in pronouncing the Vedic mantras improperly — SB 8.23.16

mantrataḥ — by chanting the required mantra — SB 9.14.44-45

mantrāya — for consultation — SB 3.1.10

mantrāya — for giving instructions — SB 5.24.24

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mora nimantraṇa — my invitation — CC Madhya 17.99

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nā kare nimantraṇa — does not invite — CC Antya 6.272

nimantraṇa — invitation — CC Adi 7.46, CC Adi 7.55, CC Adi 7.56, CC Adi 17.269, CC Madhya 3.83, CC Madhya 3.97, CC Madhya 6.114, CC Madhya 7.51, CC Madhya 7.121, CC Madhya 8.8, CC Madhya 8.48, CC Madhya 9.18, CC Madhya 9.82, CC Madhya 9.179, CC Madhya 9.283, CC Madhya 11.203, CC Madhya 12.70, CC Madhya 14.69, CC Madhya 14.69, CC Madhya 15.12, CC Madhya 15.14, CC Madhya 15.199, CC Madhya 16.55, CC Madhya 16.100, CC Madhya 17.58, CC Madhya 17.103, CC Madhya 18.129, CC Madhya 18.133, CC Madhya 19.247, CC Madhya 19.248, CC Madhya 20.68, CC Madhya 25.15, CC Antya 2.86, CC Antya 6.271, CC Antya 6.271, CC Antya 6.273, CC Antya 6.276, CC Antya

6.277, CC Antya 6.279, CC Antya 7.121, CC Antya 7.138, CC Antya 7.141, CC Antya 8.98, CC Antya 10.140-141

nimantraṇa — invited — CC Adi 7.54

nimantraṇa — the invitation — CC Madhya 8.49, CC Antya 7.139, CC Antya 11.85

nimantraṇa — the invitations — CC Madhya 18.131

nimantraṇa — invitations — CC Madhya 18.148, CC Madhya 19.110, CC Madhya 19.112

nimantraṇa — the price of an invitation — CC Antya 10.156

nimantraṇa-ākhyāna — the story of the invitation — CC Antya 10.142

nimantraṇa dite — to offer invitations — CC Madhya 18.132

nimantraṇa kailā — invited — CC Madhya 9.350, CC Madhya 19.65

nimantraṇa kailā — invited the Lord to take prasādam — CC Madhya 25.235

nimantraṇa kaila — invited Lord Caitanya Mahāprabhu — CC Madhya 14.66

nimantraṇa kaila — invited to take lunch — CC Madhya 19.59

nimantraṇa kaila — gave an invitation — CC Antya 10.145

nimantraṇa kare — invites — CC Antya 8.89

nimantraṇa māna' — please accept the invitation — CC

Antya 8.83

nimantraṇa nite — to accept the invitation — CC Madhya 18.132

nimantraṇe — invitation — CC Madhya 6.110, CC Madhya 17.102, CC Madhya 20.79

nimantraṇe — by the invitation — CC Madhya 14.92

nimantraṇe — for invitations — CC Madhya 15.187

nimantraṇe — for invitation — CC Antya 8.40

nimantraṇe yāya — Śrī Caitanya Mahāprabhu accepts His invitations — CC Antya 10.152

nimantraṇera dine — on the day of invitation — CC Antya 7.153-154

nimantraṇera dine — on the day on which Lord Caitanya was invited by others — CC Antya 8.90-91

nimantraṇera jañjāla — the disturbance of invitations — CC Madhya 18.141

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nṛsiṁhera mantra — prayers to Nṛsiṁhadeva — CC Madhya 12.146

nyamantrayetām — they both invited — SB 10.86.25

pāñā nimantraṇa — getting an invitation — CC Adi 5.162

prabhura nimantraṇa — invitation to Lord Śrī Caitanya Mahāprabhu — CC Antya 6.269

prabhura nimantraṇe — to invite Śrī Caitanya Mahāprabhu — CC Antya 8.87

prabhure nimantraṇa kari' — inviting the Lord — CC Madhya 17.89

sannyāsi-nimantraṇa — invitation to the sannyāsīs — CC Madhya 3.101

sarva-mantra-vicāraṇa — consideration of the different types of mantras — CC Madhya 24.330

siddha-mantrā — perfected in chanting mantras — CC Antya 17.35

siddha-mantra-japa — chanting of a perfect mantra — CC Antya 16.143

sva-mantrataḥ — by the Deity's own mantra — SB 11.3.52-53

triṁśat-aṣṭa-uttara-mantra-vargaḥ — in the category of thirty-eight important Vedic mantras — SB 8.7.29

upamantrayan — appeasing — SB 9.18.35

vipra-avamantrā — the insulter of brāhmaṇas — SB 12.6.63

Tantra trans

āgama — the tantra-śāstras — CC Madhya 9.42

āgamaḥ — (the process of worship given by) the vaiṣṇava-tantras — SB 11.3.48

sātvataiḥ — by the great sages and devotees, or by reading Vaiṣṇava-tantra, Pañcarātras — SB 10.8.45

tantra-mūrtiḥ — as the personification of the tantra scriptures — SB 12.11.20

tantra-uktena — which are described by the tantras (the supplementary Vedic literatures that give detailed instructions for spiritual practice) — SB 11.3.47

tāntrikeṇa — realized by followers of Tantras, like Nārada-pañcarātra — SB 8.6.9

vaidika-tāntrikaiḥ — presented in the Vedas and tantras — SB 11.27.49

veda-tantrābhyām — according to both the original Vedas and ritual tantras — SB 11.5.28

veda-tantrābhyām — of the Vedas and tantras — SB 11.27.25-26

veda-tantrābhyām — by the Vedas and the tantras — SB 12.11.4

Mantra trans

abhivadanti — the Ṛg Veda mantras praise — SB 5.23.1

ācamya — performing ācamana (sipping a little water three times after chanting the prescribed mantra) — SB 6.8.4-6

āgamaḥ — recitation of the Vedic mantras — SB 10.20.40

amantra-yajñaḥ — performance of sacrifices simply by offering obeisances (without mantras) — SB 7.11.24

apāṇi-pāda-śruti — the śruti-mantra beginning apāni-pādaḥ

— CC Madhya 6.150

astra — of the arrows released by mantras — SB 6.10.26

astra — the weapon of chanting the Hare Kṛṣṇa mantra — CC Madhya 6.103

astra-anvitaiḥ — with hymns (mantras) — SB 4.5.23

atharva-vit — who was expert in the mantras of the Atharva Veda — SB 10.53.12

ātma-niyamaḥ — the daily duties of washing, chanting other mantras and so on, according to one's practice — SB 8.16.28

avasāne — at the end (of reading Vedic mantras) — SB 7.12.3

bahu-ṛca-ācāryaḥ — Saubhari Muni, who was expert in chanting mantras — SB 9.6.49

bahu-ṛcaḥ — quite expert in utilizing Vedic mantras — SB 9.6.45-46

bahu-ṛcaiḥ — by the śruti-mantras known as Bahvṛca-śruti, which are evidence from the Vedas — SB 8.19.38

bāla-gopāla-mantre — with the mantra of Bāla-gopāla, child Kṛṣṇa — CC Antya 7.148

bale kṛṣṇa-nāma — chants the Hare Kṛṣṇa mantra — CC Madhya 18.203

beḍā-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra all around — CC Madhya 25.251

bīja-nyāsam — the process of mantra-nyāsa — SB 10.6.21

brahma — mantras beginning with om (such as oṁ tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ) — SB 6.5.26

brahma — the Gāyatrī mantra — SB 7.12.2

brahma — Vedic mantras — SB 10.39.41

brahma — the Vedic mantra (Gāyatrī) — SB 10.69.25

brahma — the mantra of the Vedas (namely Gāyatrī) — SB 10.70.6

brahma-akṣaram — the praṇava-mantra (om) — SB 5.8.1

brahma-ghoṣeṇa — by the chanting of Vedic mantras — SB 4.9.39-40

brahma-ghoṣeṇa — by the sound of chanting of Vedic mantras — SB 9.10.35-38

brahma-vādinām — of you, who are expert in chanting the Vedic mantras — SB 9.1.17

brahma-vikriyā — this opposite action of the Vedic mantras — SB 9.1.17

chandāṁsi — the Gāyatrī mantra and others — SB 3.13.35

chandāṁsi — the mantras — SB 4.13.27

chandāṁsi — mantras in the Vedas, like the Hare Kṛṣṇa mahā-mantra and the Gāyatrī mantra — SB 7.12.3

chandāṁsi — Vedic mantras — SB 8.7.28, SB 10.80.42, SB 8.5.39

chandāṁsi — chanting confidential mantras — SB 11.12.1-2

chandāṁsi — mantras — SB 12.6.66

chandāṁsi adhyāpayiṣyan — desiring to teach him Vedic mantras during the months beginning with Śrāvaṇa or during the period of Cāturmāsya — SB 5.9.5

chandobhyaḥ — the Vedic mantras — SB 6.7.33

dhīmahi — we meditate (the end of the Gāyatrī mantra) — CC Madhya 25.147

dvādaśa-akṣara-vidyayā — with the mantra of twelve syllables — SB 8.16.39

ei mantra paḍe — chants this mantra — CC Madhya 15.11

ei mantre — by this mantra — CC Madhya 20.339

etaiḥ mantraiḥ — by chanting all these mantras — SB 8.16.38

etam mantram — this mantra — SB 8.16.26

gaṇam — the collected mantras — SB 12.6.64-65

gatiḥ — the means (the Gāyatrī mantra) — Bs 5.27

gaura-gopāla mantra — the Gaura-gopāla mantra — CC Antya 2.31

gāyatrīte — in the Gāyatrī mantra — CC Madhya 25.94

gāyatryā — and by the Gāyatrī mantra — SB 11.27.22

hari-dhvani — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 12.26

hari-dhvani kari — loudly chanting the Hare Kṛṣṇa

mahā-mantra — CC Madhya 25.164

hari-dhvani kari' — vibrating the holy name of the Hare Kṛṣṇa mantra — CC Madhya 9.337

hari-dhvani śuni' — after hearing the chanting of the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.66

hari hari — the Hare Kṛṣṇa mahā-mantra — CC Antya 3.138

hari-kīrtanāt — simply by chanting the Hare Kṛṣṇa mahā-mantra — SB 12.3.52, CC Madhya 20.345

hrām hrīm hrūm — the seeds of the mantra, chanted for a successful result — SB 5.18.18

hṛdā — by the "heart" mantra — SB 11.27.22

iḍaḥ-patim — the master of all mantras, Lord Viṣṇu — SB 6.5.27-28

iṣṭa-mantra — worshipable mantra — CC Antya 2.24-25

jaguḥ — chanted Vedic mantras — SB 8.8.12

jala-kṛtya kare — bathed and was chanting the Gāyatrī mantra within the water — CC Madhya 17.31

japa — chanting or reciting mantras — SB 7.9.46

japa — private chanting of mantras — SB 10.47.24

japa — while chanting mantras to oneself — SB 11.17.24

japa-yajñena — by chanting mantras — SB 4.30.3

japaḥ — pronunciation of mantras — CC Madhya 19.75

japaḥ ca — the chanting mantra in this connection — SB 4.8.53

japan — silently chanting or murmuring the proper mantras — SB 11.17.26

japtam — whatever mantras one chants — SB 11.3.27-28

japyaiḥ — and chanting of various mantras — SB 12.3.48

jāpyam — mantra he had learned from great devotees — SB 8.3.1

jñāna — of the knowledge of mantras — SB 10.84.51

kaha kṛṣṇa-nāma — kindly chant the Hare Kṛṣṇa mantra — CC Madhya 7.101

kara-nyāsam — the ritual known as kara-nyāsa, which assigns the syllables of the mantra to the fingers — SB 6.8.7

kara saṅkīrtana — chant the Hare Kṛṣṇa mahā-mantra — CC Antya 11.26

kīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 17.60, CC Adi 17.88, CC Antya 3.168

kīrtana — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.127, CC Adi 17.128, CC Adi 17.133

kīrtana — saṅkīrtana, chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.130

kīrtana-smaraṇe — in chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of Kṛṣṇa — CC Antya 6.310

kīrtana-vilāsa — the pastimes of chanting the Hare Kṛṣṇa mantra — CC Madhya 25.241

kṛṣṇa-kīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 13.10, CC Antya 2.158

kṛṣṇa-mantra — the chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 7.73

kṛṣṇa-mantre — in the holy mantra Hare Kṛṣṇa — CC Madhya 19.5

kṛṣṇa-nāma — the Hare Kṛṣṇa mahā-mantra — CC Madhya 15.276, CC Madhya 15.285, CC Madhya 25.200

kṛṣṇa-nāma — chanting of the Hare Kṛṣṇa mantra — CC Madhya 17.48-49

kṛṣṇa-nāma — the Hare Kṛṣṇa mantra — CC Madhya 23.32

kṛṣṇa-nāma gāñā — chanting the Hare Kṛṣṇa mantra — CC Madhya 24.276

kṛṣṇa-nāma kahe — chant the Hare Kṛṣṇa mahā-mantra — CC Madhya 9.89

kṛṣṇa-nāma laite — to chant the Hare Kṛṣṇa mahā-mantra — CC Antya 3.256

kṛṣṇa-nāma laya — chants the Hare Kṛṣṇa mahā-mantra — CC Madhya 15.296

kṛṣṇa-nāma upadeśi' — instructing about chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 3.252-253

kṛṣṇa-nāma vinā — without chanting the Hare Kṛṣṇa

mahā-mantra — CC Madhya 9.90

kṛṣṇa-nāme — by chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 20.343

kṛṣṇa-saṅkīrtana — congregational chanting of the mahā-mantra — CC Madhya 3.207

kṛṣṇa-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Madhya 9.60

kṛṣṇa-saṅkīrtana — chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 6.286

kṛta-nyāsaḥ — having sanctified his own body (by touching various parts and chanting appropriate mantras while meditating on the corresponding forms of the Supreme Lord) — SB 11.27.20

kṣraum — the bīja, or seed, of mantras offering prayers to Lord Nṛsiṁha — SB 5.18.8

laha kṛṣṇa-nāma — chant the Hare Kṛṣṇa mantra — CC Antya 13.121

laya kṛṣṇa-nāma — was chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 9.56

madhyāhna kari' — after finishing His madhyāhna activities (taking a bath and murmuring mantras) — CC Madhya 25.15

mahā-vākya — principal mantra — CC Adi 7.130

mahā-vākye — in place of the principal mantra — CC Adi 7.130

maṅgalam — auspicious mantras — SB 10.53.10

mantra — by reciting mantras — SB 5.19.26

mantra — the mantra — CC Madhya 20.202

mantra — mantra — CC Antya 4.37

mantra-adhikārī — qualification for receiving mantra initiation — CC Madhya 24.331

mantra-dīkṣā — initiation in the mantra — CC Antya 1.162

mantra-dṛk — who could foresee the Vedic mantras — SB 8.23.29

mantra-dṛśaḥ — who know the science of mantra — SB 9.4.10

mantra-dṛśam — a seer of mantras — SB 9.16.35

mantra-hṛdayaiḥ — by application of confidential mantras — SB 11.11.43-45

mantra-jalam — water sanctified by mantras — SB 9.6.27

mantra-jñaḥ — well aware of all Vedic mantras — SB 9.4.12

mantra-jñaiḥ — by expert knowers of mantras — SB 10.53.14

mantra-kṛtām — of those who chant the mantra mentioned above — SB 5.23.9

mantra-mālā — Mantramālā — SB 5.20.15

mantra-mūrtaye — who is nondifferent from the mantra — SB 4.8.58

mantra-mūrtiḥ — the form of the mantra — SB 6.8.8-10

mantra-siddhi-ādi — the perfection of the mantra and so on — CC Madhya 24.331

mantra-tattva-liṅgāya — who is understood in truth by different mantras — SB 5.18.35

mantra-upaniṣadam — Upaniṣad in the form of a mantra by which one can achieve the highest goal of life — SB 6.15.27

mantra-upaniṣadam — the Vedic mantra (uttered by Svāyambhuva Manu) — SB 8.1.17

mantra-varṇābhiḥ — in the form of a mantra — SB 5.24.30

mantrābhyām — with the two mantras (oṁ namo bhagavate vāsudevāya and oṁ namo nārāyaṇāya) — SB 6.8.4-6

mantradrumaḥ — known as Mantradruma — SB 8.5.8

mantraḥ — the Hare Kṛṣṇa mantra — SB 6.2.19

mantraḥ — chanting of mantras — SB 11.13.4

mantraḥ — mantra — CC Madhya 15.110

mantraiḥ — by various mantras — SB 6.12.34

mantraiḥ — by chanting particular mantras — SB 9.15.8

mantraiḥ — and by mantras — SB 11.15.34

mantraiḥ — with mantras — SB 11.27.10, SB 11.27.30-31

mantraiḥ — with the specific mantras naming each demigod — SB 11.27.38-41

mantraiḥ — with the mantras — SB 12.6.50

mantram — mantra — SB 6.8.11, Bs 5.24

mantram — the mantra — SB 6.19.10

mantram imam — this mantra, which is nondifferent from Nārāyaṇa — SB 6.5.27-28

mantrāṇām — of mantras — SB 11.16.12

mantrasya — (the purification) of a mantra — SB 11.21.15

mantrataḥ — in pronouncing the Vedic mantras improperly — SB 8.23.16

mantrataḥ — by chanting the required mantra — SB 9.14.44-45

mantreṇa — by this hymn, or mantra — SB 4.8.54

mantreṇa — mantra — SB 6.19.7

mantrera — of the mantra — CC Adi 17.212

manu-rūpaiḥ — in the form of mantras — Bs 5.5

manunā — with the mantra — Bs 5.3

mūla-mantram — the basic mantra for the Deity — SB 11.27.42

mūla-mantreṇa — with the appropriate basic mantra for worshiping the particular Deity — SB 11.3.50-51

mūla-mantreṇa — with the primary mantras naming each deity — SB 11.27.38-41

mūla-vidyayā — with chanting of the same dvādaśākṣara-mantra — SB 8.16.40

nāma-ābhāse — even by a slight appreciation of the Hare Kṛṣṇa mantra — CC Madhya 25.30

nāma-ābhāse — by a reflection of the pure chanting of the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.199

nāma-amṛte — in the nectar of the Hare Kṛṣṇa mantra — CC Adi 13.13

nāma haite — by chanting the Hare Kṛṣṇa mantra — CC Antya 3.177

nāma lao — chant the Hare Kṛṣṇa mantra — CC Antya 3.137

nāma laya — chants the Hare Kṛṣṇa mahā-mantra — CC Madhya 4.34

nāma-māhātmya — of the glories of chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 5.86

nāma-saṅkīrtana — chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 13.66, CC Madhya 6.37

nāma-saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 16.15, CC Madhya 25.63, CC Madhya 25.165, CC Antya 6.253

nāma-saṅkīrtana — chanting the Hare Kṛṣṇa mantra — CC Madhya 3.139

nāma-saṅkīrtana — chanting the mahā-mantra — CC Antya 20.35

nāma-saṅkīrtana kari' — chanting the Hare Kṛṣṇa mantra — CC Antya 19.57

nāma-saṅkīrtanam — chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 22.132

nāma upadeśa kari' — instructing about the process of chanting the Hare Kṛṣṇa mahā-mantra — CC Antya 3.138

nyasta-aṅgam — having touched the Deity's various limbs with the chanting of appropriate mantras — SB 11.27.24

nyasya — after placing the letters of the mantra — SB 10.6.21

om — the Vedic mantra praṇava — SB 7.15.31

om — affirmation by the mantra om — SB 10.2.14

pada-krama — the special sequential arrangement of mantras — SB 12.13.1

padāni — the three-line Gāyatrī mantra — SB 11.16.12

pāñcadaśyam — produced by chanting the fifteen hymns known as Sāmidhenī mantras — SB 6.4.27-28

pavitraiḥ — by the all-auspicious mantras — SB 3.13.25

praṇavam — the Vedic mantra oṁkāra — SB 7.15.42

praṇavam — the oṁkāra mantra — SB 8.4.17-24

puruṣa-sūktena — with the Vedic mantra known as Puruṣa-sūkta — SB 10.1.20

rakṣā — by chanting protective mantras — SB 10.13.23

rāśīḥ — the accumulation (of mantras) — SB 12.6.50

ṛcaḥ — the mantras of the Ṛg Veda — SB 12.12.63

ṛk — Vedic mantras — CC Madhya 25.99

ṛṣayaḥ — the sages (who compiled the Vedic mantras) — SB 10.87.15

ruśatīḥ — strong by chanting of a mantra — SB 9.9.23-24

śabda-brahma — the transcendental sound vibration (the Hare Kṛṣṇa mantra) — SB 6.16.51

ṣaḍbhiḥ — by the six (purification of place, time, substance, the doer, the mantras and the work) — SB 11.21.15

sāma-gaḥ — engaged as the reciter of the Sāma Veda mantras — SB 9.7.22

saṁjīvanyā — by the Saṁjīvanī mantra — SB 8.11.47

sāmnām — the mantras of the Sāma Veda — SB 12.6.52-53

sāmnām — of the sāma-mantras — SB 12.6.76-77

sandhyā-ādi vandana — regular chanting of the mantras — CC Madhya 24.332

saṅkīrtana — chanting the Hare Kṛṣṇa mantra — CC Adi 5.162, CC Adi 17.79

saṅkīrtana — congregational chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 17.34

saṅkīrtana — chanting of the Hare Kṛṣṇa mantra — CC Adi 17.121, CC Adi 17.221, CC Antya 14.100

saṅkīrtana — congregational chanting of the Hare Kṛṣṇa mantra — CC Madhya 6.103

saṅkīrtana-yajñe — performing the yajña of chanting the Hare Kṛṣṇa mantra — CC Antya 20.9

saṅkīrtanena — simply by performing the saṅkīrtana-yajña, the chanting of the Hare Kṛṣṇa mantra — CC Madhya 20.347

śānti — bringing peace by propagating the Hare Kṛṣṇa mahā-mantra — CC Madhya 6.104

sarva-mantra-vicāraṇa — consideration of the different types of mantras — CC Madhya 24.330

sarva-vāk-mayaḥ — consisting of all Vedic mantras — SB 9.14.48

śastra-astra-pūgaiḥ — by the bunches of weapons and mantras — SB 6.10.27

ṣaṭ-aṅga-ṣaṭ-padī — of the eighteen-syllable mantra with six-fold divisions — Bs 5.3

saumaṅgalya-giraḥ — whose chanting of mantras and hymns purified the environment by their vibration — SB 10.5.5

sāvitrīm — the Gāyatrī mantra — SB 5.9.5, SB 8.18.14

sei ṛk — those same Vedic mantras — CC Madhya 25.99

siddha-mantrā — perfected in chanting mantras — CC Antya 17.35

siddha-mantra-japa — chanting of a perfect mantra — CC Antya 16.143

śikhayā — by the “crown” mantra — SB 11.27.22

śīrṣṇā — by the “head” mantra — SB 11.27.22

śrī-nāma-maṅgala — the auspicious Hare Kṛṣṇa mahā-mantra — CC Adi 10.75

śruti — Vedic mantras — CC Madhya 6.151

śrutiḥ — Vedic mantras — CC Madhya 19.141

stutibhiḥ — by chanting auspicious mantras — SB 8.16.57

sūkta-vākyaiḥ — with Vedic mantras — SB 8.8.14

sūktena — by chanting the Vedic mantra known as Puruṣa-sūkta — SB 8.16.51-52

sva-mantrataḥ — by the Deity’s own mantra — SB 11.3.52-53

svadhā — by offering the mantra svadhā — SB 11.17.50

svāhā — by offering the mantra svāhā — SB 11.17.50

svanaḥ — whose sounds (Vedic mantras) — SB 5.18.26

svasti-ayanam — Vedic mantras (by the brāhmaṇas) — SB 10.5.1-2

tāsām — of all the Vedic mantras — CC Madhya 6.142

tat — for those mantras — SB 12.6.64-65

tat-abhimantritam — consecrated by the mantra of Bhadra Kālī — SB 5.9.16

tat tvam asi — the Vedic mantra tat tvam asi (“you are the same”) — CC Adi 7.129

tattva-vinyāsaḥ — establishing the expansions and potencies of the Lord within the various limbs of the Deity by chanting the respective mantras — SB 11.27.16-17

trayī-mayaḥ — which is worshiped by the Gāyatrī mantra (om bhūr bhuvaḥ svaḥ tat savitur, etc) — SB 5.21.12

tri-padām — the Gāyatrī mantra — SB 11.17.25

triṁśat-aṣṭa-uttara-mantra-vargaḥ — in the category of thirty-eight important Vedic mantras — SB 8.7.29

ucca saṅkīrtana — loud chanting of the Hare Kṛṣṇa mantra — CC Antya 3.72, CC Antya 3.76

uccakaiḥ — by loud chanting of the mantras — SB 6.9.2

uktibhiḥ — by chanting different mantras — SB 4.21.34

upadraṣṭre — unto the upadraṣṭā, the priest acting as overseer to hear and check the mantras — SB 9.16.21-22

upahavaiḥ — by mantras of invocation — SB 4.19.28

upāsti — worship (by chanting the Gāyatrī mantra) — SB 11.27.11

uttamaḥ-śloke — whose glories are chanted by the exalted mantras of the Vedas — SB 10.23.43-44

vācā — by chanting the mantra — SB 9.1.15

vācaḥ — Vedic rituals and mantras — SB 11.14.5-7

vareṇyam — the supreme worshipable, who is worshiped by the Gāyatrī mantra — SB 8.5.26

varma — defensive armor made of a mantra — SB 6.8.1-2, SB 6.8.3

vaṣaṭ-kāram — the mantra beginning with the word vaṣaṭ — SB 9.1.15

vidyā-yogena — by mantra and ingredients — SB 4.14.35

vidyayā — with the mantra — SB 6.8.7

vidyayā — by the spiritual mantra — SB 6.16.29

vidyayā — mantra — SB 6.16.50

vidyayā — by the mantras — SB 10.40.5

yajuḥ-gaṇam — the collection of Yajur mantras — SB 12.6.52-53

yajuḥ-gaṇān — yajur-mantras — SB 12.6.64-65

yajuḥ-kāmaḥ — desiring to have the yajur-mantras — SB 12.6.72

yajūṁṣi — yajur- mantras — SB 12.6.73

yajūṁsi — these yajur-mantras — SB 12.6.64-65

yajurbhiḥ — with the yajur-mantras — SB 12.6.74

Antra

abhedya-mantrāḥ — whose determination to carry out the orders of the spiritual master is unbreakable — SB 6.7.24

abhimantrayet — he should perform purification by chanting — SB 11.27.22

ācārya-nimantraṇe — by the invitation of Advaita Ācārya — CC Madhya 3.80

ācāryera nimantraṇa — the invitation of Advaita Ācārya — CC Madhya 15.13

amantra-yajñaḥ — performance of sacrifices simply by offering obeisances (without mantras) — SB 7.11.24

amantrayan — deliberated on how to stop the continuous disturbances in Mahāvana — SB 10.11.21

animantraṇa — without being invited — CC Antya 8.39

antra — the intestines — SB 2.10.29

antra — of his entrails — SB 3.30.26

antra-mālī — decorated with a garland of intestines — SB 7.8.30

āntra-srajaḥ — garlanded by intestines — SB 7.9.15

antraiḥ — by the intestines — SB 3.31.8

anumantraiḥ — by joking words — SB 4.27.3

anyera nimantraṇa — for others' invitations — CC Antya 10.154-155

artha-tantraḥ — the Supreme Personality of Godhead, who is always determined to protect the sādhus and kill the asādhus — SB 10.2.21

asva-tantrāḥ — dependent — SB 5.18.19

asvatantrā — was dependent — SB 1.6.7

asvatantrāḥ — fully dependent on māyā — SB 8.12.43

asvatantraḥ — am not independent — SB 9.4.63

asvatantraiḥ — not independent — SB 6.15.6

asvatantrasya — who is not independent (that is, who is under the control of his senses) — SB 10.20.10

asvatantratvam — there is no freedom from dependence on the modes of nature — SB 11.10.33

ati-santrastāḥ — extremely afraid — SB 11.1.17

ātma-tantraḥ — self-independent — SB 1.3.36

ātma-tantraḥ — self-sufficient — SB 1.16.34, SB 4.7.26, SB 8.5.32

ātma-tantraḥ — independent — SB 2.8.23, SB 10.44.37

ātma-tantraḥ — Self-independent — SB 3.5.5

ātma-tantraḥ — fully independent — SB 5.4.14

ātma-tantraḥ — completely self-sufficient — SB 5.25.13

ātma-tantraḥ — self-reliant — SB 10.48.20

ātma-tantram — fully self-independent — SB 4.24.61

ātma-tantram — supremely independent — SB 8.12.9

ātma-tantrasya — of Lord Śiva, who is self-dependent — SB 4.6.7

ātma-tantrasya — being self-sufficient, not dependent on any other person — SB 6.3.17

bhaya-santrastān — to the cowherd boys, who were disturbed by fear that within the dense forest the calves would be attacked by some ferocious animals — SB 10.13.13

bhikṣā-nimantraṇa — the invitation to dine — CC Antya 10.158

daiva-paratantra — under the spell of māyā — CC Adi 12.9

daiva-tantraiḥ — under the control of superior power — SB 7.13.30

daiva-tantram — enchantment of providence only — SB 1.9.17

dāru-yantra-vat — like a wooden doll — SB 10.11.7

dui nimantraṇe — these two invitations — CC Antya 6.270

dvija-deva-mantram — the means of deliverance suitable for the brāhmaṇas and demigods — SB 8.6.15

dvija-mantra-vācakaiḥ — with chanting of Vedic hymns by qualified brāhmaṇas — SB 10.7.4

ei mantra paḍe — chants this mantra — CC Madhya 15.11

ei nimantraṇe — by this invitation — CC Antya 6.275

etaiḥ mantraiḥ — by chanting all these mantras — SB 8.16.38

etam mantram — this mantra — SB 8.16.26

gaura-gopāla mantra — the Gaura-gopāla mantra — CC Antya 2.31

ihāra nimantraṇe — by his invitation — CC Antya 10.150

iṣṭa-mantra — worshipable mantra — CC Antya 2.24-25

īśvara-tantrāṇām — under the influence of the rigid laws of nature — SB 9.19.27-28

jala-yantra — from a syringe — CC Madhya 13.105

kaila nimantraṇa — invited the Lord — CC Madhya 9.91

kaila nimantraṇa — gave an invitation — CC Madhya 16.56, CC Madhya 16.286

kaila nimantraṇa — invited to dine — CC Antya 7.60

kaila nimantraṇa — invited — CC Antya 8.57-58

kailā nimantraṇa — made an invitation for dinner — CC Antya 2.101

kailā nimantraṇa — invited — CC Antya 8.10, CC Antya 10.148

kailā nimantraṇa — made invitations — CC Antya 12.62

kaila prabhura nimantraṇa — invited Śrī Caitanya Mahāprabhu — CC Antya 7.170

kāma-gāyatrī-mantra-rūpa — the hymn known as Kāma-gāyatrī — CC Madhya 21.125

kare nimantraṇa — make invitation — CC Madhya 17.60

kare nimantraṇa — offer invitations — CC Madhya 18.130

kare nimantraṇa — they would invite — CC Antya 8.90-91

kare nimantraṇa — invite — CC Antya 10.134, CC Antya

10.140-141, CC Antya 10.154-155

karena mahāprabhura nimantraṇa — invite Śrī Caitanya Mahāprabhu to lunch — CC Antya 12.66

karena nimantraṇa — gave invitations — CC Madhya 16.58

karena nimantraṇa — he invites — CC Antya 8.88

karena nimantraṇa — he makes invitations — CC Antya 13.106

kari nimantraṇa — I invite — CC Antya 6.274

karila nimantraṇa — invited Śrī Caitanya Mahāprabhu — CC Madhya 25.14

kari' nimantraṇa — inviting Him — CC Madhya 9.176

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karma-tantram — the law of action and reaction — SB 3.1.44

karma-tantram — fruitive activities — SB 4.2.22

karma-tantram — bound to the reactions of fruitive work — SB 11.22.38

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kṛṣṇa-mantra — the hymn of Kṛṣṇa (Hare Kṛṣṇa) — CC Adi 7.72

kṛṣṇa-mantra — the chanting of the Hare Kṛṣṇa mahā-mantra — CC Adi 7.73

ku-mantraṇā — plot — CC Madhya 9.52

kumantra-pākena — by the intricacy of ill advice — SB 3.3.13

loka-tantraḥ — the regulator of the planets — SB 12.11.29

loka-tantram — the material worlds — SB 3.21.21

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mantra — advice — SB 3.1.10

mantra — hymns — SB 3.13.39, SB 4.8.58, SB 5.3.2, CC Adi 7.74, CC Adi 12.24

mantra — Vedic hymns — SB 4.6.9, SB 10.23.10-11, SB 10.23.48-49, SB 12.6.40-41

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mantra — the mantra — CC Madhya 20.202

mantra — mantra — CC Antya 4.37

mantra — chanting of the holy name — CC Antya 13.99

mantra — this hymn — CC Antya 16.71

mantra-adhikārī — qualification for receiving mantra initiation — CC Madhya 24.331

mantra-ādi śikhite — to be initiated — CC Antya 7.150

mantra-auṣadha-ādibhiḥ — by mystic chanting or the influence of drugs and herbs — SB 8.21.22

mantra-auṣadhi — hymns and herbs — CC Adi 17.201-202

mantra-dīkṣā — initiation in the mantra — CC Antya 1.162

mantra-dṛk — who could foresee the Vedic mantras — SB 8.23.29

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mantra-dṛśam — a seer of mantras — SB 9.16.35

mantra-guru — the initiating spiritual master — CC Adi 1.35

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mantra-hṛdayaiḥ — by application of confidential mantras — SB 11.11.43-45

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mantra-jñaḥ — well aware of all Vedic mantras — SB 9.4.12

mantra-jñaiḥ — by expert knowers of mantras — SB 10.53.14

mantra-kṛt — minister — SB 3.1.2

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mantra-mūrtaye — who is nondifferent from the mantra — SB 4.8.58

mantra-mūrtiḥ — the form of the mantra — SB 6.8.8-10

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mantra-upaniṣadam — the Vedic mantra (uttered by Svāyambhuva Manu) — SB 8.1.17

mantra-varṇābhiḥ — in the form of a mantra — SB 5.24.30

mantra-vidaḥ — the great chanter of the Vedic hymns — SB 2.4.17

mantra-vidaḥ — completely expert in chanting the Vedic hymns — SB 10.7.17

mantra-vidaḥ — experts in reciting the Vedic hymns — CC Madhya 22.20

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nimantraṇa — invited — CC Adi 7.54

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nimantraṇa — the invitations — CC Madhya 18.131

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nimantraṇa-ākhyāna — the story of the invitation — CC Antya 10.142

nimantraṇa dite — to offer invitations — CC Madhya 18.132

nimantraṇa kailā — invited — CC Madhya 9.350, CC Madhya 19.65

nimantraṇa kailā — invited the Lord to take prasādam — CC Madhya 25.235

nimantraṇa kaila — invited Lord Caitanya Mahāprabhu — CC Madhya 14.66

nimantraṇa kaila — invited to take lunch — CC Madhya 19.59

nimantraṇa kaila — gave an invitation — CC Antya 10.145

nimantraṇa kare — invites — CC Antya 8.89

nimantraṇa māna' — please accept the invitation — CC Antya 8.83

nimantraṇa nite — to accept the invitation — CC Madhya 18.132

nimantraṇe — invitation — CC Madhya 6.110, CC Madhya 17.102, CC Madhya 20.79

nimantraṇe — by the invitation — CC Madhya 14.92

nimantraṇe — for invitations — CC Madhya 15.187

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7.153-154

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svatantra — independently — CC Madhya 25.117

svatantra bhagavān — the independent Personality of Godhead — CC Antya 4.164

svatantra īśvara — the fully independent Supreme Lord — CC Adi 8.32

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svatantra īśvara — the independent Personality of Godhead — CC Madhya 12.203, CC Antya 2.139

svatantra īśvara — the independent Supreme Personality of Godhead — CC Antya 2.135

svatantra īśvara — the fully independent Personality of Godhead — CC Antya 12.84

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adhimakhaḥ — enjoyer of the results of all sacrifices — SB 4.9.15

adhimakhāya — unto Him who is the enjoyer of all sacrifices — SB 3.9.18

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yajña-patnībhyaḥ — to the wives of the brāhmaṇas performing Vedic sacrifices — SB 12.12.31-33

yajña-patnyaḥ — the wives of the brāhmaṇas performing sacrifice — SB 11.12.3-6

yajña-pātrāṇi — the pots used in the sacrifice — SB 4.5.15

yajña-puruṣa — the person who enjoys the benefits of all sacrifices — SB 8.17.8

yajña-puruṣaḥ — the person who is pleased by performances of sacrifice — SB 2.7.11

yajña-puruṣaḥ — the enjoyer of all sacrifices — SB 4.13.33, SB 4.14.25

yajña-puruṣaḥ — who accepts all results of sacrifices — SB

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yajña-puruṣaḥ — You are the person for whose pleasure all sacrifices are offered — SB 8.23.15

yajña-pūruṣaḥ — the enjoyer of all sacrifices — SB 4.13.4

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yajña-puruṣam — Lord Viṣṇu, the master and enjoyer of all performances of sacrifice — SB 5.3.1

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yajña-sadasi — in the assembly of the sacrifice — SB 4.4.9

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yajña-śīlān — persons engaged in offering sacrifices — SB 10.4.40

yajña-sūkaraḥ — in His boar form, the enjoyer of all sacrifices — SB 3.19.9

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yajña-vāṭam — to the place of sacrifice — SB 10.23.34

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yajñaḥ — sacrifices — SB 2.6.5

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yajñaḥ — the sacrifice — SB 4.6.53, SB 4.7.33

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yajñaiḥ — by the prescribed sacrifices — SB 1.8.52

yajñaiḥ — sacrifices — SB 1.12.34

yajñaiḥ — by sacrifices or devotional services — SB 1.17.33

yajñaiḥ — by sacrifices — SB 3.9.41, SB 3.13.11, SB 4.14.21

yajñaiḥ — by great sacrifices — SB 4.9.24

yajñaiḥ — by the sacrifices — SB 4.20.1

yajñaiḥ — by performing various sacrifices — SB 9.6.11

yajñaiḥ — with ritual sacrifices — SB 10.40.5

yajñaiḥ — by Vedic fire sacrifices — SB 10.64.14-15

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yajñaiḥ — with sacrifices — SB 10.84.51, SB 11.10.23

yajñaiḥ — by sacrifice — SB 11.5.32, CC Adi 3.52, CC Madhya 6.103, CC Madhya 11.100, CC Madhya 20.342, CC Antya

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yajñaiḥ — by prescribed sacrifices — SB 11.20.10

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yajñam — the enjoyer of all sacrifices — SB 2.6.28

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yajñam — to the sacrifice — SB 4.19.17

yajñam — who is the enjoyer of sacrifice — SB 8.20.11

yajñam — fire sacrifice — SB 8.20.25-29

yajñam — the Lord of sacrifices — SB 9.6.35-36

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yajñān — sacrifices — SB 7.15.9

yajñānām — of sacrifices — SB 11.16.23

yajñasya — of sacrifices — SB 3.7.30

yajñasya — of sacrifice — SB 8.8.2

yajñāya — at the enjoyer of all sacrifices — SB 3.19.13

yajñāya — unto the Supreme Personality of Godhead, who

enjoys the results of all great sacrifices — SB 5.14.45

yajñe — in the sacrifice — SB 2.7.21, SB 4.1.62, SB 9.8.7

yajñe — in sacrifice — SB 9.3.12

yajñe — my sacrifice — SB 10.27.12

yajñe — at the sacrifice — SB 10.75.3, SB 10.75.4-7

yajñe — by the sacrifice — CC Adi 3.77

yajñena — by sacrifice — SB 4.14.22

yajñena — by performing sacrifice — SB 4.19.30

yajñena — by performing the ritualistic sacrifices — SB 5.20.17

yajñena — by the sacrifice — SB 11.19.6

yājñika — a performer of many sacrifices — CC Madhya 19.69

yājñika-brāhmaṇī — the wives of the brāhmaṇas who were engaged in performing great sacrifices — CC Madhya 12.32

yājñikaḥ — the performer of sacrifice — SB 11.10.23

yajñiyam — the protector of the sacrifice — SB 4.7.41

yajñiye — appropriate for the sacrifice — SB 10.74.6

yajuṣām — of all sacrifices — SB 3.14.9, SB 4.1.6

yajvā — who performed all sacrifices — SB 5.15.9

yajvanām — of those who have performed many sacrifices

— SB 1.12.20

yajvinaḥ — expert in performing great sacrifices — SB 5.14.40

yakṣyamāṇam — the person engaged in such sacrifices — SB 7.15.10

yakṣyanti — they will offer sacrifice — SB 12.3.43

yakṣyataḥ — to him who intends to perform sacrifice (Yudhiṣṭhira) — SB 10.71.2

yakṣyate — who was intending to perform sacrifice — SB 10.72.14

yakṣyati — will execute sacrifices — SB 9.22.37

yakṣyati — he will perform sacrifice — SB 10.70.41

yasmin — in which sacrifices — SB 9.20.24-26

yaṣṭavyam — any sacrifices can be performed — SB 4.14.6

yaṣṭavyam — sacrifice should be performed — SB 10.71.3

Pot

āma-pātre — into an unbaked earthen pot — SB 4.18.18

amṛta-bhājanam — the pot containing the nectar — SB 8.9.12

aṇḍa-ghaṭa — a potlike universe — SB 10.14.11, CC Adi 5.72

aneka ghaṭa — many waterpots — CC Madhya 4.76

antaḥ-nihita — about the contents of the pot — SB 10.8.30

araṇya-pātre — in the pot of the forest — SB 4.18.23-24

bāra — twelve pots — CC Madhya 16.30

bhāṇḍa — of the storage pots — SB 10.30.23

bhāṇḍa — pots — CC Adi 14.43, CC Madhya 4.73

bhāṇḍa — pot — CC Madhya 4.31

bhāṇḍa — the pot — CC Madhya 4.33

bhāṇḍam — sacrificial animals and pots — SB 4.4.6

bhāṇḍam — the pot — SB 10.8.29

bhāṇḍeṣu — in the pots — SB 10.8.30

bhātera hāṇḍi — the cooking pot — CC Antya 13.54

bhaumāni — all material products from earth, such as pots — SB 10.4.19

bhinna-bhāṇḍāt — from a cracked pot — SB 4.14.41

bila-pātre — in the pot of snake holes — SB 4.18.22

cāri kuṇḍī — four earthen pots — CC Antya 6.83

cāri kuṇḍīra — of the four pots — CC Antya 6.94

dadhi-bhāra — a balance for pots of yogurt — CC Madhya 1.146

dadhi-mantha-bhājanam — the pot in which yogurt was being churned — SB 10.9.6

dadhi-payaḥ — pot of curd and milk — SB 10.8.29

daṇḍa-kamaṇḍalū — a rod and waterpot — CC Madhya 20.332

dohanam — the milking pot — SB 4.17.3

dohanam — milking pot — SB 4.18.9-10

donā — the pot — CC Madhya 3.90

ḍoṅgā — pots made of leaves — CC Madhya 3.51

ḍoṅgā — pots — CC Madhya 3.51, CC Madhya 3.52, CC Madhya 15.209

dravya-alābhe — when eatables are unavailable or He cannot find such pots — SB 10.8.29

dugdha-bhāṇḍa lañā — taking a pot of milk — CC Madhya 4.24

dui holnāya — in two earthen pots — CC Antya 6.68

duite — in the two pots — CC Antya 6.67

eka — one pot — CC Madhya 4.127

eka cauṭhi — one-fourth of a pot — CC Antya 8.53

eka-cauṭhi bhāta — one-fourth of a pot of rice — CC Antya 8.57-58

eka-deśe — in one spot — SB 3.28.6

gāgarī — a big pot — CC Antya 12.103

ghaḍā — big waterpots — CC Adi 10.144

ghaṭa — a pot — SB 10.51.48

ghaṭa — in a pot — SB 11.16.43

ghaṭa — waterpots — CC Adi 1.97, CC Madhya 4.55, CC Madhya 4.61, CC Madhya 12.77, CC Madhya 12.78

ghaṭa — of earthen pots — CC Adi 2.37

ghaṭa — of waterpots — CC Madhya 12.105

ghaṭa — pots — CC Madhya 12.110, CC Madhya 12.110

ghaṭa — of the waterpots — CC Madhya 12.112

ghaṭa-ākāśaḥ — the sky within the pot — SB 12.5.5

ghaṭa bhari' — filling a waterpot — CC Madhya 16.52

ghaṭa-jala — one potful of water — CC Madhya 12.122

ghaṭa-paṭiyā — interested in the pot and the earth — CC Antya 3.201

ghaṭasya — of an earthen pot — SB 8.6.10

ghaṭe — a pot — SB 12.5.5

ghaṭe — in the waterpot — CC Adi 14.32

ghaṭe ghaṭe ṭheki' — when there was a collision between one pot and another — CC Madhya 12.110

ghaṭera — of the earthen pot — CC Adi 5.63

ghaṭera — for the waterpots — CC Madhya 12.112

ghaṭera kāraṇa — the cause of the earthen pot — CC Adi 5.64

ghṛta-kumbha — a pot of butter — SB 7.12.9

graham — a full pot — SB 9.3.12, SB 9.3.26

graham — the full pot — SB 9.3.24

guṇataḥ — from My potency known as māyā — SB 6.4.48

hāṇḍi — the cooking pot — CC Antya 13.55

hāṇḍīra — pots — CC Adi 14.73

hema-kalaśaiḥ — with golden waterpots — SB 9.11.27

hema-kumbha — golden waterpots on the domes — SB 9.10.17

holnā — round earthen pots — CC Antya 6.55

holnā dila — earthen pots were supplied — CC Antya 6.67

holnāra — from the big pots — CC Antya 6.79

jala-bhājanam — the waterpot — SB 8.19.28

jala-karaṅga — a waterpot — CC Antya 16.40

jala-pātra — waterpot — CC Madhya 7.36, CC Madhya 7.37, CC Madhya 7.40

jala-pātra — the waterpot — CC Madhya 7.93, CC Madhya 17.65

jala-pātra-ādika — waterpots and other vessels — CC Madhya 6.66

jala-pātra lañā — carrying a waterpot — CC Madhya 18.90

jala-pātre — waterpots — CC Madhya 3.56

jhāri — the pot — CC Madhya 20.135

kalāra ḍoṅgā — pots made of the bark of a banana tree — CC

Antya 12.125

kalaśa — like waterpots — SB 5.2.6

kalasa-pāṇiḥ — holding a waterpot in Her hand — SB 8.9.16-17

kalaśam — a waterpot — SB 8.20.17

kalaśam — the waterpot — SB 9.6.28, SB 9.16.4

kalaśam — the pot — SB 10.67.14-15, SB 10.67.14-15

kalaśam — the ritual pot filled with auspicious substances — SB 11.27.20

kamaṇḍalau — in the waterpot — SB 8.24.17

kamaṇḍalau — in this waterpot — SB 8.24.18

kamaṇḍalu — from the special waterpot in the hands of Lord Brahmā — SB 7.3.22

kamaṇḍalu — a waterpot — SB 7.12.21

kamaṇḍalū — and waterpot — SB 11.5.21

kamaṇḍalum — a waterpot — SB 8.18.16, SB 12.8.7-11

kamaṇḍalum — waterpot — SB 8.18.23, SB 11.23.34, SB 12.8.33-34

kamaṇḍalūn — and a waterpot known as a kamaṇḍalu — SB 7.12.4

kamaṇḍalūn — and waterpot — SB 11.17.23

kapāle — in a pot of skulls — SB 4.18.21

kapotaromā — Kapotaromā — SB 9.24.20

kapoteśvara — the Śiva temple of the name Kapoteśvara — CC Madhya 5.142-143

karaṅgera jale — with water from a karaṅga waterpot — CC Antya 14.97

karaṅgiyā — a small waterpot — CC Madhya 25.183

karoṅyā — the waterpot of a sannyāsī — CC Madhya 19.129

karoṅyā — a beggar's pot — CC Madhya 20.36

karpūra-kūpī — a pot of camphor — CC Antya 10.118

kaṭāham — the pot — SB 10.59.8

kṛtāgasi — creating disturbances (by breaking the butter pot) — SB 1.8.31

kṣīra — pot of sweet rice — CC Madhya 4.128, CC Madhya 4.129, CC Madhya 4.131, CC Madhya 4.132

kṣīra — the pot of sweet rice — CC Madhya 4.131, CC Madhya 4.133

kṣīra — pots of sweet rice — CC Madhya 4.205

kṣīra-bhāṇḍam — the pot of sweet rice — CC Madhya 4.1

kṣīra-corā — stealer of a pot of sweet rice — CC Madhya 4.1

kṣīra-corā gopīnātha — the Gopīnātha who stole the pot of sweet rice — CC Madhya 4.19

kṣīra-corā hari — the Lord who stole a pot of sweet rice — CC Madhya 4.20

kṣīra diyā — delivering the pot of sweet rice — CC Madhya 4.135

kṣīra laha — take the pot of sweet rice — CC Madhya 4.133

kṣīra lañā — taking the pot of sweet rice — CC Madhya 4.134

kṣīrera vṛttānta — all the incidents that took place on account of the pot of sweet rice — CC Madhya 4.136

kulāla-cakreṇa — a potter's wheel — SB 5.22.2

kumārera cāka — the potter's wheel — CC Antya 15.6

kumbha — waterpots — SB 10.54.56

kumbhaiḥ — with waterpots — SB 4.9.55, SB 8.8.10

kumbhaiḥ — with pots — SB 10.41.20-23

kumbhaiḥ — by pots — SB 10.50.50-53

kumbhakāra — the potter — CC Adi 5.63

kumbhakāra — of the potters of the village — CC Madhya 4.68

kumbhān — clay pots — SB 10.39.33

kumbhe — in an earthen pot — SB 6.18.6

kuṇḍī — earthen pots — CC Antya 6.76

lakṣmī-rūpā — incarnation of the pleasure potency of Lord Kṛṣṇa — CC Adi 10.15

lauha-pātre — in the iron pot — CC Adi 10.68

lauha-pātre — from the iron pot — CC Adi 17.70

madya-bhāṇḍa — a pot of wine — CC Adi 17.40

mṛd-bhājana — clay pots — CC Madhya 4.68

mṛt-kuṇḍikā — earthen pots — CC Madhya 3.55, CC Antya 6.65

mṛt-kuṇḍikā bhari' — filling an earthen pot — CC Madhya 15.217

mṛt-pātre — earthen pots — CC Madhya 4.117

mṛt-pātre — in pots of earth — CC Antya 10.36

nava-mṛt-kuṇḍikā — new earthen pots — CC Madhya 3.53

nava-pātre — in new pots — CC Madhya 4.65

pāka-bhāṇḍāra — clay pots for cooking — CC Madhya 4.101

pāka-pātra — the kitchen pots — CC Madhya 15.61

pāka-pātre — the cooking pots — CC Antya 3.37

pāna-pātram — the drinking pot — SB 1.11.26

pañca — five pots — CC Madhya 4.206

pañca-kṣīra — five pots of sweet rice — CC Madhya 4.207

pārthivānām — (also) of earthen objects (such as chariot wheels, mud, pots, bricks, etc) — SB 11.21.12

pātra — pot — CC Adi 17.116

pātra — the pot — CC Madhya 4.139

pātra vahi' — bearing Your waterpot — CC Madhya 17.11

pātrābhyām — and waterpot — SB 11.18.15

pātre — in a pot — SB 4.18.16, SB 4.18.17

pātre — pots — SB 4.18.26

pātreṇa — with a pot — SB 4.13.36, SB 4.18.15

pātrikām — a pot for begging alms — SB 8.18.17

payasaḥ — the milk put into the pot — SB 5.10.22

phala-pātra — the pot of fruits — CC Madhya 15.80

pīṭhaka-unmāna — the wooden seat and wooden measuring pot — SB 10.11.8

pūrṇa kumbha — a filled waterpot — CC Madhya 12.108

pūrṇa-kumbhaiḥ — full waterpots — SB 1.11.15

pūrṇa-kumbhaiḥ — and full waterpots — SB 10.71.31-32

rāi-pūrṇa bhāṇḍa — a pot filled with mustard seeds — CC Madhya 15.176

sa-bhāṇḍam — in the same pot — SB 1.18.34

sakala bhājane — all the cooking pots — CC Madhya 15.62

sakala kuṇḍīra — from all the pots — CC Antya 6.79

samit-darbha-pātrāṇi — the fuel, the kuśa grass and the sacrificial pots — SB 4.7.45

sārdraka — pots with ginger dishes — CC Madhya 3.45

śata-ghaṭa — hundreds of waterpots — CC Madhya 4.56

śata ghaṭa — one hundred pots — CC Madhya 12.96

śata ghaṭe — in a hundred waterpots — CC Madhya 12.95

sāta kṣīra — seven pots of sweet rice — CC Madhya 4.207

sāta-kuṇḍī — the seven big, big earthen pots — CC Antya 6.59

śata śata bhāra — hundreds of pots — CC Madhya 3.75

śici sthitam — situated in the butter pot hanging on the swing — SB 10.9.8

sthāli — on the cooking pot — SB 5.10.22

sthālī-purīṣa-ādīni — burned rice stuck to the pot and so on — SB 5.9.11

sthāpitam — again assembled with the pots situated properly — SB 10.7.12

śūnya ghaṭa — an empty waterpot — CC Madhya 12.108

surā-kumbham — a pot containing liquor — SB 6.1.18

taila bhāṅgi' — breaking the pot of oil — CC Antya 12.120

taila-bhañjana — breaking the oil pot — CC Antya 20.120

ṭhikāri — pieces of pot — CC Madhya 4.139

tina kuṇḍikāya — in three pots — CC Antya 6.95

tina pātre — in three pots — CC Madhya 3.53

tīrtha-kamaṇḍalum — the waterpot filled with water from

holy places — SB 9.10.42-43

uda-pātraiḥ — with pots filled with water — SB 10.41.30

unmānam — measuring pot — SB 3.11.9

vastra-ambu-bhājana — the cloth and waterpot — CC Madhya 17.19

vatsa-ādi — by calves, pots and milkers — SB 4.18.27

vyañjana-ḍoṅgā — vegetable pots — CC Madhya 3.44

Fuel

anindhanam — without fuel — SB 11.9.12

asamit — without fuel — SB 11.10.13

dāruṇi — in the fuel wood — SB 3.8.11

edhāṁsi — fuel — CC Madhya 24.61

edhasā — fuel — SB 4.1.21

edhasaḥ — from fuel wood — SB 7.3.23

edhasi — fuel — SB 3.15.10

huta-agniḥ — and offering fuel in the fire — SB 1.13.31

nirindhanaḥ — devoid of fuel — SB 11.3.12

samit-darbha-pātrāṇi — the fuel, the kuśa grass and the sacrificial pots — SB 4.7.45

Potency

abrahma-varcasaḥ — lacking spiritual potency — SB 12.1.37

acintya-mahā-śaktau — to the possessor of inconceivable spiritual potency — CC Madhya 25.76

acintya-śakti — inconceivable potency — CC Adi 17.305

acintya-śakti — inconceivable potencies — CC Madhya 21.71

acintya-śaktye — by inconceivable potency — CC Adi 7.125

adbhuta-vīryasya — of the one who possesses wonderful potencies — SB 2.8.2

ādhāra-śaktim — the all-accommodating potency — Bs 5.47

ajām — the eternal illusory potency of Māyā — SB 10.87.14

ajayā — by His eternal deluding potency — SB 10.57.15

akhila — of all potencies — SB 11.9.16

akhila-śakti-dhāmnaḥ — (the qualities) of the reservoir of all potencies — SB 11.4.2

akhila-sattva-dhāmni — who are the original cause of all existence, from whom everything emanates and in whom all potencies reside — SB 10.2.30

alaṅghya-vīryaḥ — but I, being omnipotent, never fail in My attempt — SB 9.10.22

aṁśa-bhāgena — with all of His potent opulences (ṣaḍ-aiśvarya-pūrṇa) — SB 10.2.16

aṁśa-bhāgena — in full potency, with different parts and parcels — SB 10.10.34-35

aṁśena — with her different potential factors — SB 10.1.25

ananta-guṇe — possessing unlimited potency — SB 6.4.48

ananta-śaktaye — with unlimited potency — SB 8.3.8-9

ananta-śaktaye — whose potencies are unlimited — SB 10.16.40

ananta-śakti — unlimited potencies — CC Madhya 8.151

ananta-śakti — of unlimited potencies — CC Madhya 20.252

ananta-śakti-dhṛk — the possessor of unlimited potencies — SB 10.17.25

ananta-śaktim — the reservoir of unlimited potencies — SB 8.17.27

ananta-śaktinā — whose potencies have no end — SB 11.21.37

ananta-vīrya — unlimited potency — Bg 11.40

ananta-vīryaḥ — of the omnipotent — SB 2.1.33

ananta-vīryasya — of the Supreme Personality of Godhead, who has unlimited potency — SB 9.1.1

anantaḥ — the unlimited potency — SB 2.7.42

anante — who has unlimited potency — SB 1.19.16

animiṣeṇa — by the potency of eternal time — SB 3.20.12

anna-mayaḥ — the source of potency for food grains — SB 5.22.10

antaraṅgā — the internal potency — CC Madhya 6.160, CC Madhya 8.152

anubhāva — with the potency — SB 12.10.42

anubhāva-vit — knowing well the omnipotence — SB 10.17.16

anubhāvaḥ — His potency — SB 12.12.48

anubhāvena — by the potency — SB 11.9.19, SB 11.15.21

anubhūtaye — unto Him whose spiritual potency brings about realization of Him — SB 6.4.23

anubhūtya — by internal potency — SB 3.24.33

anuprabhavam — potent — SB 10.87.32

anuśuṣyanti — gradually become weaker and weaker, with less potency — SB 10.10.16

aparijñeya-vīryasya — who has unlimited potency — SB 8.12.36

aśaktyā — impotence — SB 11.21.11

aśeṣa-dṛk hariḥ — Kṛṣṇa, who has unlimited potency, could understand past, future and present — SB 10.12.28

ātma-aṁśa-bhūtām — a potency of the Supreme Soul — SB 8.12.42

ātma-anubhāvena — which is the Lord's own potency — SB 11.9.17-18

ātma-guṇam — its own potency — SB 6.2.19

ātma-māyayā — by His personal potency — SB 1.2.30

ātma-māyayā — by His internal potency — SB 2.8.23, SB 3.25.1, SB 3.25.3

ātma-māyayā — by His potencies — SB 3.26.18

ātma-māyayā — by His inconceivable potency — SB 4.12.6

ātma-māyayā — by His personal potencies — SB 6.17.21

ātma-māyayā — by the spiritual potency, the internal energy — SB 8.12.21

ātma-śakti — from His internal potency — SB 10.20.30-31

ātma-śaktiḥ — the reservoir of all spiritual potencies — SB 6.4.27-28

ātma-śaktyā — with His internal potency — SB 3.9.23

ātma-śaktyā — by Your own potency — SB 4.9.7

ātma-śaktyā — by His personal potency — SB 8.1.13

ātma-śaktyā — the Lord's own potency — SB 11.9.28

ātma-yoga-māyayā — by His own spiritual potency — SB 5.4.3, SB 5.20.41

ātma-yogāt — by My internal potency — Bg 11.47

ātmakam — because of His omnipotence — SB 3.14.47

ātmanā — by Your potencies — SB 4.7.34

ātmanā — by Your personal potency — SB 10.37.12

ātmanā — by Your internal potency — CC Madhya 15.180

avabodha-rasa — of Your internal potency — SB 3.9.2

āveśa karaye — empowers with specific spiritual potencies — CC Antya 2.4

aviddha-varcaḥ — without deterioration of potency — SB 3.9.3, CC Antya 5.124-125

avīryam — impotent — SB 4.22.26

avyāhata-aiśvaryaḥ — without minimizing any potencies of absolute opulence (aiśvaryasya samagrasya) — SB 10.8.36

bahiraṅgā — the external potency — CC Madhya 6.160

bhagavān — who is omnipotent — SB 6.1.48

bhagavān — the Supreme Personality of Godhead, who has full potency — SB 10.1.23

bhagavat-śaktyā — by the divine potency — Bs 5.23

bhūri-vīryāṇām — with great potency — SB 3.12.50

brahma-tejaḥ — spiritual potency — SB 12.7.25

brahma-varcasvinaḥ — of him who is endowed with brahminical potency — SB 12.10.37

cāpala — impotence — CC Madhya 2.62

cāpalya — impotence — CC Madhya 2.63

cit-śakte — in spiritual potency — CC Madhya 21.96

cit-śakti — the spiritual potency — CC Adi 17.242, CC Mad-

hya 6.158, CC Madhya 6.160

cit-śakti — spiritual potency — CC Madhya 8.151, CC Madhya 20.111, CC Madhya 21.103

cit-śakti — internal potency — CC Madhya 20.149

cit-śakti — of the spiritual potency — CC Madhya 21.96

cit-śakti-āśraya — the shelter of the spiritual potency — CC Adi 5.42

cit-śakti-vilāsa — enjoyment in the spiritual potency — CC Madhya 6.161

cit-śakti-vilāsa — activities of spiritual potencies — CC Madhya 25.34

cit-śaktyā — by dint of internal potency — SB 1.7.23

cit-śaktyā — with His spiritual potency — Bs 5.19

cit-vibhūtīḥ — spiritual potencies — CC Madhya 8.206

daiva — by the mystic potency of the Personality of Godhead — SB 10.15.49-50

diṣṭa-kṛtena — by things arranged by His internal potency — SB 10.12.27

divya-śakti — transcendental potency — CC Antya 19.103

dṛk — internal potency — SB 3.5.24

durantayā — of great potency — SB 4.6.49

ekā — one spiritual (cit) potency — CC Madhya 6.157

ekā — principal internal potency — CC Madhya 8.156

guṇataḥ — from My potency known as māyā — SB 6.4.48

hena śakti — such sublime potencies — CC Madhya 6.161

hlādinī — pleasure potency — CC Adi 4.63

hlādinī — the pleasure potency — CC Madhya 6.157, CC Madhya 6.159, CC Madhya 8.158

hlādinī — the pleasure-giving potency — CC Madhya 8.155

hlādinī — pleasure-giving potency — CC Madhya 8.157

hlādinī śaktiḥ — pleasure potency — CC Adi 1.5, CC Adi 4.55

hlādinīra — of the pleasure potency — CC Adi 4.68

hlādinīra — of this pleasure potency — CC Madhya 8.159

hlādinīra dvārā — by the pleasure potency — CC Adi 4.60

hlādinyā — by the hlādinī potency — CC Madhya 18.114, CC Antya 5.127

icchā-śakti — the potency of will — CC Antya 5.150

indriyam — the potency to experience their objects — SB 11.16.36

īśa-māyā — by the external potency of the Supreme Personality of Godhead — SB 9.9.47

īśa-māyayā — by the potency or power of the Supreme Personality of Godhead — SB 6.15.4

īśvara-acintya-śaktye — by the inconceivable potency of the Supreme Lord — CC Adi 16.81

itara-māyā — inferior mystic potency — SB 10.13.45

jānantaḥ — persons who think they are aware of Your unlimited potency — SB 10.14.38, CC Madhya 21.27, CC Madhya 21.83

jīva-śakti — marginal potency, or living entities — CC Madhya 8.151

jīva-śakti — marginal potency — CC Madhya 20.149

jñāna-śakti-ādi-kalayā — by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the different planets, and killing the rogues and miscreants — CC Madhya 20.373

kalā — with all potencies — CC Madhya 8.146

kāla-śakti — of the potency of time — SB 10.16.49

kalābhiḥ — who are parts of portions of His pleasure potency — CC Adi 4.72, CC Madhya 8.163, Bs 5.37

kalayā — with Your expansion Baladeva, or with Your time potency — SB 10.70.27

kaleśaḥ — the Lord of all potencies — SB 2.7.23

klaibyam — impotence — Bg 2.3

klība — of an impotent eunuch — SB 10.89.39

kṛṣṇa-anubhāvaḥ — the unlimited potency of Lord Kṛṣṇa (by

which He can deliver a devotee) — SB 8.4.14

kṛṣṇa-mādhuryera — the supreme pleasure potency of Kṛṣṇa — CC Adi 7.11

kṣetra-jña-ākhyā — the potency known as kṣetra-jña — CC Adi 7.119

kṣetra-jña-ākhyā — the potency known as kṣetrajña — CC Madhya 20.112, CC Madhya 24.308

kṣetra-jña-śaktiḥ — the living entities, known as the kṣetra-jña potency — CC Madhya 6.155, CC Madhya 20.114

kṣetrajña-ākhyā — the potency known as kṣetra-jña — CC Madhya 8.153

lakṣmī-rūpā — incarnation of the pleasure potency of Lord Kṛṣṇa — CC Adi 10.15

līlā śakti — the potency known as līlā-śakti — CC Madhya 13.65

mādhurya-śaktye — by His potency of conjugal love — CC Madhya 24.22

mahā-māye — O great potency — SB 10.22.4

mahā-śakti — great potency — CC Antya 4.70

mahā-vibhūte — O supremely potent — SB 11.16.5

mahā-vibhūti-patiḥ — the master of all inconceivable potencies — SB 5.20.40

mahā-vibhūtiḥ — with unlimited potency — SB 8.5.32

mahā-vibhūtiḥ — a person with unlimited potency — SB 8.5.33

mahān — primeval nature endowed with the potency of knowledge — SB 11.24.6

mahāśakti — great potency — CC Adi 11.26

mahi — the potency — SB 10.14.2

mahimā — the potency — SB 10.14.6

mat-māyā — by My illusory potency — SB 11.14.9

mat-māyā-mohita-itare — different from those who were mystified by my illusory potency — SB 10.13.42

mat-māyayā — by the influence of My illusory potency — SB 11.13.33

mat-rūpāṇi — manifestations of My potency — SB 11.17.50

mat-yoga-balam — My inconceivable mystic potency, by which I manifest innumerable forms — SB 11.15.22

māyā — potency — SB 1.15.8, SB 2.5.21, SB 2.9.27, SB 3.13.45

māyā — potencies — SB 3.6.39

māyā — through His potency — SB 3.18.20

māyā — illusory potency — SB 5.2.7

māyā — by His internal potency — SB 6.18.8

māyā — internal potency — SB 8.12.29-30, CC Madhya 13.61

māyā — by the illusory potency — SB 10.14.43

māyā — by His potency — SB 10.17.22

māyā — the illusory potency — SB 10.23.41

māyā — by His internal illusory potency — SB 10.45.10

māyā — of the mystic potency — SB 10.47.30

māyā — by the potency of illusion — SB 10.73.10

māyā — of His illusory potency — SB 11.31.11

māyā — the illusory potency of the Supreme Lord — SB 12.5.6

māyā — the external potency — Bs 5.41

māyā-balasya — of the omnipotent — SB 2.7.41

māyā-manuṣyasya — of the Lord, who appeared as an ordinary human being by His own potency — SB 10.1.5-7

māyā-mātrāṇi — the exhibitions of the illusory potency — SB 6.16.53-54

māyā-mayam — all demonstrated by unlimited potency — SB 7.9.36

māyā-mayam — produced by the potency of the Supreme Lord — SB 11.12.22-23

māyā-maye — the reservoir of all potencies — SB 4.23.18

māyā-śakti — material potency — CC Madhya 8.151

māyā-śakti — external potency — CC Madhya 20.149

māyā-śaktye — by His external potency — CC Madhya 24.23

māyām — the external potency — SB 2.8.23

māyām — internal potency — SB 3.18.25

māyām — (my) illusory potency — SB 10.14.9

māyām — illusory potency — SB 10.45.1

māyām — the illusory potency — SB 10.53.51-55, SB 11.2.48, SB 11.3.1

māyām — the mystic, deluding potency — SB 10.85.20

māyātvam — Your bewildering potency — SB 10.14.16

māyātvam — the basis in Your inconceivable potency — SB 10.14.18

māyayā — by internal potency — SB 1.9.10

māyayā — by potency — SB 2.5.4

māyayā — potencies — SB 2.5.12

māyayā — by the potency — SB 3.7.4, SB 11.11.3

māyayā — by potencies — SB 3.13.43

māyayā — by His internal potencies or causeless mercy — SB 4.16.2

māyayā — by his potency — SB 6.7.16

māyayā — by My potency — SB 8.12.38

māyayā — by His internal potency — SB 10.14.55, CC Madhya 20.162

māyayā — by the spiritual potency of illusion — SB 10.33.37

māyayā — by the creative potency — SB 10.37.23

māyayā — by His material creative potency — SB 10.39.53-55

māyayā — illusory potency — SB 10.63.38

māyayā — by the illusory potency — SB 11.7.17, SB 11.7.66, SB 11.23.26

māyāyāḥ — of the illusory potency — SB 11.22.28

māyinaḥ — of the merciful by His internal potency — SB 3.13.48

me — which are My potency — SB 11.11.1

me — My (potencies) — SB 11.15.4-5

nānā-śaktibhiḥ — with varieties of potencies — SB 8.7.24

nava-śakti-yutam — endowed with nine potencies — SB 8.12.9

navabhiḥ — also with the nine different material potencies (the material nature, the total material energy, the ego, the mind and the five objects of the senses) — SB 6.4.27-28

niḥśaktika — without potency — CC Madhya 6.153

niḥsattvān — bereft of all spiritual potency — SB 8.5.19-20

nija-kāla-śaktyā — by the potent time factor — SB 7.9.33

nija-lābhena — by His own potencies — SB 1.11.4-5

nija-māyayā — by His internal potency — SB 3.28.32

nija-māyayā — by His own potency — SB 4.8.57, SB 8.3.4

nija-māyayā — by His transcendental potency — SB 6.9.25

nija-māyayā arpitam — manifested by Your personal potency — SB 5.18.31

nija-śakti — internal potencies — CC Adi 1.41

nija-śakti — His personal potency — CC Madhya 14.90

nija-śaktibhiḥ — by Your own potencies — SB 3.16.24

nija-śaktim — His personal potency — CC Madhya 19.1

nija-sarva-śaktiḥ — all kinds of personal potencies — CC Antya 20.16

nija-yoga-māyayā — by His own spiritual potency — SB 8.18.11

nipuṇā — potent — SB 11.28.34

niruddha — potential — SB 4.17.33

niṣkalam — without any decrease in potency — SB 8.5.26

ojase — the source of the potency of the senses — SB 5.18.25

parataḥ — by His inconceivable potencies — SB 4.17.32

paripūrṇa — with full potencies — CC Adi 17.108

pauruṣaḥ — divine potencies — SB 3.11.27

prabhāvāḥ — potencies — Bs 5.53

prabhavataḥ — of the all-potent Supreme Person — SB

10.13.15

prabhāve — by the potency — CC Madhya 4.79, CC Madhya 17.51

prabhāve — by spiritual potency — CC Antya 3.101

prabhuḥ — being able or potent — SB 7.5.46

prakṛtiḥ — potency — Bs 5.21

prakṛtyā — with the mundane potency — Bs 5.6

prāṇeṣu — in vital functions (such as one's duration of life, sense activities, physical strength and sexual potency) — SB 11.21.24

pratiṣṭambhaḥ — checking the potency — SB 11.15.8-9

pratyaya-artham — just to see the potency of the mystic power — SB 9.24.33

rajasā — with the potency of the mode of passion — SB 11.24.11

ramā — the spiritual potency — Bs 5.8

ramayā — spiritual potency, Ramā — Bs 5.7

raṁhasā — by potency — CC Madhya 24.21

rocitam — already created by His potency — SB 2.5.11

sā — that potency — CC Madhya 6.155, CC Madhya 20.114

sādhyatā — potentiality — CC Madhya 22.105

śaktau — potencies — SB 4.11.30

śaktau — in the sense of potency — CC Madhya 24.24

śaktayaḥ — potencies — SB 10.85.6, CC Madhya 6.108

śaktaye — who possesses different potencies — SB 7.8.40

śaktaye — who possesses the potencies — SB 10.16.42-43

śaktaye — whose potencies — SB 10.40.29

śaktaye — the possessor of potencies — SB 10.64.29

śakteḥ — of potency — SB 4.6.42

śakteḥ — of the potency — CC Madhya 8.211

śakti — potency — SB 3.12.21, SB 7.3.34, CC Adi 7.17, CC Adi 7.124, CC Adi 7.127, CC Adi 7.127, CC Madhya 6.163, CC Madhya 7.109, CC Madhya 18.124, CC Madhya 20.108-109, CC Antya 20.109

śakti — of the potencies — SB 10.87.28

śakti — potencies — SB 11.31.13, CC Madhya 6.153, CC Madhya 20.252

śakti — the potencies — CC Adi 1.32

śakti — spiritual potency — CC Madhya 7.99

śakti — the potency — CC Madhya 7.109

śakti — His internal potency — CC Madhya 13.64

śakti — of potencies — CC Madhya 15.180, CC Madhya 22.7

śakti-dharāya — the reservoir of all potencies — SB 8.16.32

śakti-kārya haya — they are all activities of Kṛṣṇa's potencies — CC Madhya 20.150

śakti-kāryera — of the activities of the external potency — CC Madhya 20.150

śakti-preraṇam — manipulating the subpotencies of māyā — SB 11.15.4-5

śakti sañcāriyā — endowing him with potency — CC Madhya 19.114

śakti sañcāriyā — bestowing upon him the necessary potency — CC Madhya 19.135

śakti sañcāri' — empowering him with My transcendental potency — CC Antya 1.89

śakti-trayāya — unto the Supreme Person, who has threefold potencies — SB 8.3.28

śaktibhiḥ — by His own potencies — SB 4.17.33

śaktibhiḥ — by His potencies — SB 7.10.65-66

śaktibhiḥ — with His transcendental potencies — SB 10.32.10

śaktibhiḥ — by the potencies — SB 11.7.58

śaktibhiḥ — with potencies — Bs 5.5

śaktiḥ — potency — SB 1.18.19, SB 3.5.16, CC Adi 7.119, CC Madhya 6.154, CC Madhya 8.153, CC Madhya 20.112, CC Madhya 24.308, Bs 5.8, Bs 5.35, Bs 5.44

śaktiḥ — His potencies — SB 10.69.44

śaktiḥ — potencies — SB 11.12.20

śaktiḥ — the potency — CC Madhya 6.156, CC Madhya 20.115

śaktīḥ — potencies like wealth, influence, power, knowledge, beauty and renunciation — SB 6.8.32-33

śaktīḥ — unto the potencies — CC Adi 1.1, CC Adi 1.34

śaktim — potency — SB 3.6.2

śaktim — whose potencies — SB 10.63.25

śaktimān — full with potencies — SB 3.6.7

śaktiṣu — the material potencies — SB 11.9.17-18

śaktitaḥ — by the potency — SB 11.22.28

śaktite — in the category of potency — CC Madhya 22.9

śaktite — as the marginal potency — CC Madhya 24.307

śaktyā — with potency to work — SB 3.5.51

śaktyā — by the potency — SB 3.11.30

śaktyā — to His potency — SB 4.12.6

śaktyā — potencies — SB 4.24.18

śaktyā — potency — SB 6.4.1-2

śaktyā — by His internal pleasure potency — SB 10.39.53-55

śaktyā — by relative potency — SB 11.21.11

śaktyā — by His potency — CC Adi 1.77

śaktye — by potency — CC Adi 9.12

śaktye — by His potency — CC Madhya 24.22

samañjasa-darśanaḥ — not deprived of full spiritual potencies — SB 6.9.35

samvidā — by the samvit potency — CC Antya 5.127

samvit — knowledge potency — CC Adi 4.63

samvit — the knowledge potency — CC Madhya 6.157, CC Madhya 8.155

samvit — the samvit potency — CC Madhya 6.159

samvit — the potency of knowledge — CC Madhya 8.156

saṁvit — by the saṁvit potency — CC Madhya 18.114

saṁvitera — of the knowledge potency — CC Adi 4.67

sandhinī — existence potency — CC Adi 4.63

sandhinī — the eternity potency — CC Madhya 6.157

sandhinī — the sandhinī potency — CC Madhya 6.159

sandhinī — the creative potency — CC Madhya 8.155

sandhinī — the potency of existence — CC Madhya 8.156

sandhinīra — of the existence potency — CC Adi 4.64

sarva artha — all potencies — CC Antya 9.44

sarva bala — all potencies — CC Madhya 15.168

sarva-śakti — all potencies — CC Madhya 1.73, CC Madhya

8.136, CC Madhya 25.90, CC Antya 20.19

sarva-saṁśraye — You are the reservoir of all potencies — CC Madhya 8.156

ṣāṭ-vargikam — endowed with all the potencies of His opulences — SB 1.3.36

satīm smṛtim — potent memory — SB 2.4.22

sattvam — His internal potency — SB 3.11.27

sei śakti — that potency — CC Madhya 8.157

śrīyā puṣṭyā gīrā kāntyā kīrtyā tuṣṭyā ilayā ūrjayā — by His internal potencies Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā — SB 10.39.53-55

su-retasā — by spiritual potency — SB 5.7.14

śukram — the omnipotent — Iso mantra 8

sūtram — the first transformation of nature, endowed with the potency of activity — SB 11.24.6

sva-ātma-māyāyā — by His internal potency — SB 3.4.3

sva-ātma-ratau — enjoying in His internal potency — SB 3.8.10

sva-dhāmnā — by His internal potency — SB 4.9.6

sva-kāla-śaktyā — by His own potency the time factor — SB 10.1.22

sva-mahi-dhvasta-mahibhiḥ — whose own independence was subordinate to the potency of the Lord — SB 10.13.53

sva-mayā-mohita-ātmanām — of those whose minds have been bewildered by His illusory potency — SB 10.23.51

sva-māyayā — by His internal potency — SB 3.3.8, SB 6.9.26-27

sva-māyayā — by His divine potency — SB 3.20.8

sva-māyayā — by His own potency — SB 4.17.31, SB 5.11.13-14, SB 8.3.8-9, SB 11.9.16

sva-māyayā — by His transcendental potencies — SB 7.10.70

sva-māyayā — by His own mystical potency — SB 10.15.19

sva-māyayā — by Your own mystic potency — SB 10.86.48

sva-rāṭ — the omnipotent (Lord Brahmā) — SB 3.20.16

sva-śaktibhiḥ — with His own spiritual potencies — SB 6.4.27-28

sva-śaktibhiḥ — by His multifarious transcendental potencies — SB 7.8.8

sva-śaktibhiḥ — Your personal potencies — SB 10.48.21

sva-śaktīnām — own potency — SB 3.6.1

sva-śaktyā — by Your own potency — SB 4.24.64

sva-saṁsthayā — by His internal potency — SB 4.7.39

sva-tejaḥ — by Your own potency — SB 3.13.42

sva-tejasā — by Your own potency — SB 3.33.8

sva-tejasā — by His own spiritual potency — SB 5.19.4

sva-tejasā — by His own potency — SB 10.37.22

sva-tejasā — by His personal potency — SB 10.38.11

sva-vikramam — with omnipotency — SB 3.9.23

sva-vīryam — its own potency — SB 8.7.43

sva-yoga-māyā-balam — potency of the internal energy — SB 3.2.12

svārājya-lakṣmī — by His personal spiritual potency — CC Madhya 21.33

svarūpa-śakti — His spiritual personal potency — CC Madhya 8.154

svarūpa-śakti — of the internal potency — CC Madhya 20.150

svataḥ — by His omnipotency — SB 2.2.6

svayā — with His internal potency — SB 3.8.12

tāṅra śakti — His potencies — CC Madhya 6.196

tāṅra śaktye — by His potency — CC Madhya 13.154

tāra śakti — the potency of such energy — CC Madhya 21.103

tat-māyayā — by His potency — SB 4.17.32

tat-māyayā — by His illusory potency — SB 12.8.48

taṭa-sthā-ākhya — known as the marginal potency — CC Adi 5.45

taṭasthā — the marginal potency — CC Madhya 6.160

tattva-vinyāsaḥ — establishing the expansions and potencies of the Lord within the various limbs of the Deity by chanting the respective mantras — SB 11.27.16-17

tejaḥ — potency — SB 3.16.24

tejaḥ — with the potency — SB 10.72.12

tejasā — whose potency — SB 10.50.25-28

tejasā — potency — SB 10.72.40

tejasā — by the potency — SB 12.8.29

tejasaḥ — whose potencies — SB 10.27.3

tejasaḥ — whose potency — SB 10.52.19

tejasvinām — of all potent beings — SB 10.51.28

tejīyasaḥ — for one who is more intensely potent — SB 10.64.32

tejīyasām — who are spiritually potent — SB 10.33.29

tina-śakti — three potencies — CC Madhya 20.254

tvat-māyām — Your illusory potency — SB 10.16.58

tvat-māyayā — by Your external potency — SB 4.7.44

tvat-māyayā — by Your illusory potency — SB 11.7.16, SB 11.30.38

udātta-śaktiḥ — controlling different types of potencies — SB 6.8.20

ugra-vegam — very fierce and potent poison — SB 8.7.19

ūrjayā — potent — SB 10.89.57

ūrjitā — potent — SB 10.51.58

urjitaiḥ — potent — SB 10.89.63

vibhavam — potency — SB 2.6.36

vibho — O omnipotent one — SB 10.52.39, SB 10.60.38

vibhuḥ — the omnipotent — SB 3.13.24, SB 10.54.36

vibhūtayaḥ — potencies — SB 11.16.5

vibhūtibhiḥ — by potencies — SB 10.13.52

vibhūtiḥ — the energy or potency — CC Madhya 21.56

vibhūtīnām — of the diverse potencies — SB 2.7.51

vidyayā — by His spiritual potency — SB 8.1.13

vidyayā avidyayā — by His potencies of knowledge and ignorance — SB 10.39.53-55

vijñāna — and spiritual potency — SB 10.16.40

vīrya — potency — SB 1.10.22, SB 9.24.32, SB 11.21.14, CC Adi 17.212

vīrya — with potency — SB 10.68.23

vīrya-gaṇanām — a counting of the different potencies — CC Madhya 24.21

vīrya-saṁvidaḥ — talks full of spiritual potency — CC Adi

1.60, CC Madhya 22.86, CC Madhya 23.16

vīrya-upabṛṁhitaḥ — being increased by the potency — SB 6.4.49-50

vīryaḥ — (whose) potencies — SB 4.11.18

vīryaḥ — whose potency — SB 10.67.17

vīryaḥ — whose omnipotency — SB 11.23.1

vīryāḥ — their potencies — SB 11.22.18

vīryam — potency — SB 2.9.24, SB 2.10.14

vīryam — semen (His internal potency) — SB 3.26.19

vīryam — the potential seed — SB 11.6.16

vīryāṇi — potencies — SB 5.25.12

vīryasya — whose potency — SB 10.65.33

vīryasya — potency — SB 10.78.35

vīryavān — the omnipotent — CC Madhya 20.275

viṣa-vīrya — highly potent poison — SB 2.7.28

viṣayera svabhāva — the potency of material enjoyment — CC Antya 6.199

viṣṇoḥ māyā — the potency of the Supreme Personality of Godhead, Viṣṇu — SB 10.1.25

viṣṇu-māyayā — by the illusory potency of Lord Viṣṇu — SB 11.7.61

viṣṇu-śaktiḥ — the potency of Lord Viṣṇu — CC Adi 7.119, CC Madhya 8.153, CC Madhya 20.112, CC Madhya 24.308

viṣṇu-śaktiḥ — the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead — CC Madhya 6.154

yāṅra śaktye — by whose potency — CC Madhya 15.233

yat-māyā — by whose illusory potency — SB 10.23.50

yat-māyayā — by whose illusory potency — SB 12.10.2

yat-śaktayaḥ — whose multifarious potencies — SB 6.4.31

yoga — of His mystic potency — SB 10.50.57

yoga-māyā — by internal potency — Bg 7.25

yoga-māyā — internal potency — SB 3.6.35

yoga-māyā — by spiritual potency — SB 3.15.26

yoga-māyā — by the Lord's creative potency — SB 8.5.43

yoga-māyā — of Your spiritual potency — SB 8.23.8

yoga-māyā — of His spiritual bewildering potencies — SB 10.69.37

yoga-māyā — yogamāyā, Lord Kṛṣṇa's internal potency — CC Adi 4.29

yoga-māyā — of the spiritual potency — CC Madhya 21.100

yoga-māyaḥ — His yoga-māyā potency — SB 3.16.37

yoga-māyāḥ — the mystic potencies — SB 10.69.38

yoga-māyām — potency — SB 2.7.43-45

yoga-māyām — unto Yoga-māyā, the spiritual potency of Kṛṣṇa — SB 10.2.6

yoga-māyām — His spiritual potency that makes the impossible possible — SB 10.29.1

yoga-māyayā — through His internal potency — SB 3.16.15

yoga-māyayā — by the internal illusory potency — SB 10.84.22

yoga-māyayā — by Yoga-māyā (the internal potency of the Supreme Lord that facilitates His pastimes) — SB 10.85.13

yoga-māyāyam — Their mystic pastime potency — SB 10.85.34

Mrdu

mṛdu — softness — SB 2.10.23

mṛdu — amiable to everyone — SB 3.4.22

mṛdu — soft — SB 10.14.1, SB 10.35.24-25, SB 10.81.29-32, MM mantra 4*

mṛdu — gentle — CC Madhya 13.144

mṛdu — very mild — CC Madhya 14.152

mṛdu — mild — CC Madhya 21.121, CC Madhya 22.78-80

mṛdu-aṅghri-hatam — struck by His beautiful, delicate legs — SB 10.7.7

mṛdu-haste — by His soft hand — CC Adi 14.45

mṛdu-smitam — soft smiling — CC Madhya 21.136, CC Madhya 23.35

mṛdu-vyavahāra — having very gentle behavior — CC Antya 3.3

mṛduḥ — very mild — SB 6.1.56-57

mṛduḥ — without a harsh mentality — SB 11.11.29-32

mṛdula-accha-bālukam — the very soft and clean sandy bank — SB 10.13.5

mṛdūni — softer — CC Madhya 7.73

mṛduraḥ — Mṛdura — SB 9.24.16-18

mṛdutvam — softness — SB 3.26.36

mṛduvit — Mṛduvit — SB 9.24.16-18

Quiet

īṣat hāsilā — quietly smiled — CC Antya 19.23

jajāpa — He chanted quietly — SB 10.70.6

japantam — quietly chanting — SB 10.69.25

japet — he should chant quietly — SB 11.27.42

praśānta — quieted — SB 7.4.33

śāntāḥ — undisturbed, steady, calm and quiet — SB 10.3.1-5

śāntam — peaceful, calm and quiet — SB 4.8.49

tūṣṇīm — quiet — SB 10.20.40

Tivra

ativrajya — by passing over — SB 3.1.24

ativrajya — overcoming — SB 3.29.14

ativrajya — having surpassed — SB 4.12.35

ativrajya — crossing beyond — SB 11.29.41-44

ativrajya — transcending — CC Madhya 19.174

tīvra — fierce — SB 3.13.31, SB 10.27.12, SB 12.1.38

tīvra — intense — SB 10.29.10-11, SB 10.29.38, SB 11.12.10

tīvra — sharp — SB 10.47.19

tīvra-oghām — with unrelenting force — SB 4.12.11

tīvra-śoka — caused by intense grief — SB 3.28.32

tīvra-tapāḥ — highly elevated due to undergoing fierce austerities and penances — SB 6.17.7

tīvra-tapasā — by severe austerities — SB 7.9.35

tīvra-tapasā — by intense austerities — SB 11.17.36

tīvra-tejasam — exposing His great spiritual effulgence — SB 7.8.37-39

tīvra-yoga — severe austerities — SB 4.8.31

tīvraḥ — highly ecstatic — SB 3.7.19

tīvraiḥ — fearsome — SB 10.25.9

tīvram — severe — SB 3.4.22

tīvram — terrible — SB 3.25.41, SB 10.17.25

tīvram — dense — SB 3.26.20, SB 4.19.19

tīvram — with great speed — SB 4.22.34

tīvram — very severe — SB 5.11.6, SB 10.3.36

tīvram — very difficult to control — SB 7.9.39

tīvram — fierce — SB 10.80.35-36

tīvrām — intense — SB 6.18.59

tīvrayā — serious — SB 3.27.21

tīvrayā — by very great — SB 6.4.41

yoga-vipāka-tīvrayā — on account of mature realization of the yogic process — SB 4.9.2

Komal

karuṇā-nikuramba-komale — who is very soft because of great mercy — CC Madhya 21.45

komala — gentle — SB 10.29.3

komala — soft — SB 10.32.11-12, CC Madhya 7.72, CC Madhya 22.70

komala — tender — SB 10.35.2-3, SB 11.7.58

komala — newly grown — CC Madhya 3.47

komala — softened — CC Madhya 12.22

komala — very soft — MM mantra 2*

komala-aṅgaḥ — with a body as soft as a lotus flower — CC Madhya 13.78

komala mañjarī — very soft tulasī flowers — CC Antya 6.297

komala śraddhā — soft faith — CC Madhya 22.69

komalaiḥ — tender, soft — SB 10.13.49

komalaiḥ — and soft — CC Adi 4.224, CC Madhya 8.144

su-komala — soft — CC Antya 15.64

Loud

ākrandate — cries loudly (remembering the transcendental qualities of the Lord) — SB 7.7.35

arodīḥ — cried loudly — SB 3.12.10

aroruvan — sounded loudly — SB 10.70.2

aṭṭa aṭṭa — very loudly — CC Antya 3.154

aṭṭa-aṭṭa hāsa — very loud laughing — CC Madhya 14.229

aṭṭa-hāsam — loud laughter — SB 7.8.28

bali' — loudly crying — CC Madhya 1.272

bhaya-gīrṇa-ghoṣaḥ — whose loud sound was silenced through fear — SB 9.10.13

bhṛśam — loudly — SB 3.17.23, SB 3.19.10

bhūyasā — loud — SB 10.81.24

cukrośa — prayed loudly — SB 3.13.29

cukrośa — wailed aloud — SB 3.17.7

cukruśuḥ — they called out loudly — SB 10.28.3

ḍākiyā — calling loudly — CC Adi 17.115, CC Antya 16.145

garjiyā — making a loud sound — CC Antya 14.70

gṛṇan — loudly vibrating — SB 11.27.44

hā-hā kari' — crying loudly — CC Madhya 3.164

hari-dhvani kari — loudly chanting the Hare Kṛṣṇa mahā-mantra — CC Madhya 25.164

hari-dhvani kari' — loudly chanting the name of Hari — CC Madhya 25.176

hari-dhvani kari' — loudly resounding the holy name of Hari — CC Antya 16.115

huhuṅ-kāra — loud vibrations — CC Madhya 17.112

huṅ-kāra kariyā — making a loud vibration — CC Madhya 17.194

huṅ-kāra kariyā — resounded very loudly — CC Madhya 18.177

huṅkāra — loud calls — CC Adi 3.92

huṅkāra — loud shouts — CC Adi 3.109

huṅkāra — loud vibrations — CC Adi 6.87

huṅkāra — hum very loudly — CC Adi 9.50

huṅkāra — loudly — CC Adi 13.99

huṅkāra — loud vibration — CC Madhya 13.82

huṅkāra — a loud vibration — CC Madhya 13.87

huṅkāra kariyā — making a loud sound — CC Madhya 6.38, CC Antya 18.75

huṅkāra kari' — making a loud sound — CC Madhya 19.79

huṅkāre — by the loud voice — CC Adi 6.34

huṅkāre — and by such loud cries — CC Adi 13.71

huṅkṛtaiḥ — lowing very loudly — SB 10.13.30

karena citkāra — loudly shouts — CC Madhya 18.178

kariyā huṅkāra — making a loud sound — CC Antya 10.71

krandamānāḥ — crying loudly — SB 10.16.11

mahā-svanam — a loud sound — SB 8.15.23

mahā-ucca-saṅkīrtane — by a great and loud performance of chanting — CC Madhya 12.140

mahatā — loud — SB 10.11.31-32

mukta-kaṇṭhaḥ — loudly — SB 1.18.38, SB 6.14.59

nadan — loudly roaring — SB 7.8.23

nadanta — cried very loudly — SB 8.6.33

nadati — exclaims loudly (addressing the Lord, "O Kṛṣṇa")

— SB 7.4.40

nanāda — cried very loudly — SB 8.19.11

nardantau — roaring loudly — SB 10.11.39-40

nava-abhra-garjita jini' — conquering the vibrations of new clouds — CC Antya 19.42

niḥsvanam — the loud sounds — SB 10.41.26

niḥsvanena — with the loud vibration — SB 10.46.9-13

nirghoṣaḥ — the loud sound — SB 8.18.7

niṣṭanase — you are making a loud sound — SB 10.90.17

paridevitam — the loud lamentation (so loud that it could be heard from the planet of Yamarāja) — SB 7.2.36

parjanya-ghoṣaḥ — having a sound vibration like that of the clouds — SB 8.20.31

phu-kāra — a loud call — CC Antya 14.88

phu-kāra karila — called loudly — CC Madhya 18.138

phu-kāri — call loudly — CC Madhya 18.174

phu-kāriyā kaya — declare loudly — CC Antya 16.61

pradadhmau — blew loudly — SB 10.45.42-44

pragāyanti — sing loudly — SB 12.11.47-48

pragāyantyaḥ — singing loudly — SB 10.35.1

prahasan — Himself laughing loudly — SB 10.22.9

prahasan — laughing loudly — SB 10.52.9

prāhasat — laughed loudly — SB 10.61.29

prārudan — they cried out loud — SB 10.66.26

prārudat — she cried loudly — SB 10.49.14

procya — having said out loud — MM mantra 47

rodanam — loud crying — SB 6.14.49

rorūyati — cries loudly — SB 3.31.24

ruroda — cried loudly — SB 3.4.35, SB 3.12.8, SB 4.28.15

ruruduḥ — cried loudly — SB 6.14.60

sa-ghana huṅkāra — a sound like that of a cloud — CC Antya 2.19

samadhīyīta — recites loudly — SB 11.29.27

samprahasya — loudly laughing — SB 10.66.37

samucchvasan — breathing loudly — SB 10.16.55

saṅkīṛtana — by the loud chanting — SB 11.28.40

saudāmanī — in a cloud — SB 10.49.27

śivānanda bali — calling loudly the name of Śivānanda — CC Antya 2.28

stanayitnavaḥ — the sound of the clouds — SB 2.6.13-16

stanayitnu — the resounding of assembled clouds — SB 8.20.30

stanayitnubhiḥ — thundering sound without any cloud — SB 1.14.15

stanita — by the loud sound — SB 5.1.29

su-svaram — loudly — SB 10.32.1, SB 10.39.31, SB 10.44.44

susvaram — loudly — SB 4.28.47

tat jaguḥ — loudly declared the incident — SB 10.11.53

ucca — loud — SB 4.5.10, CC Adi 17.207, CC Madhya 17.34, CC Antya 3.69, CC Antya 14.100

ucca — very loudly — CC Madhya 6.37

ucca-dhvani — a loud sound — CC Madhya 17.45

ucca-gāna — loud singing — CC Madhya 12.141

ucca kariyā — loudly — CC Madhya 3.13

ucca kariyā — resounding very loudly — CC Antya 3.229

ucca kariyā — very loudly — CC Antya 14.69

ucca kari' — very loudly — CC Madhya 9.59, CC Antya 14.59, CC Antya 17.20, CC Antya 18.74

ucca kari' — loudly — CC Madhya 17.221, CC Antya 18.74

ucca saṅkīrtana — loud chanting of the Hare Kṛṣṇa mantra — CC Antya 3.72, CC Antya 3.76

ucca saṅkīrtana — loud congregational chanting — CC Antya 7.75

ucca-saṅkīrtana — loud chanting — CC Antya 17.9

uccaiḥ — very loudly — Bg 1.12, SB 6.1.28-29, SB 6.17.4-5, SB 7.2.32, SB 9.14.11, CC Madhya 25.130

uccaiḥ — loudly — SB 3.15.18, SB 4.24.66, SB 10.22.6, SB 10.30.4, SB 10.33.8, SB 10.69.1-6, SB 10.77.16, SB 11.2.40, SB 12.12.47, CC Adi 7.94, CC Madhya 9.262, CC Madhya 23.41, CC Madhya 25.141, CC Antya 3.179

uccaiḥ — out loud — SB 10.72.30

uccaiḥ-svara — loud voice — CC Madhya 13.120

uccaiḥ-svare — very loudly — CC Madhya 11.225, CC Madhya 12.148, CC Madhya 17.205

uccaiḥ-svare — loudly — CC Madhya 13.114

uccaiḥ-svare gāya — sings very loudly — CC Madhya 18.73

uccaiḥ-tarām — very loudly — SB 5.9.18, MM mantra 41

uccakaiḥ — by loud chanting of the mantras — SB 6.9.2

uccakaiḥ — loudly — SB 6.14.47, SB 10.66.7

uccakaiḥ — very loudly — SB 9.16.13

udāram — very loudly — SB 5.14.45

uddhasantaḥ — loudly laughing — SB 10.12.24

uddhasat — laughing loudly — SB 3.17.6

udgāyan — singing loudly Himself — SB 10.29.44

udgāyan — loudly singing — SB 10.69.39

udgāyati — chants very loudly — SB 7.4.39, SB 7.7.34

udgāyati — He would sing very loudly — SB 10.11.7

udgāyati — sings out loudly — SB 11.14.24

udgāyatīnām — who were loudly singing — SB 10.46.46

udgīta — by the loud song (of the flute) — SB 10.31.16

udgītam — loud chanting — SB 10.47.63

udīrayantam — loudly playing — SB 10.21.16

unnādaḥ — the loud sound — SB 10.75.10

unnadan — roaring loudly — SB 6.11.10

unnadantaḥ — crying loudly — SB 10.69.9-12

unnadantam — shouting loudly — SB 6.9.13-17

upagāyati — chants loudly — SB 2.3.20

ūrdhva-gītayā — by loud declaration — SB 4.22.63

utkīrtana — loud chanting — CC Adi 2.2

utkīrtana-mayaiḥ — consisting of loud chanting of the holy name — CC Adi 3.58

utsvanaḥ — loudly sounding — SB 1.11.2

vijahasuḥ — laughed loudly — SB 10.67.12

vistara — very loudly — CC Adi 17.178-179

vivadan — sometimes exclaiming loudly — SB 5.14.38

Harsh

abhadrāṇi — harsh words — SB 10.74.38

amedhya karkaśa āvarte — in the untouchable, harsh whirlpool — CC Madhya 25.279

ati-vādān — insulting or harsh words — SB 11.18.31

dāruṇam — harsh — SB 4.2.20

durbhāṣān — harsh words — SB 10.68.32-33

durmukha — one who speaks harshly — CC Adi 17.62

duruktaiḥ — with harsh words — SB 3.4.1

duruktaiḥ — harsh words — SB 4.6.47

duruktaiḥ — by harsh words — SB 7.8.14

duruktam — the harsh words — SB 10.79.28

durukti — harsh words — SB 4.8.14

duruktibhiḥ — by harsh words — SB 4.3.19

duruktiḥ — Harsh Speech — SB 4.8.3

durvacaḥ — harsh words — SB 4.8.36

durvācobhiḥ — by harsh words — SB 10.55.18

durvācyam — their harsh words — SB 10.68.29

kaṭhora — harsh — SB 10.66.32-33

kaṭuka — harshly — SB 12.3.34

khara-taram — most harshly — SB 10.36.2

kṣipataḥ — uttering harsh words — SB 3.16.11

mṛduḥ — without a harsh mentality — SB 11.11.29-32

niṣṭhurāḥ — harsh — SB 10.80.35-36

nṛ-śaṁsam — harshly — SB 10.23.29

paruṣa — harsh (words) — SB 11.23.3

paruṣaḥ — harsh — SB 10.72.38

paruṣāṇi — harsh words — SB 10.74.30

paruṣayā — with very harsh — SB 7.8.3-4

pāruṣyam — harshness — Bg 16.4

rukṣāḥ — harsh — SB 10.68.39

rūkṣaiḥ — harsh — SB 10.78.7

sannibhartsya — chastising very harshly — SB 7.5.15

vacobhiḥ — with harsh words — SB 8.11.20

vāk-bāṇaiḥ — by the arrows of harsh words — SB 4.9.29

vāk-śaraiḥ — by the harsh words — SB 4.12.42

Miśra

aiśvarya-jñāna-miśrā — knowledge of Kṛṣṇa mixed with a reverential attitude — CC Madhya 19.192

andha-tāmisrāḥ — the name of a hell — SB 3.30.28

andha-tāmisraḥ — Andhatāmisra — SB 5.26.7

andha-tāmisram — the sense of death — SB 3.12.2

andha-tāmisram — andha-tāmisra — SB 3.20.18

andha-tāmisram — to Andha-tāmisra — SB 3.30.33

andhatāmisram — Andhatāmisra — SB 5.26.9

asammiśrāṇām — in their unmixed state — SB 11.25.1

bhakti-miśra-kṛta-puṇye — because of pious activities mixed with devotional service — CC Madhya 20.302

guṇārṇava miśra — of Guṇārṇava Miśra — CC Adi 5.168

jagannātha-miśra — Jagannātha Miśra — CC Adi 13.72

jagannātha miśra — Jagannātha Miśra — CC Madhya 9.301

jagannātha-miśra-ghare — in the house of Śrī Jagannātha Miśra — CC Madhya 9.296

jagannātha miśra kahe — Jagannātha Miśra replied — CC Adi 13.84

jagannātha-miśra pāśa — at the house of Jagannātha Miśra — CC Adi 13.108

jagannātha miśra-vara — Jagannātha Miśra, who was the chief among the seven — CC Adi 13.59

jñāna-miśrā bhakti — devotional service mixed with empiric knowledge — CC Madhya 8.64

kāśī-miśra — Kāśī Miśra — CC Adi 10.131, CC Madhya 6.281, CC Madhya 9.349, CC Madhya 10.32, CC Madhya 11.119, CC Madhya 11.169, CC Madhya 12.154-155, CC Madhya 13.62, CC Madhya 14.115, CC Madhya 16.45, CC Mad-

hya 16.254, CC Madhya 25.229, CC Antya 9.59, CC Antya 9.80, CC Antya 9.116, CC Antya 11.80, CC Antya 11.86

kāśī-miśra — My dear Kāśī Miśra — CC Antya 9.117

kāśī-miśra-ghare — to the house of Kāśī Miśra — CC Madhya 10.31

kāśī-miśra-gṛha — to the house of Kāśī Miśra — CC Madhya 11.125

kāśī-miśra kahe — Kāśī Miśra said — CC Madhya 10.23, CC Madhya 13.57, CC Antya 9.67

kṛṣṇa-miśra — Kṛṣṇa Miśra — CC Adi 12.18

marīci-miśrāḥ — ṛṣis like Marīci — SB 1.6.30

marīci-miśrāḥ — headed by Marīci — SB 4.1.8

marīci-miśrāḥ — with sages like Marīci — SB 8.21.1

marīci-miśraiḥ — by the priests, headed by Marīci — SB 6.13.21

miśra — mixed — SB 3.15.43, SB 3.27.3, CC Madhya 17.142, CC Madhya 24.45, CC Madhya 24.115, CC Madhya 25.158

miśra — or mixed — SB 10.46.39

miśra — the distinguished personality — SB 10.77.8

miśra — Jagannātha Miśra — CC Adi 13.107, CC Adi 13.108, CC Adi 13.120, CC Adi 14.83, CC Adi 14.91, CC Adi 14.94, CC Adi 15.11, CC Adi 15.23

miśra — my dear Jagannātha Miśra — CC Adi 14.85

miśra — Tapana Miśra — CC Adi 16.14, CC Adi 16.17, CC Madhya 17.91, CC Madhya 17.96, CC Madhya 19.249, CC Madhya 20.75, CC Madhya 20.76, CC Madhya 20.78

miśra — Pradyumna Miśra — CC Antya 5.12, CC Antya 5.32, CC Antya 5.32, CC Antya 5.33, CC Antya 5.34, CC Antya 5.67, CC Antya 5.68

miśra — Kāśī Miśra — CC Antya 9.83

miśra — of Tapana Miśra — CC Antya 13.102

miśrā — a mixture of the two — CC Adi 4.63

miśrā — mixed — CC Madhya 6.157, CC Madhya 8.156

miśra-āvāse — in the house of Kāśī Miśra — CC Antya 14.73

miśra bale — Jagannātha Miśra replied — CC Adi 14.82

miśra bhagavān — Miśra Bhagavān — CC Adi 10.110

miśra-ghare bhikṣā — prasādam at the house of Tapana Miśra — CC Madhya 25.218

miśra kahe — Jagannātha Miśra began to speak — CC Adi 13.81

miśra kahe — Jagannātha Miśra said — CC Adi 14.9, CC Adi 14.79

miśra kahe — Jagannātha Miśra replied — CC Adi 14.86, CC Adi 14.89

miśra kahe — Kāśī Miśra said — CC Madhya 11.177, CC

Antya 9.97, CC Antya 9.101, CC Antya 9.118

miśra kahe — Tapana Miśra said — CC Madhya 17.99, CC Madhya 20.74

miśra kahe — Pradyumna Miśra replied — CC Antya 5.31

miśra kahe — Pradyumna Miśra said — CC Antya 5.56, CC Antya 5.70

miśra kahe — Miśra said — CC Antya 9.85

miśra-kāśī — Kāśī Miśra — CC Madhya 15.20

miśra-mukhe — from the mouth of Tapana Miśra — CC Madhya 25.218

miśra-nayana — Nayana Miśra — CC Adi 12.81

miśra purandara — Miśra Purandara — CC Madhya 6.51

miśra purandara — Jagannātha Miśra Purandara — CC Madhya 6.54

miśra-purandarera — to Purandara Miśra, the father of Śrī Caitanya Mahāprabhu — CC Madhya 16.221

miśra-putra — the son of Tapana Miśra — CC Madhya 17.90

miśra-tapana — as well as Tapana Miśra — CC Adi 7.49

miśra-tapana — Tapana Miśra — CC Madhya 25.217

miśra tapana — Tapana Miśra — CC Adi 10.152-154, CC Adi 16.10

miśra-vāsā āilā — came to Kāśī Miśra's house — CC Madhya

25.235

miśrāḥ — in mixed happiness and distress — SB 2.10.37-40

miśraḥ — smeared — SB 3.31.24

miśraḥ — mixed — SB 11.27.7

miśrakeśyām — in the womb of Miśrakeśī — SB 9.24.43

miśram — mixed — Bg 18.12

miśram — adulterated in — SB 1.14.4

miśram — mixture — SB 2.9.10, CC Madhya 20.270

pradyumna-miśra — Pradyumna Miśra — CC Adi 10.131, CC Madhya 10.43, CC Madhya 25.229, CC Antya 5.11, CC Antya 5.16, CC Antya 5.54, CC Antya 5.85

pradyumna-miśra — the devotee named Pradyumna Miśra — CC Antya 5.4

pradyumna miśra-ādi-milana — meeting with Pradyumna Miśra and others — CC Madhya 1.129

pradyumna-miśra-vivaraṇa — the descriptive narration of Pradyumna Miśra — CC Antya 5.159

prasūti-miśrāḥ — headed by Prasūti — SB 4.5.9

raghu-miśra — Raghu Miśra — CC Adi 12.86

sapta miśra — seven Miśras — CC Adi 13.57-58

śrī-upendra-miśra-nāma — by the name of Upendra Miśra — CC Adi 13.56

śrīnātha miśra — Śrīnātha Miśra — CC Adi 10.110

subuddhi miśra — Subuddhi Miśra — CC Adi 10.111

tāmisra — the name of a hell — SB 3.30.28

tamisra — the darkness — SB 10.86.21

tāmisra-prāye — in that condition, which is almost entirely dark — SB 5.26.8

tāmisraḥ — Tāmisra — SB 5.26.7

tāmisram — anger upon frustration — SB 3.12.2

tāmisram — tāmisra — SB 3.20.18

tamisram — the name of a particular hell — SB 4.6.45

tamisram — hellish life — SB 7.5.30

tamisram — darkness — SB 8.4.10

tamisram — the darkness — SB 11.28.34

tapana miśra — Tapana Miśra — CC Adi 7.153, CC Madhya 25.179

tapana-miśra — a brāhmaṇa named Tapana Miśra — CC Madhya 17.83

tapana-miśra — Tapana Miśra — CC Madhya 19.247, CC Madhya 20.68, CC Antya 13.43

tapana-miśra-putra — the son of Tapana Miśra — CC Antya 13.89

vimiśra — mixed — SB 1.19.6

vimiśrāḥ — joined — SB 10.38.12

Raudra

raudra — anger — CC Madhya 19.187

raudra-daṁṣṭreṇa — with fearful teeth — SB 6.9.13-17

raudraḥ — anger — CC Madhya 19.186

raudrām — fearful — SB 1.14.3

raudram — very fierce — SB 10.6.15-17

raudrāśvaḥ — Raudrāśva — SB 9.20.3

Mix

aiśvarya-jñāna-miśrā — knowledge of Kṛṣṇa mixed with a reverential attitude — CC Madhya 19.192

ājya-siktam — mixed with butter — SB 4.7.41

amṛti — a preparation generally called amṛti-jilipi, made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water — CC Madhya 14.30

aṁśa-yogena — partly mixed — SB 3.5.33

ananyayā — without being mixed with fruitive activities or speculative knowledge — Bg 11.54

anuloma-jam — birth in a mixed family in which the father is superior in social status to the mother — SB 11.20.2

anvitā — mixed — SB 4.2.35

apayānti — disappear (broken or mixed with the earth) — SB 10.4.19

asaṁhatya — being unmixed — SB 3.26.50

asammiśrāṇām — in their unmixed state — SB 11.25.1

asaṁyutaḥ — unmixed — SB 3.11.1

ayūyujat — mixed — SB 4.23.15

bhakti-miśra-kṛta-puṇye — because of pious activities mixed with devotional service — CC Madhya 20.302

bhāva-śābalya — mixing of ecstatic symptoms — CC Antya 15.87

catuḥsama-gandha — the smell of catuḥsama, a mixture of sandalwood pulp, camphor, aguru and musk — CC Antya 4.197

chānila — mixed — CC Antya 6.57, CC Antya 6.58

dadhi-odanam — boiled rice mixed with yogurt — SB 10.20.29

dadhi-sandeśa — mixed with yogurt and sandeśa — CC Madhya 3.55

darśane — to mix — CC Adi 7.67

dhīrā-adhīrā — a mixture of sober and restless — CC Madhya 14.143

diyā — mixing — CC Adi 17.44

drava-saṁyutam — mixed with juice — CC Madhya 25.151

dravya-sūkṣma-vipākaḥ — the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee — SB 7.15.50-51

dugdha-ciḍā — sweet rice mixed with milk — CC Madhya 15.216

durjara-vīryam — a very powerful weapon mixed with poison — SB 10.6.10

dvi-jātayaḥ — called brāhmaṇa (being a mixture of brāhmaṇa and kṣatriya) — SB 9.6.3

gandha-dravya diyā — mixing with aromatic agents — CC Antya 10.35

gauṇī — secondary, mixed with the material modes — NBS 56

ghṛta-ambubhiḥ — with water mixed with butter — SB 10.5.14

ghṛta-sikta parama-anna — sweet rice mixed with ghee — CC Madhya 15.217

go-maya-jale — with water mixed with cow dung — CC Antya 3.158

guṇa-vyatikarāt — because of the mixture of the modes of — SB 3.9.1

haridrā — with a mixture of turmeric — SB 10.5.7

harṣa-viṣāde — in mixed happiness and distress — CC Antya 11.100

jñāna-miśrā bhakti — devotional service mixed with empiric knowledge — CC Madhya 8.64

kalā — mixed with bananas — CC Madhya 3.54

kalalam — mixing of the sperm and ovum — SB 3.31.2

karambha — mixed — SB 3.26.45

karite miśrita — mixing — CC Antya 10.138

karpūra-ādi diyā — mixing with camphor and other ingredients — CC Antya 10.28

karpūra-ādi diyā — mixing with camphor — CC Antya 10.31

kevalāra — of unmixed attraction for Kṛṣṇa — CC Madhya 19.203

kṛṣṇa-līlā-amṛta-anvita — mixed with the nectar of kṛṣṇa-līlā — CC Madhya 25.281

kṣaumam — saffron and yellow mixed — SB 10.9.3

kṣīra-pulī — condensed milk mixed with rice cakes — CC Madhya 3.50

lampaṭaḥ — a debauchee, who mixes with other women — CC Antya 20.47

madhu — mixed with honey — SB 10.34.3

madhu-parka — honey mixed with milk — SB 10.38.37-38

madhu-parkam — the traditional mixture of milk and honey — SB 10.53.33

milana — mixture — CC Adi 5.66, CC Madhya 8.305

milane — in mixing — CC Madhya 2.33

milane — by mixing — CC Madhya 19.181

milane — in mixing together — CC Madhya 19.182

milane — being mixed — CC Madhya 23.49

milaya — become mixed — CC Madhya 14.175

mililā — mixed — CC Antya 18.93

miliyā — mixing — CC Antya 10.48

miśāla — mixture — CC Adi 4.9

miśra — mixed — SB 3.15.43, SB 3.27.3, CC Madhya 17.142, CC Madhya 24.45, CC Madhya 24.115, CC Madhya 25.158

miśra — or mixed — SB 10.46.39

miśrā — a mixture of the two — CC Adi 4.63

miśrā — mixed — CC Madhya 6.157, CC Madhya 8.156

miśrāḥ — in mixed happiness and distress — SB 2.10.37-40

miśraḥ — mixed — SB 11.27.7

miśram — mixed — Bg 18.12

miśram — mixture — SB 2.9.10, CC Madhya 20.270

miśrita — mixed — CC Adi 3.16, CC Adi 4.17, CC Antya 17.44

miśritaḥ — mixed — SB 10.46.46

miśritam — mixed with — CC Antya 20.1

miśritān — mixed — SB 10.53.13

nīla-lohitaḥ — mixture of blue and red — SB 3.12.7

nīla-lohitaḥ — Rudra, whose color is mixed blue and red — SB 3.12.15

nimba-vārtākī — eggplant mixed with nimba leaves — CC Antya 10.135-136

pāṅce mili' — mixing together all these five — CC Adi 7.20-21

paṅka-ambhaḥ — water mixed with mud — SB 1.8.52

pāṭalita-añcalā — a tinge of redness, mixed with whiteness, on the borders of the eyes — CC Madhya 14.180

pavitra-auṣadhibhiḥ — mixed with pure herbs — SB 10.7.13-15

plutam — mixed — SB 3.16.8

pratiloma — birth in a mixed family wherein the father is inferior in social status to the mother — SB 11.20.2

pratiloma-jaḥ — born from an improperly mixed marriage — SB 10.78.24

rajaḥ-tamaḥ — predominated by a mixture of the modes of passion and ignorance — SB 12.3.29

rūṣitam — which was mixed — SB 8.2.25

sa-āmiṣam — mixed with flesh — SB 6.18.49

sa-añjana — mixed with the eye ointment — SB 6.14.53

sa-ghṛta — mixed with ghee — CC Antya 12.125

sa-ghṛta-pāyasa — sweet rice mixed with ghee — CC Madhya 3.53

sa-saṅkulaiḥ — being mixed with — SB 1.14.17

śābalya — mixing of all emotions — CC Madhya 13.172

sajjate — mix — SB 7.2.43

sāmagrī-milane — by mixing with other ingredients — CC Madhya 23.47

samavahāra — by a mixture of both — SB 5.14.1

saṁhatya — mixing together — SB 8.10.35

sampṛktā — becoming mixed — SB 10.64.16

sāni' — mixing — CC Antya 19.41

saṅkara-jātīnām — of the mixed classes of men (those other than the four divisions) — SB 7.11.30

śaśi-yuta-abja-gandha-prathaḥ — who distributes the scent of the lotus mixed with camphor — CC Antya 19.91

sikta — mixed — CC Madhya 15.208

sura-nara-mṛga-miśrita-jalacara-ākṛtibhiḥ — with different forms like those of the demigods, human beings, animals, mixtures and aquatics (the incarnations Vāmana, Lord Rāma-

candra, Kṛṣṇa, Varāha, Hayagrīva, Nṛsiṁha, Matsya and Kūrma) — SB 6.9.40

sūtam — the son of a mixed marriage between a kṣatriya father and brāhmaṇa mother — SB 10.78.23

taila-adbhiḥ — mixed with oil — SB 10.5.12

trīn — the three categories of experience (happiness, distress and a mixture of both) — SB 6.1.50

uktayā — as described in the Vedic literature (not mixed with jñāna or karma) — SB 7.7.40

upalipyate — mixes — Bg 13.33, Bg 13.33

upeta — mixed — SB 3.15.21

viddhā-tyāga — to avoid viddha-ekādaśī or mixed Ekādaśī — CC Madhya 24.342

viloma-jātāḥ — born in a mixed caste — SB 1.18.18

vimiśra — mixed — SB 1.19.6

viśvāsa-maya — mixed with confidence — CC Madhya 19.222

vṛddha-kuṣmāṇḍa-baḍīra — of small pieces of fried dhal mixed with ripe pumpkin — CC Madhya 15.212

vyūhanam — mixing — SB 3.26.37

yogāt — by mixing — CC Madhya 20.310

yogataḥ — by a mixture — SB 3.5.35

yogataḥ — by intermixture — SB 3.5.36

Rudra

āpane pratāparudra — personally King Pratāparudra — CC Madhya 15.20

arudra-bhāgam — having no oblations for Lord Śiva — SB 4.4.9

arudraḥ — one who is not Lord Rudra — SB 10.33.30

bhagavān rudraḥ — Lord Śiva — SB 10.63.6

bhagavān rudraḥ — Lord Rudra — SB 10.88.22

brahma-rudra-ādayaḥ — Brahmā, Rudra and others — SB 11.31.10

brahma-rudra-ādyaiḥ — headed by Brahmā and Rudra — SB 10.39.53-55

brahma-rudra-puraḥ sarāḥ — represented by Lord Brahmā and Lord Śiva — SB 7.9.1

brahma-rudra-sama — equal to personalities like Lord Brahmā and Lord Śiva — CC Madhya 25.79

brahma-rudrau — both Brahmā and Śiva — SB 4.7.52

dhīḥ, dhṛti, rasalā, umā, niyut, sarpiḥ, ilā, ambikā, irāvatī, svadhā, dīkṣā rudrāṇyaḥ — the eleven Rudrāṇīs — SB 3.12.13

pratāparudra — King Pratāparudra — CC Madhya 1.148, CC Madhya 11.14, CC Madhya 11.120-121, CC Madhya 12.45, CC Madhya 13.6, CC Madhya 13.15, CC Madhya 13.90, CC Mad-

hya 13.96, CC Madhya 13.181, CC Madhya 14.4, CC Madhya 14.60, CC Madhya 16.285, CC Antya 9.80

pratāparudra — Pratāparudra — CC Madhya 10.3

pratāparudra — the King — CC Madhya 12.54

pratāparudra — Mahārāja Pratāparudra — CC Madhya 16.3

pratāparudra chāḍi' — except for Pratāparudra — CC Madhya 11.46

pratāparudra rājā — King Pratāparudra of Orissa — CC Adi 10.135-136

pratāparudra rāya — King Pratāparudra of Jagannātha Purī — CC Madhya 11.5

pratāparudra-santrātā — the deliverer of Mahārāja Pratāparudra — CC Madhya 16.108

pratāparudra-ṭhāñi — to the presence of Mahārāja Pratāparudra — CC Madhya 16.102

pratāparudre — unto Mahārāja Pratāparudra — CC Madhya 12.46

pratāparudrera — Pratāparudra Mahārāja — CC Adi 12.29

pratāparudrera — of King Pratāparudra — CC Madhya 13.56, CC Madhya 13.180, CC Madhya 14.21, CC Madhya 15.27, CC Antya 9.81

pratāparudrere — unto King Pratāparudra — CC Madhya 1.135

rudra-bhayāt — by fear of Śiva — SB 1.7.18

rudra-gaṇa — and Lord Śivas — CC Madhya 21.58

rudra-gaṇa — the Śivas — CC Madhya 21.68

rudra-gaṇāḥ — the expansions of Lord Śiva — SB 6.3.14-15

rudra-gītam — the song sung by Lord Śiva — SB 4.25.2

rudra-gītena — by the song composed by Lord Śiva — SB 4.30.1

rudra-gītena — by the song sung by Lord Śiva — SB 4.30.10

rudra-pārṣadaiḥ — by the soldiers of Lord Śiva — SB 4.5.6

rudra-pārṣadām — associates of Rudra — SB 3.6.29

rudra-purogāḥ — having Lord Śiva as the chief — SB 4.7.43

rudra-rodanam — a block of silver or gold becomes purified — SB 8.24.48

rudra-rūpa — the form of Lord Śiva — CC Adi 5.105

rudra-rūpa — the form of Rudra — CC Madhya 20.307

rudra-rūpa dhari — accepting the form of Lord Śiva — CC Madhya 20.290

rudra-śareṇa — by the arrow of Lord Śiva — SB 10.7.29

rudra-sāvarṇiḥ — Rudra-sāvarṇi — SB 8.13.27

rudra-sāvarṇye — in the Rudra-sāvarṇya-manvantara — CC Madhya 20.327

rudra-sṛṣṭānām — who were generated by Rudra — SB 3.12.16

rudraḥ — Rudra — SB 3.12.10

rudraḥ — Lord Śiva — SB 3.14.34, SB 3.26.61, SB 3.26.69, SB 4.5.2, SB 4.15.17, SB 6.17.26, SB 8.12.31, SB 9.4.11, SB 9.9.7, SB 11.4.5, SB 12.5.1

rudraḥ — an incarnation of Lord Śiva — SB 5.25.3, SB 6.10.15

rudraḥ — Śiva — SB 12.10.3

rudrāḥ — the eleven Rudras — SB 8.10.32-34

rudrāḥ — the Rudras — SB 8.13.4

rudrāḥ — the expansions of Lord Śiva — SB 11.6.2-4

rudraḥ uvāca — Lord Śiva said — SB 4.7.29

rudraiḥ — by the eleven Rudras — SB 6.7.2-8

rudraiḥ — by the Rudras — SB 6.10.17-18

rudram — Lord Śiva — SB 4.7.56

rudram — Lord Rudra — SB 12.10.14

rudrān — the eleven forms of Rudra — Bg 11.6

rudrān — the Rudra expansions of Lord Śiva — SB 2.3.2-7

rudrān — Rudras — SB 6.6.17-18

rudrāṇām — of all the Rudras — Bg 10.23

rudrāṇām — of the sons of Rudra — SB 3.12.16

rudrāṇām — among the Rudras — SB 11.16.13

rudrāṇī — the wife of Rudra — SB 10.53.25

rudrāṇīm — unto his wife, Pārvatī — SB 6.17.26

rudrāṇyā — accompanied by his consort, Rudrāṇī (Umā) — SB 12.10.3

rudrasya — of these Rudras — SB 6.6.17-18

rudrasya — of Lord Śiva (the most powerful among the demigods) — SB 7.10.51

rudrasya — of Lord Śiva — SB 10.10.2-3

rudrāya — unto the angry Lord Śiva — SB 3.14.35

rudrāya — the expansion named Rudra — SB 8.16.32

rudrāya — unto Lord Śiva — SB 9.4.8

rudre — unto Lord Śiva (Rudra) — SB 7.12.29-30

śrī-rudraḥ uvāca — Lord Śiva began to speak — SB 4.24.27, SB 4.24.33

śrī-rudraḥ uvāca — Lord Śiva said — SB 6.17.27, SB 10.63.34

śrī-rudraḥ uvāca — Lord Śiva offered his prayer — SB 7.8.41

varuṇa-indra-rudra-marutaḥ — as well as Varuṇa, Indra, Rudra and the Maruts — SB 12.13.1

Partake

adāma — shall partake — SB 3.5.49

adana — by the partaking — SB 10.47.18

āsvādaya — partakes of — CC Madhya 15.236

bhuktvā — after partaking — SB 3.4.1

bhuñjānasya — of him who was about to partake — SB 11.23.35

juṣan — partaking of — SB 10.16.3

juṣatām — who are partaking in them — SB 11.26.28

karite bhojana — to partake of the prasādam — CC Madhya 3.60

samadanti — and partake of — SB 10.87.28

trai-guṇyaḥ — partaking of the three modes — SB 11.25.30

tri-guṇa-ātmanām — partaking of the three modes — SB 11.24.13

Start

abhiyāti — starts — SB 4.23.36

ālabhata — started to sacrifice — SB 5.9.12

ārabhata — started — SB 3.20.9

audumbarāḥ — one who lives on what he gets from the direction towards which he starts after rising from bed —SB 3.12.43

bale — started to say — CC Madhya 7.116

caḍila — started — CC Madhya 4.68

calibāra lāgi' — for starting — CC Madhya 7.54

calibe prabhu — the Lord will start — CC Madhya 16.117

calilā — started — CC Madhya 1.231, CC Madhya 1.237, CC Madhya 1.237, CC Madhya 4.111, CC Madhya 5.101, CC Madhya 9.302, CC Madhya 16.125, CC Madhya 17.21

calilā — again started — CC Madhya 7.134

calilā — started to go — CC Madhya 16.130

calila — started for — CC Madhya 16.50

calilāma — I started — CC Madhya 3.174

calilāṅa raṅge — I started with great pleasure — CC Madhya 17.73

camakita — startled — CC Antya 3.233

codayām āsa — started — SB 10.39.32

durvinītasya — when such a person is an upstart — SB 9.4.70

gamana — starting — CC Adi 5.199

gamane — starting — CC Madhya 1.234

gantum — just desiring to start — SB 1.8.8

gelā — started for — CC Madhya 1.239

gelā — started — CC Madhya 4.108

gelā pāṇihāṭi — started for Pāṇihāṭi — CC Antya 2.69

īśvara-gamana — how the Lord is starting — CC Madhya 13.7

karāiba gamane — I will help You start — CC Madhya 16.160

karilā — started — CC Madhya 7.91

mathurā calilā — started for Mathurā — CC Madhya 17.146, CC Antya 4.232

nadīyā calaha — start for Nadia — CC Antya 19.6

niraṅkuśaḥ — upstart — SB 1.17.15

niryāpitaḥ — has been started — SB 4.3.8

pratasthe — started for — SB 3.22.26-27

prayāṇa — starting — CC Madhya 18.32

sanninye — arranged for restarting — SB 4.7.48

stabdhaḥ — proud upstart — SB 4.29.49

sthāvara-ādayaḥ — starting with the nonmoving creatures — SB 10.40.11

ṭāne — started pulling — CC Madhya 14.51

ucchṛṅkhala — upstart — CC Madhya 17.121

uṭhiyā calilā — got up and started — CC Madhya 9.339

utpatha-gāminām — of the upstarts — SB 1.12.26

utpatha-gāminām — of those who are upstarts — SB 1.18.35

utpatha-nāśanāya — for the sake of annihilating the upstarts

— SB 3.1.44

utpathasthaḥ — anyone who is an upstart — SB 7.8.50

vaiṣṇavān — unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation — CC Antya 2.1

vijaya-abhimukhaḥ — one who is about to start for victory — SB 4.23.36

yāsyan — while starting for — SB 1.8.45

yayau — started out — SB 10.13.14

yayuḥ — started from that place — SB 10.5.32

yayuḥ — started — SB 10.11.30, SB 10.11.31-32

End

ananta — endless — CC Antya 15.98

anantaḥ — endless — SB 3.29.45

anantakaḥ — endless — SB 4.13.44

aneka prasāda kari' — endowing with all kinds of mercy — CC Antya 1.216

anta — end — Bg 5.22, CC Adi 2.103, CC Adi 4.231, CC Adi 17.331, CC Madhya 1.42, CC Madhya 14.25

antaḥ — end — Bg 10.20, Bg 10.32, Bg 15.3-4, SB 4.30.31, SB 8.6.10

antāḥ — ending with — SB 11.7.48

antam — end — SB 1.18.14, SB 2.7.41, SB 7.15.20, SB 12.13.1

antau — end — SB 8.1.12

aparam — end — SB 10.9.13-14

apavarga — ending — SB 5.14.29

arthaḥ — end — SB 1.2.9, SB 1.2.10

aśeśa — endless — MM mantra 23

duranta — endless — SB 10.51.47

durantāt — endless — SB 6.9.23, SB 10.48.17

karilā viśrāma — ended — CC Antya 5.66

kīrtana samāpana — ending the chanting — CC Antya 10.80

nāśam — end — SB 1.15.33

pañcatā-antāsu — ending with death — SB 12.7.20

parisamāpyate — end — Bg 4.33

paryavasyati — ends in — CC Antya 1.143

phalanti — end in — CC Madhya 21.15

phaṭ-antam — ending with the sound phaṭ — SB 6.8.8-10

śamanīm — ending — SB 3.24.40

samāpta — ending — CC Madhya 11.210

saṁsthām — end — SB 1.15.32

tyajataḥ — ending — SB 1.9.22

ya-kāra-antam — ending with the syllable ya — SB 6.8.7

Art

akhila-kalā — of all arts — SB 10.16.26

akṣa-hṛdayam — the secrets of the art of gambling — SB 9.9.16-17

antardhānam — the art of disappearing — SB 4.15.19

apyayam — and again merged with the unmanifested ("for dust thou art, and unto dust shalt thou return") — SB 10.10.12

astra-jñānam — the art of military administration — SB 9.22.38

aśva-vidyām — the art of controlling horses — SB 9.9.16-17

brahma — in the art of Vedic recitation — SB 12.6.45

cāturī — artistry — CC Madhya 17.212

dhanuḥ-rahasyaḥ — one who understands the intricacies of military art — SB 3.1.31

dhanuḥ-veda-viśāradaḥ — very expert in the art of archery — SB 9.21.35

dhanuḥ-vedaḥ — knowledge in the art of manipulating bows and arrows — SB 1.7.44

gandharva — the expert artisans in the higher planets — SB 3.10.28-29

gāndharvam — musical art — SB 3.12.38

kalā — part of a plenary expansion — SB 4.16.3

kalā — part of a plenary portion — SB 4.19.37

kalā — by particles — SB 4.31.28

kalā — of the other fine arts — CC Adi 2.2

kalā — parts of plenary portions — CC Adi 2.70

kalā — a kalā, or part of the plenary portion — CC Adi 5.73

kalā — part of the part — CC Adi 5.78

kalā-nidhi — reservoir of art and culture — CC Antya 19.43

kalā-nidhinā — the master of all arts — CC Antya 1.184

kalā-vilāsa — the sixty-four arts — CC Madhya 8.183-184

kalā-viśeṣaḥ — particular plenary portion or expansion — CC Adi 5.71, CC Madhya 20.281, CC Madhya 21.41, Bs 5.48

kalābhiḥ — by the parts of the moon — SB 5.22.9

kalābhiḥ — by parts of the moon — SB 5.22.9

kalābhiḥ — who are parts of portions of His pleasure potency — CC Adi 4.72, CC Madhya 8.163, Bs 5.37

kalāḥ — parts and parcels — SB 3.5.38

kalāḥ — its parts — SB 7.3.32

kalāḥ — arts — SB 10.45.35-36

kalāḥ — and parts of the plenary portions — CC Adi 1.7, CC Adi 5.7

kalāḥ — parts of plenary portions — CC Adi 2.67, CC Madhya 9.143, CC Madhya 20.156, CC Madhya 25.134

kalām — plenary part — SB 1.5.21

kalām — even partially — SB 3.7.41

kalām — part of a plenary expansion — SB 4.15.9-10

kalayā — with a small part — SB 4.7.21

kalayā — by a partial plenary expansion — SB 4.16.19

kalayā — by the parts — SB 8.3.22-24

kalayā — as the partial expansion — SB 12.6.48-49

karma-uttamam — the very expert service in military art — SB 8.10.43

kāru — of the artisan — SB 11.17.49

kauśalam — art — Bg 2.50

kavitva — poetic art — CC Antya 1.192, CC Antya 1.193

lakṣaṇa-jñāḥ — expert in the art of physiognomy — SB 1.19.28

māyā-vinaḥ — those who know the art of magical feats (like manufacturing gold) — SB 5.24.16

nānā-vādya — all kinds of musical parties — CC Madhya 14.110

nānā-vādya — varieties of musical parties — CC Madhya 14.129

naṭaḥ — artist — SB 1.8.19

naṭasya — of the artist — SB 8.3.6

nāṭyam — the art of drama — SB 4.15.19

paḍicchanda-guṇam — the quality of an artistic picture — CC Antya 1.144

sahasraṇīḥ — Bhīṣmadeva (who was expert in thousands of sciences and arts) — SB 1.9.30

śilpa — art and workmanship — SB 1.15.8

śilpa — by artistic engravings — SB 3.23.17

su-gītam — the art of singing sweet songs — SB 4.15.19

tat-vidvān — knowing very well the art of singing — SB 7.15.72

triṣṭup — a particular type of poetic meter — SB 3.12.45

vāditram — the art of playing musical instruments — SB 4.15.19

vicitram — artistic — SB 2.1.36

vicitrāṇi — artistic — SB 10.79.25

vidagdhaḥ — expert in artistic enjoyment — CC Madhya 23.72

yābha-kovidam — expert in the art of sexual intercourse — SB 9.19.5-6

yogaḥ — the art of meditation — SB 10.74.20-21

Sixty-four arts

SB 10.45.35-36

sarvaṁ nara-vara-śreṣṭhau
sarva-vidyā-pravartakau
sakṛn nigada-mātreṇa
tau sañjagṛhatur nṛpa

aho-rātraiś catuḥ-ṣaṣṭyā
saṁyattau tāvatīḥ kalāḥ

guru-dakṣiṇayācāryaṁ
chandayām āsatur nṛpa

Synonyms:

sarvam — everything; *nara-vara* — of first-class men; *śreṣṭhau* — the best; *sarva* — of all; *vidyā* — branches of knowledge; *pravartakau* — the initiators; *sakṛt* — once; *nigada* — being related; *mātreṇa* — simply; *tau* — They; *sañjagṛhatuḥ* — fully assimilated; *nṛpa* — O King (Parīkṣit); *ahaḥ* — in days; *rātraiḥ* — and nights; *catuḥ-ṣaṣṭyā*— sixty-four; *saṁyat-tau* — fixed in concentration; *tāvatīḥ* — that many; *kalāḥ* — arts; *guru-dakṣiṇayā* — with the traditional gift for the spiritual master before one leaves him; *ācāryam* — Their teacher; *chandayām āsatuḥ* — They satisfied; *nṛpa* — O King.

Translation:

O King, those best of persons, Kṛṣṇa and Balarāma, being Themselves the original promulgators of all varieties of knowledge, could immediately assimilate each and every subject after hearing it explained just once. Thus with fixed concentration They learned the sixty-four arts and skills in as many days and nights. Thereafter, O King, They satisfied Their spiritual master by offering him guru-dakṣiṇā.

Purport:

The following list comprises the sixty-four subjects mastered by Lord Kṛṣṇa and Lord Balarāma in sixty-four days. Additional information may be found in Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead.*

The Lords learned (1) *gītam,* singing; (2) *vādyam,* playing on musical instruments; (3) *nṛtyam,* dancing; (4) *nāṭyam,* drama; (5) *ālekhyam,* painting; (6) *viśeṣaka-cchedyam,* painting the face and body with colored unguents and cosmetics; (7) *taṇḍula-kusuma-bali-vikārāḥ,* preparing auspicious designs on the floor with rice and flowers; (8) *puṣpāstaraṇam,* making a bed of flowers; (9) *daśana-vasanāṅga-rāgāḥ,* coloring one's teeth, clothes and limbs; (10) *maṇi-bhūmikā-karma,* inlaying a floor with jewels; (11) *śayyā-racanam,* covering a bed; (12) *udaka-vādyam,* ringing waterpots; (13) *udaka-ghātaḥ,* splashing with water; (14) *citra-yogāḥ,* mixing colors; (15) *mālya-grathana-vikalpāḥ,* preparing wreaths; (16) *śekharāpīḍa-yojanam,* setting a helmet on the head; (17) *nepathya-yogāḥ,* putting on apparel in a dressing room; (18) *karṇa-patra-bhaṅgāḥ,* decorating the earlobe; (19) *sugandha-yuktiḥ,* applying aromatics; (20) *bhūṣaṇa-yojanam,* decorating with jewelry; (21) *aindra-jālam,* jugglery; (22) *kaucumāra-yogaḥ,* the art of disguise; (23) *hasta-lāghavam,* sleight of hand; (24) *citra-śākāpūpa-bhakṣya-vikāra-kriyaḥ,* preparing varieties of salad, bread, cake and other delicious food; (25) *pānaka-rasa-rāgāsava-yojanam,* preparing palatable drinks and tinging draughts with red color; (26) *sūcī-vāya-karma,* needlework and weaving; (27) *sūtra-krīḍā,*making puppets dance by manipulating thin threads; (28) *vīṇā-ḍamarukavādyāni,* playing on a lute and a small x-shaped drum; (29) *prahelikā,* making and solving riddles; (29a) *pratimālā,* capping verses, or reciting poems verse for verse as a trial of memory or skill; (30) *durvacaka-yogāḥ,* uttering statements difficult for others to answer; (31) *pustaka-vācanam,* reciting books; and (32) *nāṭikākhyāyikā-darśa-*

nam, enacting short plays and writing anecdotes.

Kṛṣṇa and Balarāma also learned (33) *kāvya-samasyā-pūraṇam,* solving enigmatic verses; (34) *paṭṭikā-vetra-bāṇa-vikalpāḥ,* making a bow from a strip of cloth and a stick; (35) *tarku-karma,* spinning with a spindle; (36) *takṣaṇam,*-carpentry; (37) *vāstu-vidyā,* architecture; (38) *raupya-ratna-parīkṣā,* testing silver and jewels; (39) *dhātu-vādaḥ,*metallurgy; (40) *maṇi-rāga-jñānam,* tinging jewels with various colors; (41) *ākara-jñānam,* mineralogy; (42) *vṛkṣāyur-veda-yogāḥ,* herbal medicine; (43) *meṣa-kukkuṭa-lāvaka-yuddha-vidhiḥ,* the art of training and engaging rams, cocks and quails in fighting; (44) *śuka-śārikā-pralāpanam,* knowledge of how to train male and female parrots to speak and to answer the questions of human beings; (45) *utsādanam,* healing a person with ointments; (46) *keśa-mārjana-kauśalam,* hairdressing; (47) *akṣara-muṣṭikā-kathanam,* telling what is written in a book without seeing it, and telling what is hidden in another's fist; (48) *mlecchita-kutarka-vikalpāḥ,* fabricating barbarous or foreign sophistry; (49) *deśa-bhāṣā-jñānam,* knowledge of provincial dialects; (50) *puṣpa-śakaṭikā-nirmiti-jñānam,* knowledge of how to build toy carts with flowers; (51) *yantra-mātṛkā,* composing magic squares, arrangements of numbers adding up to the same total in all directions; (52) *dhāraṇa-mātṛkā,* the use of amulets; (53) *saṁvācyam,* conversation; (54) *mānasī-kāvya-kriyā,* composing verses mentally; (55) *kriyā-vikalpāḥ,*designing a literary work or a medical remedy; (56) *chalitaka-yogāḥ,* building shrines; (57) *abhidhāna-koṣa-cchando-jñānam,* lexicography and the knowledge of poetic meters; (58) *vastra-gopanam,* disguising one kind

of cloth to look like another; (59) *dyūta-viśeṣam*, knowledge of various forms of gambling; (so) *ākarṣa-krīḍa*, playing dice; (61) *bālaka-krīḍanakam*, playing with children's toys; (62) *vain-āyikī vidyā*, enforcing discipline by mystic power; (63) *vaijayikī vidyā*, gaining victory; and (64) *vaitālikī vidyā*, awakening one's master with music at dawn.

Bs 5.37

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS:

ānanda — bliss; *cit* — and knowledge; *maya* — consisting of; *rasa* — mellows; *prati* — every second; *bhāvitābhiḥ* — who are engrossed with; *tābhiḥ* — with those; *yaḥ* — who; *eva* — certainly; *nija-rūpatayā* — with His own form; *kalābhiḥ* — who are parts of portions of His pleasure potency; *goloke* — in Goloka Vṛndāvana; *eva*— certainly; *nivasati* — resides; *akhi-la-ātma* — as the soul of all; *bhūtaḥ* — who exists; *govindam* — Govinda; *ādi-puruṣam* — the original personality; *tam* — Him; *aham* — I; *bhajāmi* — worship.

TRANSLATION:

I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the

sixty-four artistic activities, in the company of Her confidantes [sakhīs], embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual rasa.

Purport:

Although the Lord Absolute and His potency are one and the self-same existence, still They exist eternally as separate entities, as Rādhā and Kṛṣṇa. In both the ecstatic energy and the transcendental Lord Kṛṣṇa, there exists *śṛṅgāra-rasa* (amorous love) whose quality is inconceivable. The *vibhāva* (extension) of that *rasa* (mellow quality) is twofold, viz., *ālambana* (prop) and *uddīpana* (stimulation). Of these *ālambana* is twofold, viz., *āśraya*(supported) and *viṣaya* (supporter). *Āśraya* sig nifies Rādhikā Herself and the extensions of Her own form and *viṣaya* means Kṛṣṇa Himself. Kṛṣṇa is Govinda, Lord of Goloka. The *gopīs* are the facsimile *āśraya* of that *rasa.*With them Kṛṣṇa indulges in eternal pastimes in Goloka. *Nija-rūpa-tayā* means «with the attributes manifested from the ecstatic energy.» The sixty-four activities in fine arts and crafts are the following: (1) *gīta*-art of singing. (2) *vādya*-art of playing on musical instruments. (3) *nṛtya*-art of dancing. (4) *nāṭya*-art of theatricals. (5) *ālekhya*-art of painting. (6) *viśeṣakacchedya*-art of painting the face and body with colored unguents and cosmetics. (7) *taṇḍula-kusuma-balī-vikāra*-art of preparing offerings from rice and flowers. (8) *puṣpāstaraṇa*-art of making a covering of flowers for a bed. (9) *daśana-vasanāṅga-rāga*-art of applying preparations for cleansing the teeth, cloths and painting the body. (10) *maṇi-bhūmikā-karma*-art of making the groundwork of jewels. (11) *śayyā-racana*-art of cov-

ering the bed. (12) *udaka-vādya*-art of playing on music in water. (13) *udaka-ghāta*-art of splashing with water. (14) *citra-yoga*-art of practically applying an admixture of colors. (15) *mālya-grathana-vikalpa*-art of designing a preparation of wreaths. (16) *śekharāpīḍa-yojana*-art of practically setting the coronet on the head. (17) *nepathya-yoga*-art of practically dressing in the tiring room. (18) *karṇapātra-bhaṅga*-art of decorating the tragus of the ear. (19) *sugandha-yukti*-art of practical application of aromatics. (20) *bhūṣaṇa-yojana*-art of applying or setting ornaments. (21) *aindra-jāla*-art of jugglery. (22) *kaucumāra*-a kind of art. (23) *hasta-lāghava*-art of sleight of hand. (24) *citra-śākāpūpa-bhakṣya-vikāra-kriyā*-art of preparing varieties of salad, bread, cake and delicious food. (25) *pānaka-rasa-rāgāsava-yojana*-art of practically preparing palatable drinks and tinging draughts with red color. (26) *sūcī-vāya-karma*-art of needleworks and weaving. (27) *sūtra-krīḍā*-art of playing with thread. (28) *vīṇā-ḍamuraka-vādya*-art of playing on lute and small x-shaped drum. (29) *prahelikā*-art of making and solving riddles. (29-a) *pratimālā*-art of capping or reciting verse for verse as a trial for memory or skill. (30) *durvacaka-yoga*-art of practicing language difficult to be answered by others. (31) *pustaka-vācana*-art of reciting books. (32) *nāṭikākhyāyikā-darśana*-art of enacting short plays and anecdotes. (33) *kāvya-samasyā-pūraṇa*-art of solving enigmatic verses. (34) *paṭṭikā-vetra-bāṇa-vikalpa*-art of designing preparation of shield, cane and arrows. (35) *tarku-karma*-art of spinning by spindle. (36) *takṣaṇa*-art of carpentry. (37) *vāstu-vidyā*-art of engineering. (38) *raupya-ratna-parīkṣā*-art of testing silver and jewels. (39) *dhātu-vāda*-art of metallurgy.

(40) *maṇi-rāga jñāna*-art of tinging jewels. (41) *ākara jñāna*-art of mineralogy. (42) *vṛkṣāyur-veda-yoga*-art of practicing medicine or medical treatment, by herbs. (43) *meṣa-kukkuṭa-lāvaka-yuddha-vidhi*-art of knowing the mode of fighting of lambs, cocks and birds. (44) *śuka-śārikā-prapālana (pralāpana)?*-art of maintaining or knowing conversation between male and female cockatoos. (45) *utsādana*-art of healing or cleaning a person with perfumes. (46) *keśa-mārjana-kauśala*-art of combing hair. (47) *akṣara-muṣṭikā-kathana*-art of talking with letters and fingers. (48) *mlecchita-kutarka-vikalpa*-art of fabricating barbarous or foreign sophistry. (49) *deśa-bhāṣā-jñāna*-art of knowing provincial dialects. (50) *puṣpa-śakaṭikā-nirmiti-jñāna*-art of knowing prediction by heavenly voice or knowing preparation of toy carts by flowers. (51) *yantra-mātṛkā*-art of mechanics. (52) *dhāraṇa-mātṛkā*-art of the use of amulets. (53) *samvācya*-art of conversation. (54) *mānasī kāvya-kriyā*-art of composing verse mentally. (55) *kriyā-vikalpa*-art of designing a literary work or a medical remedy. (56) *chalitaka-yoga*-art of practicing as a builder of shrines called after him. (57) *abhidhāna-koṣa-cchando-jñāna*-art of the use of lexicography and meters. (58) *vastra-gopana*-art of concealment of cloths. (59) *dyūta-viśeṣa*-art of knowing specific gambling. (60) *ākarṣa-krīḍā*-art of playing with dice or magnet. (61) *bālaka-krīḍanaka*-art of using children's toys. (62) *vaināyikī vidyā*-art of enforcing discipline. (63) *vaijayikī vidyā*-art of gaining victory. (64) *vaitālikī vidyā*-art of awakening master with music at dawn.

All these arts manifesting their own eternal forms are ever visible in the region of Goloka as the ingredients of *rasa;* and, in the

mundane sphere, they have been unstintedly exhibited in the pastimes of Vraja by the spiritual (*cit*) potency. Yogamāyā. So Śrī Rūpa says, *sadānantaiḥ... santi tāḥ,* i.e., Kṛṣṇa is ever manifest in His beauty with His infinite pastimes in Goloka. Sometimes the variant manifestation of those pastimes becomes visible on the mundane plane. Śrī Hari, the Supreme Lord, also manifests His pastimes of birth, etc., accompanied by all His paraphernalia. The divine sportive potency fills the hearts of His paraphernalia with appropriate spiritual sentiments in conformity with the will of Kṛṣṇa. Those pastimes that manifest themselves on the mundane plane, are His *visible* pastimes. All those very pastimes exist in their nonvisible form in Goloka beyond the ken of mundane knowledge. In His visible pastimes Kṛṣṇa sojourns in Gokula, Mathurā and Dvārakā. Those pastimes that are nonvisible in those three places, are visible in their spiritual sites of Vṛndāvana.

From the conclusions just stated it is clear that there is no distinction between the visible and nonvisible pastimes. The apostle Jīva Gosvāmī in his commentary on this *śloka* as well as in the gloss of *Ujjvala-nīlamaṇi* and in *Kṛṣṇa-sandarbha* remarks that «the visible pastimes of Kṛṣṇa are the creation of His *cit* (spiritual) potency. Being in conjunction with the reference to mundane function they exhibit certain features which seem to be true by the influence of the limiting potency (Māyā); but these cannot exist in the transcendental reality. The destruction of demons, illicit paramourship, birth, etc., are examples of this peculiarity. The *gopīs* are the extensions of the ecstatic energy of Kṛṣṇa, and so are exceptionally His own. How can there be illicit connection in their case? The illicit mistress-ship of the *go-*

pīs found in His visible pastime, is but the mundane reflection of the transcendental reality.» The hidden meaning underlying the words of Śrī Jīva Gosvāmī, when it is made explicit, will leave no doubt in the minds of the readers. Śrī Jīva Gosvāmī is our preacher of transcendental truth. So he is always under the influence of Śrī Rūpa and Sanātana. Moreover in the pastimes of Kṛṣṇa Śrī Jīva is one of the *mañjarīs*. So he is conversant with all transcendental realities.

There are some who, being unable to understand the drift of his statements, give meanings of their own invention and indulge in useless controversies. Śrī Rūpa and Sanātana say that there is no real and essential distinction between the *līlās* visible and nonvisible, the only distinction lies in this that one is manifest in the mundane sphere whereas the other is not so. In the supermundane manifestation there is absolute purity in the seer and the seen. A particularly fortunate person when he is favored by Kṛṣṇa, can shake off worldly shackles and connections, enter the transcendental region after attaining the realized taste of the varieties of *rasa* that is available during the period of novitiate. Only such a person can have a view and taste of the perfect and absolutely pure *līlā* of Goloka. Such receptive natures are rarely to be found. He, who exists in the mundane sphere, can also realize the taste of *cid-rasa*by the grace of Kṛṣṇa by being enabled to attain the realized state of service. Such a person can have a view of the pastimes of Goloka manifested in the mundane *līlā* of Gokula. There is certainly a difference between these two classes of eligible seekers of the truth. Until one attains the perfectly transcendental stage he must be hampered by his lingering limitations, in his vision of the pastimes of Goloka.

Again, the vision of the transcendental reality varies according to the degree of self-realization. The vision of Goloka must also vary accordingly.

It is only those fettered souls who are excessively addicted to worldliness that are devoid of the devotional eye. Of them some are enmeshed by the variegatedness of the deluding energy while others aspire after self-annihilation under the influence of centrifugal knowledge. Though they might have a view of the mundanely manifested pastimes of the Supreme Lord, they can have only a material conception of those visible pastimes, this conception being devoid of transcendental reality. Hence the realization of Goloka appears in proportion to eligibility due to the degree of one's self-realization. The underlying principle is this, that, though Gokula is as holy and free from dross as Goloka, still it is manifested on the mundane plane by the influence of the *cit* potency. Yogamāyā. In visible and nonvisible matters of transcendental regions there is no impurity, contamination and imperfection inherent in the world of limitation; only there is some difference in the matter of realization in proportion to the self-realization of the seekers after the Absolute. Impurity, unwholesomeness, foreign elements, illusion, nescience, unholiness, utter inadequacy, insignificance, grossness—these appertain to the eye, intellect, mind and ego stultified by the material nature of conditioned souls; they have nothing to do with the essential nature of transcendence. The more one is free from these blots the more is one capable of realizing the unqualified Absolute. The truth who has been revealed by the scriptures, is free from dross. But the realizations of the seekers of the knowledge of these realities, are with or without flaw in

accordance with the degree of their individual realization.

Those sixty-four arts that have been enumerated above, do in reality exist unstintedly only in Goloka. Unwholesomeness, insignificance, grossness are found in those arts in accordance with the degree of self-realization on the part of aspirants after the knowledge of the Absolute. According to Śrīla Rūpa and Śrīla Sanātana all those pastimes, that have been visible in Gokula, exist in all purity and free from all tinge of limitation in Goloka. So transcendental autocratic paramourship also exists in Goloka in inconceivable purity, judged by the same standard and reasoning. All manifestation by the *cit* potency. Yogamāyā, are pure. So, as the above paramourship is the creation of Yogamāyā, it is necessarily free from all contamination, and appertains to the absolute reality.

Let us pause to consider what the absolute reality is in Himself. Śrī Rūpa Gosvāmī says, *pūrvokta-... sārataḥ.* In regard to these *ślokas* Śrīpāda Jīva Gosvāmī after mature deliberation has established the transcendental paramourship as *vibhrama-vilāsa,* something seemingly different from what it appears to be; such are the pastimes of birth, etc., accomplished by Yogamāyā.

By the explanation *tathāpi... vraja-vanitānām,* Śrīla Jīva Gosvāmī has expressed his profound implication. Joyous pastimes by the medium of seeming error, *vibhrama-vilāsa,* as the contrivance of Yogamāyā, has also been admitted in the concluding statements of Rūpa and Sanātana. Still, since Śrīpāda Jīva Gosvāmī has established the identity of Goloka with Gokula, it must be admitted that there is transcendental reality underlying all the pastimes of Gokula. A husband is one

who binds oneself in wedlock with a girl, while a paramour is one who, in order to win another›s wife›s love by means of love, crosses the conventions of morality, by the impulse of the sentiment that regards her love as the be-all and end-all of existence. In Goloka there is no such function at all as that of the nuptial relationship. Hence there is no husbandhood characterized by such connection. On the other hand since the *gopīs,* who are self-supported real entities are not tied to anybody else in wedlock, they cannot also have the state of concubinage. There can also be no separate entities in the forms of *svakīya* (conjugal) and *parakīya* (adulterous) states. In the visible pastimes on the mundane plane the function in the form of the nuptial relationship is found to exist. Kṛṣṇa is beyond the scope of that function. Hence the said function of the circle of all-love is contrived by Yogamāyā. Kṛṣṇa tastes the transcendental *rasa* akin to paramourship by overstepping that function. This pastime of going beyond the pale of the apparent moral function manifested by Yogamāyā, is, however, also observable only on the mundane plane by the eye that is enwrapped by the mundane covering; but there is really no such levity in the pastimes of Kṛṣṇa. The *rasa* of paramourship is certainly the extracted essence of all the *rasas.* If it be said that it does not exist in Goloka, it would be highly deprecatory to Goloka. It is not the fact that there is no supremely wholesome tasting of *rasa* in the supremely excellent realm of Goloka. Kṛṣṇa, the fountainhead of all *avatāras.* tastes the same in a distinct form in Goloka and in another distinct form in Gokula. Therefore, in spite of the seeming appearance, to the mundane eye, of outstepping the bounds of the legitimate function by the

form of paramourship, there must be present the truth of it in some form even in *Goloka. Ātmārāmo 'py arīramat, ātmany avaruddha-saurataḥ, reme vraja-sundarībhir yathārbhakaḥ pratibimba-vibhramaḥ* and other texts of the scriptures go to show that self-delightedness is the essential distinctive quality of Kṛṣṇa Himself. Kṛṣṇa in His majestic *cit*realm causes the manifestation of His own *cit* potency as Lakṣmī and enjoys her as His own wedded consort. As this feeling of wedded consorthood preponderates there, *rasa* expands in a wholesome form only up to the state of servanthood (*dāsya-rasa*). But in Goloka He divides up His *cit* potency into thousands of *gopīs* and eternally engages in amorous pastimes with them by forgetting the sentiments of ownership. By the sentiments of ownership there cannot be the extreme inaccessibility of the *rasa*. So the *gopīs* have naturally, from eternity, the innate sentiment of being others› wedded wives. Kṛṣṇa too in response to that sentiment, by assuming the reciprocal sentiment of paramourship, performs the *rāsa* and the other amorous pastimes with the aid of the flute, His favorite *cher ami*. Goloka is the transcendental seat of eternally self-realized *rasa*, beyond limited conception. Hence in Goloka there is realization of the sentimental assumption of the *rasa* of paramourship.

Again such is the nature of the principle of the majesty that in the realm of Vaikuṇṭha there is no *rasa* of parental affection towards the source of all *avatāras*. But in Goloka, the seat of all superexcellent deliciousness, there is no more than the original sentimental egoistic assumption of the same *rasa*. There Nanda and Yaśodā are visibly present, but there is no occurrence of birth. For want of the occurrence of birth the assumed egoistic

sentiment of parental affection of Nanda and Yaśodā has no foundation in the actual existence of such entities as father and mother, but it is of the nature of sentimental assumption on their parts, cf. *jayati jana-nivāso devakī-janma-vādaḥ,*etc. For the purpose of the realization of the *rasa* the assumed egoistic sentiment is, however, eternal. In the *rasa* of amorous love if the corresponding egoistic sentiments of concubinage and paramourship be mere eternal assumptions there is nothing to blame in them and it also does not go against the scriptures. When those transcendental entities of Goloka becomes manifest in Vraja then those two egoistic sentiments become somewhat more palpable to the mundane view in the phenomenal world and there comes to be this much difference only. In the *rasa* of parental affection the sentiments of Nanda and Yaśodā that they are parents becomes manifest in the more tangible form in the pastimes of birth etc., and in the amorous *rasa* the corresponding sentiments of concubinage in the respective *gopīs* become manifest in the forms of their marriages with Abhimanyu, Govardhana, etc. In reality there is no such separate entity as husbandhood of the *gopīs* either in Goloka or in Gokula. Hence the *śāstras* declare that there is no sexual union of the *gopīs* with their husbands. It is also for the same reason that the authorized teacher of the principle of *rasa,* Śrī Rūpa, writes that in the transcendental amorous *rasa* the hero is of two different types, viz., the wedded husband and the paramour-*patiś copapatiś ceti prabhedāv iha viśrutāv iti.* Śrī Jīva, in his commentary by his words *patiḥ pura-vanitānāṁ dvitīyo vraja-vanitānām,*acknowledges the eternal paramourship of Kṛṣṇa in Goloka and Gokula and the husbandhood of Kṛṣṇa in Vaikuṇṭha and Dvārakā etc.

In the Lord of Goloka and the Lord of Gokula the character of paramourship is found in its complete form. Kṛṣṇa's deliberate overstepping of His own quality of self-delightedness is caused by the desire of union with another's wedded wife. The state of being another's wedded wife is nothing but the corresponding assumed sentiment on the part of the *gopīs*. In reality they have no husbands with independent and separate existence; still their very egoistic sentiment makes them have the nature of the wedded wives of others. So all the characteristics, viz., that «desire makes the paramour overstep the bounds of duty.» etc., are eternally present in the seat of all «deliciousness.» In Vraja that very thing reveals itself, to an extent, in a form more tangible to persons with mundane eyes.

So in Goloka there is inconceivable distinction and nondistinction between the *rasas* analogous to mundane concubineship and wifehood. It may be said with equal truth that there is no distinction in Goloka between the two as also that there is such distinction. The essence of paramourship is the cessation of ownership and the abeyance of ownership is the enjoyment of His own *cit* potency in the shape of abeyance of paramourship or enjoyment without the sanction of wedlock. The conjunction of the two exists there as one *rasa* accommodating both varieties. In Gokula it is really the same with the difference that it produces a different impression on observers belonging to the mundane plane. In Govinda, the hero of Goloka, there exist both husbandhood and paramourship above all piety and impiety and free from all grossness. Such is also the case with the hero of Gokula although there is a distinction in realization caused by Yogamāyā. If it be urged that what is manifested by Yogamāyā is

the highest truth being the creation of the *cit* potency and that, therefore, the impression of paramourship is also really true, the reply is that there may exist an impression of analogous sentimental egoism in the tasting of *rasa* free from any offense because it is not without a basis in truth. But the unwholesome impression that is produced in the mundane judgment is offensive and as such cannot exist in the pure *cit* realm. In fact Śrīpāda Jīva Gosvāmī has come to the true conclusion, and at the same time the finding of the opposing party is also inconceivably true. It is the vain empirical wranglings about wedded wifehood and concubinage which is false and full of specious verbosity. He who goes through the commentaries of Śrīpāda Jīva Gosvāmī and those of the opposing party with an impartial judgment cannot maintain his attitude of protest engendered by any real doubt. What the unalloyed devotee of the Supreme Lord says is all true and is independent of any consideration of unwholesome pros and cons. There is, however, the element of mystery in their verbal controversies. Those, whose judgment is made of mundane stuff, being unable to enter into the spirit of the all-loving controversies among pure devotees, due to their own want of unalloyed devotion, are apt to impute to the devotees their own defects of partisanship and opposing views. Commenting on the *śloka* of *Rāsa-pañcādhyāyī*, *gopīnāṁ tat-patīnāṁ ca,* etc., what Śrīpāda Sanātana Gosvāmī has stated conclusively in his *Vaiṣṇava-toṣaṇī* has been accepted with reverence by the true devotee Śrīpāda Viśvanātha Cakravartī without any protest.

Whenever any dispute arises regarding the pure cognitive pastimes, such as Goloka, etc., we would do well to remember the

precious advice from the holy lips of Śrīmān Mahāprabhu and His associates, the Gosvāmīs, viz., that the Truth Absolute is ever characterized by spiritual variegatedness that transcends the variegatedness of mundane phenomena; but He is *never* featureless. The divine *rasa* is lovely with the variegatedness of the fourfold distinction of *vibhāva, anubhāva, sāttvika* and *vyabhicāri* and the *rasa* is ever present in Goloka and Vaikuṇṭha. The *rasa* of Goloka manifests as *vraja-rasa* on the mundane plane for the benefit of the devotees by the power of Yogamāyā. Whatever is observable in *gokula-rasa* should be visible in *goloka-rasa,* in a clearly explicit form. Hence the distinction of paramourship and concubinage, the variegatedness of the respective *rasas* of all different persons, the soil, water, river, hill, portico, bower, cows, etc., all the features of Gokula exist in Goloka, disposed in an appropriate manner. There is only this peculiarity that the mundane conceptions of human beings possessed of material judgment, regarding those transcendental entities, do not exist there. The conception of Goloka manifests itself differently in proportion to the degree of realization of the various pastimes of Vraja and it is very difficult to lay down any definite criterion as to which portions are mundane and which are uncontaminated. The more the eye of devotion is tinged with the salve of love, the more will the transcendental concept gradually manifest itself. So there is no need of further hypothetical speculation which does not improve one›s spiritual appreciation, as the substantive knowledge of Goloka is an inconceivable entity. To try to pursue the inconceivable by the conceptual process is like pounding the empty husk of grain, which is sure to have a fruitless ending. It is, therefore, one›s

bounden duty. by refraining from the endeavor to know, to try to gain the experience of the transcendental by the practice of pure devotion. Any course, the adoption of which tends to produce the impression of featurelessness, must be shunned by all means. Unalloyed *parakīya-rasa* free from all mundane conception is a most rare attainment. It is this which has been described in the narrative of the pastimes of Gokula. Those devotees, who follow the dictate of their pure spontaneous love, should base their devotional endeavors on that narrative. They will attain to the more wholesome fundamental principle on reaching the stage of realization. The devotional activities characterized by illicit amour, as practiced by worldly-minded conditioned souls, are forbidden mundane impiety. The heart of our apostle Śrīpāda Jīva Gosvāmī was very much moved by such practices and induced him to give us his conclusive statements on the subject. It is the duty of a pure Vaiṣṇava to accept the real spirit of his statements. It is a great offense to disrespect the *ācārya* and to seek to establish a different doctrine in opposition to him.

Teachings of Lord Caitanya FOURTEEN: The Ecstasy of the Lord and His Devotees

"Śrīmatī Rādhārāṇī has twenty-five transcendental qualities, with which She can control even Kṛṣṇa. Her transcendental qualities are as follows: (1) She is sweetness personified; (2) She is a fresh young girl; (3) Her eyes are always moving; (4) She is always brightly smiling; (5) She possesses all auspicious marks on Her body; (6) She can agitate Kṛṣṇa by the aroma of Her person; (7) She is expert in the art of singing; (8) She speaks very nicely and sweetly; (9) She is expert in presenting

feminine attractions; (10) She is modest and gentle; (11) She is always very merciful; (12) She is transcendentally cunning; (13) She knows how to dress nicely; (14) She is always shy; (15) She is always respectful; (16) She is always patient; (17) She is very grave; (18) She is enjoyed by Kṛṣṇa; (19) She is always situated on the highest devotional platform; (20) She is the abode of love of the residents of Gokula; (21) She can give shelter to all kinds of devotees; (22) She is always affectionate to superiors and inferiors; (23) She is always obliged by the dealings of Her associates, (24) She is the greatest among Kṛṣṇa's girlfriends; (25) She always keeps Kṛṣṇa under Her control."

Snow

hima — snow — SB 7.12.20, SB 10.84.32-33

himaiḥ — and snow — SB 12.2.10

himān — and snow — SB 10.22.31-32

himasya — of snow — SB 11.23.55

mihikāḥ — the particles of snow — SB 10.14.7

mihikāḥ — particles of snow — CC Madhya 21.11

naihāram — produced by snow — SB 10.13.45

prāleya — with the snow — SB 10.65.24-25

Cold

advandvam — being unaffected by dualities such as heat and cold — SB 11.15.8-9

bhartsana — scolding — CC Adi 4.167-169

hema — very cold — SB 8.2.25

hima — by cold — SB 7.5.43-44

hima — severe cold — SB 10.3.34-35

hima-ambhaḥ — very cold water — SB 5.12.2

hima-mardanam — destroying cold — SB 3.26.40

jvaram — His personified fever (of extreme cold, as opposed to the extreme heat of the Śiva-jvara) — SB 10.63.23

kleśāḥ — trouble due to excessive heat and cold — SB 1.10.6

mahā-śīta — very cold — CC Madhya 16.9

mayā upālabdhaḥ — being scolded by me — SB 5.8.22

nirbhartsitā — scolded — SB 10.65.27

prapāyām — in a place for drinking cold water — SB 7.2.21

ṛtu-guṇaiḥ — by the qualities of the seasons (such as heat and cold) — SB 11.28.26

śaityam — cold — SB 3.26.36

śānta — cold — SB 10.63.28

santarjana-ādibhiḥ — by scolding and so on — SB 5.26.8

śiśire — in the coldest part of winter — SB 11.18.4

śīta — in cold — Bg 6.7, Bg 12.18-19

śīta — cold — SB 4.28.37, SB 10.22.13

śīta — severe cold — SB 5.16.25

śīta — by the cold — SB 10.25.11

śīta — by cold — SB 12.2.10

śīta-ātapa-vāta-varṣa — of freezing cold, scorching heat, strong wind and excessive rainfall — SB 5.13.11

śīta-karśitāḥ — pained by the cold — SB 10.22.17

śīta-uṣṇam — between cold and heat — SB 10.20.45

śīta-vāta-ādi — such as cold and strong wind — SB 5.14.25

śīta-vāta-ādi — such as extreme cold or wind — SB 5.14.34

śīta-vepitāḥ — shivering from the cold — SB 10.22.17

śīta-vṛṣṭi — in chilly cold and in showering rain — CC Madhya 4.36

śītaiḥ — cold — SB 4.9.44

śītala — cold — CC Madhya 4.38, CC Madhya 15.220, CC Antya 14.100

śītam — cold — SB 11.26.31, SB 11.29.37

śītatām — coldness — SB 2.10.23

tri-kāla-guṇa — the manifestations of the three phases of time (such as heat and cold, rain and so on) — SB 11.4.11

vakra-dhiyā — with a cold reception — SB 4.3.18

Freeze

śīta-ātapa-vāta-varṣa — of freezing cold, scorching heat, strong wind and excessive rainfall — SB 5.13.11

Vāṇī

vāṇī — the organ of speech — SB 3.26.54

vāṇī — a voice — SB 7.4.24, SB 10.61.33

vāṇī — words, the power of speech — SB 10.10.38

vāṇī — the Vedic sounds — SB 11.12.18

vāṇī — message — SB 11.14.3, CC Madhya 8.198

vāṇī — speech — SB 11.19.36-39

vāṇī — some words — CC Adi 5.194

vāṇī — words — CC Adi 16.94, CC Adi 17.168, CC Madhya 2.31, CC Madhya 6.183, CC Madhya 8.121, CC Madhya 8.123, CC Madhya 12.179, CC Antya 18.60, MM mantra 51

vāṇī — injunction — CC Adi 17.158

vāṇī — the words — CC Madhya 4.194, CC Madhya 16.92, CC Antya 20.148

vāṇī — the voice — CC Madhya 4.201

vāṇī — vibration — CC Madhya 9.19

vāṇī — transcendental words — CC Antya 1.211

vāṇī — voices — CC Antya 17.28

vāṇī — talking — CC Antya 17.33

vāṇī — voice — CC Antya 18.50

vāṇī-kṛṣṇadāsa — Vāṇī Kṛṣṇadāsa — CC Madhya 18.52

vaṇijaḥ — merchants — SB 10.87.33

vāṇijya — commerce — SB 10.24.21

vāṇijyam — trade — Bg 18.44, SB 7.11.18-20

vaṇik — a merchant — SB 5.14.1, SB 7.6.10

vaṇik — a merchant (who wants to get material profit from his business) — SB 7.10.4

vaṇik — the merchants — SB 10.20.49

vaṇik — of a merchant — SB 11.17.47

vaṇik — a businessman — SB 11.21.31

vaṇik-pathāḥ — traders — SB 8.11.25

vaṇik-pathaiḥ — by the merchants — SB 10.42.13

vaṇikpathaḥ — the merchant Tulādhāra — SB 11.12.3-6

vāṇīnātha — Vāṇīnātha — CC Madhya 11.108, CC Madhya 11.181, CC Madhya 14.23, CC Madhya 16.45, CC Madhya 16.254, CC Madhya 25.234, CC Antya 9.56

vāṇīnātha — Vāṇīnātha Rāya — CC Madhya 11.179, CC Madhya 12.153, CC Madhya 14.93, CC Madhya 16.98

vāṇīnātha-ādi — beginning with Vāṇīnātha — CC Antya 9.34

vāṇīnātha brahmacārī — Vāṇīnātha Brahmacārī — CC Adi 12.83

vāṇīnātha ki kare — what was Vāṇīnātha doing — CC Antya 9.55

vāṇīnātha paṭṭanāyaka — Vāṇīnātha Paṭṭanāyaka — CC Antya 11.80

vāṇīnātha-paṭṭanāyake — Vāṇīnātha Paṭṭanāyaka — CC Madhya 10.61

vāṇīnātha-sthāne — unto Vāṇīnātha — CC Madhya 11.174

vāṇīnātha-ṭhāñi — unto Vāṇīnātha Rāya — CC Madhya 11.180

vāṇīnātha vasu — Vāṇīnātha Vasu — CC Adi 10.81

vāṇīnāthe — Vāṇīnātha — CC Antya 9.138

vāṇīnāthe diyā — through Vāṇīnātha Rāya — CC Madhya 14.24

vanitā — the women — SB 5.2.2

vanitā — for all women — SB 10.21.12

vanitā — of women — SB 10.29.44

vanitā — by young women — SB 10.65.21

vanitā — and the cowherd women — SB 12.11.25

vanitā-ādi — beginning with the wife — SB 4.29.54

vanitā-priyāḥ — as a man becomes very attractive to women — SB 9.3.15

vanitābhiḥ — with the women — SB 10.65.23

vanitāḥ — and ladies — SB 10.16.13-15

vanitāḥ — the ladies — SB 10.35.2-3

vanitāḥ — the women — SB 10.61.3

vanitām — an especially attractive woman — SB 10.6.5-6

vanitāyāḥ — wife — SB 5.1.37

vanīyasaḥ — voluntary appearance — SB 1.19.36

Ugra

ācārya-anugrahāt — by the mercy of the spiritual master — SB 9.1.40

ananugrahāḥ — not merciful — SB 4.12.36

anugraḥ — not ferocious — CC Madhya 8.6

anugraha — to show His grace — SB 3.17.31

anugraha — to bestow blessings — SB 3.28.17

anugraha — to bestow mercy — SB 4.9.17

anugraha — mercy — SB 4.14.33, CC Madhya 6.116, CC Madhya 6.122, CC Antya 7.168

anugraha — by kindness — SB 4.20.20

anugraha — of the favoring — SB 10.51.42

anugraha — compassion — SB 10.78.33

anugraha — of bestowing benedictions — SB 10.86.51

anugraha — merciful — CC Adi 7.55

anugraha — of the blessing — CC Antya 8.32

anugraha-artham — to show His causeless mercy — SB 6.4.33

anugraha-artham — to show favor — SB 8.24.15

anugraha-arthāya — for the sake of obliging — SB 1.12.16

anugraha-arthāya — for the purpose of giving special mercy — SB 10.10.7

anugraha-bhājanaḥ — object of favor — SB 3.4.14

anugraha-dṛṣṭi — merciful glance — SB 2.7.28

anugraha-īkṣitam — due to the merciful glance — SB 10.15.52

anugraha-iṣitam — to bestow benediction — SB 1.10.27

anugraha-kātaram — eager to show mercy — CC Antya 10.1

anugrahaḥ — mercy — SB 3.4.12, SB 4.21.25, SB 4.24.58, SB 4.26.22, SB 5.5.24, SB 8.22.16, SB 10.16.34, SB 10.40.28, SB 10.41.48, SB 10.47.27, SB 10.51.54, SB 10.73.9, SB 11.3.48, SB 12.6.3, MM mantra 25

anugrahaḥ — causeless mercy — SB 3.9.34, SB 3.9.38, SB 4.22.42

anugrahaḥ — merciful — SB 3.14.36

anugrahaḥ — a favor — SB 3.16.12, SB 6.17.20

anugrahaḥ — favor — SB 3.16.16, SB 3.22.7, SB 4.7.13, SB 6.17.29, SB 9.5.9

anugrahaḥ — giving assistance — SB 3.26.29

anugrahaḥ — the manifester — SB 3.27.16

anugrahaḥ — whose benediction — SB 7.4.3

anugrahaḥ — compassion — SB 9.24.58

anugrahaḥ — as mercy — SB 10.16.34

anugrahaḥ — benefit — SB 10.43.37

anugrahaḥ — the mercy (by which one's senses can act) — SB 10.85.10

anugrahaḥ ca — and false ego or the demigods — SB 7.9.48

anugrahaḥ ca — and the maintainer — SB 10.2.28

anugrahaḥ kṛtaḥ — this was a great favor done by him to you — SB 10.10.40

anugraham — special benediction — SB 1.6.10

anugraham — kindness — SB 1.11.10

anugraham — doing good to — SB 1.19.23

anugraham — benediction — SB 2.2.12

anugraham — favor — SB 3.14.11, SB 10.16.59

anugraham — mercy — SB 4.6.49, SB 4.21.36, SB 10.24.36, SB 10.28.8, SB 10.88.9

anugraham — benefit — SB 10.27.16

anugrahāṇām — of those who are specifically favored — SB 3.5.51

anugrahaṇīya-śīlāḥ — trained to get favors — SB 1.19.13

anugrahāt — by the favor of — SB 1.1.8

anugrahāt — by the mercy of — SB 1.6.24, SB 1.14.9, SB 2.8.9, SB 2.9.29

anugrahāt — by the causeless mercy — SB 1.6.31

anugrahāt — mercy of — SB 1.7.44

anugrahāt — by the mercy — SB 1.18.1, SB 5.17.22-23, SB 10.16.65-67, CC Adi 2.1

anugrahāt — by causeless mercy — SB 2.9.32, CC Adi 1.52, CC Madhya 25.109

anugrahāt — by mercy — SB 3.16.19, SB 4.30.17

anugrahāt — by the mercy or by drinking the breast milk — SB 5.2.21

anugrahāt — the mercy — SB 6.12.11

anugrahāt — from the mercy — SB 10.10.37

anugrahāt — because of the mercy — SB 11.24.11

anugrahataḥ — by the mercy of — SB 2.10.12

anugrahataḥ — by the mercy — SB 10.87.17

anugrahāya — due to being compassionate towards them — SB 3.5.3

anugrahāya — for showing mercy — SB 3.20.25, SB 10.86.24, SB 12.8.32

anugrahāya — for bestowing mercy — SB 3.21.20

anugrahāya — just to show mercy — SB 4.22.16, SB 9.24.61

anugrahāya — for the matter of showing you mercy — SB 4.24.27

anugrahāya — to show favor — SB 5.19.9, CC Adi 3.111

anugrahāya — just to show favor — SB 6.15.18-19

anugrahāya — for the special favor — SB 7.8.56

anugrahāya — to show mercy — SB 8.24.27, SB 10.33.36

anugrahāya — for the purpose of showing mercy — SB 10.14.20

anugrahāya — for the benediction — SB 10.34.14

anugrahāya — for showing favor — CC Adi 4.34

anugraheṇa — by causeless mercy — SB 1.5.26

anugraheṇa — by the mercy — SB 3.9.21, SB 10.80.43

anugraheṇa — by the mercy of — SB 4.8.13, SB 4.22.46

anugrahītaḥ — shown mercy — SB 10.52.1

anugrāhya — being very merciful — SB 9.8.27

ati-anugraham — an act of extreme kindness — SB 10.38.7

augrasenayaḥ — the sons of Ugrasena — SB 9.24.24

augraseninā — by the son of Ugrasena (Kaṁsa) — SB 10.2.4-5

bhagavat-anugraheṇa — by the special mercy of the Supreme Personality of Godhead — SB 5.9.3

bhavat-anugrahāt — by Your grace — SB 3.25.30

bhūta-anugraha-kātarāḥ — very much anxious to bestow benedictions upon the fallen conditioned souls — SB 6.5.39

hareḥ anugrahāt — by the mercy of the Supreme Personality of Godhead — SB 10.11.24

kṛṣṇa-rāma-ugrasena-ādyaiḥ — by Kṛṣṇa, Balarāma, Ugrasena and the others — SB 10.84.59

kṛta-anugraha — manifested by His grace — SB 4.7.24

kugrāma diyā diyā — going through village pathways — CC Antya 6.185

mahat-anugrahaḥ — compassion by the Supreme — SB 7.9.42

mahat-anugraham — the mercy of the Lord — SB 3.31.15

mat-anugraha-arthaḥ — thinking that to achieve My mercy is the aim of life — SB 5.5.15

mat-anugrahaḥ — should be considered to have received My special mercy — SB 8.22.26

mat-anugrahasya — which has shown mercy to me — SB 10.14.2

mat-anugrahāt — by my special favor — SB 10.10.20-22

mat-anugrahāya — just to show me favor — Bg 11.1

niranugrahaḥ — without mercy — SB 4.26.5

niranugrahaḥ asi — you have no mercy in your heart — SB 5.12.7

niranugrahe — the merciless — SB 10.38.41

parihīṇa-bhagavat-anugrahaḥ — being without the favor of the Supreme Personality of Godhead — SB 5.24.26

prajā-anugraha — doing good to the living being — SB

1.19.19

sat-anugrahaḥ — who are always kind and merciful to the devotees — SB 10.2.31

sat-anugrahāya — for the sake of the devotees — SB 3.9.2

sat-anugrahāya — to show Your causeless mercy — SB 3.9.11

tat-anugrahaḥ — His causeless mercy — SB 2.10.4

tat-anugrahāt — by his mercy — SB 1.3.44

tat-anugrahāya — to show His mercy — SB 5.17.14

tvat-anugrahaḥ — Your causeless mercy — SB 8.23.2

tvat-anugrahāt — by Your mercy — SB 3.25.8

tvat-para-anugraheṇa — by compassion like Yours — SB 4.7.29

ugra — very hard — SB 3.9.13

ugra — terribly — SB 3.21.45-47

ugra — strong, pungent — SB 3.26.45

ugra — terrible — SB 4.5.2, SB 6.1.6, SB 10.18.27, SB 10.66.32-33, SB 12.9.12

ugra — ferocious — SB 4.7.28, SB 7.9.16, CC Madhya 8.6

ugra — severe — SB 4.14.3, SB 4.23.4

ugra — fierce — SB 5.6.8, SB 10.6.15-17

ugra — and terrible — SB 10.17.6

ugra — mighty — SB 10.17.7

ugra — and fearsome — SB 10.44.36

ugra — fearsome — SB 10.79.3-4

ugra-daṁṣṭrāt — ferocious teeth — SB 7.9.15

ugra-daṁṣṭrīm — Ugradaṁṣṭrī — SB 5.2.23

ugra-daṇḍa — by the very fearful chastisement — SB 7.4.21

ugra-daṇḍaḥ — who would sternly punish — SB 4.5.8

ugra-dhanvā — equipped with furious weapons — SB 1.7.17

ugra-dhanvā — powerful bowman — SB 4.10.8

ugra-dhanvā — bearing the very fearful bow known as Śārṅga — SB 6.8.21

ugra-dhanvan — O great warrior Vidura — SB 3.22.21

ugra-dharmāt — from unnecessary religious principles — SB 6.8.16

ugra-dṛṣṭyā — and fierce glance — SB 7.2.3

ugra-jāteḥ — who am born in an asuric family — SB 7.9.8

ugra-karmāṇaḥ — engaged in painful activities — Bg 16.9

ugra-locanam — having powerful eyes — SB 6.9.13-17

ugra-paruṣam — not a gentle person — SB 8.7.33

ugra-rūpaḥ — fierce form — Bg 11.31

ugra-śaraḥ — with sharpened arrows — SB 4.17.35

ugra-tapasā — by severe austerities — SB 3.33.14

ugra-vegam — very fierce and potent poison — SB 8.7.19

ugra-vīryaḥ — awfully powerful — SB 2.7.22

ugrāḥ — terrible — Bg 11.30

ugraḥ — dreadful — SB 1.3.39

ugraḥ — very cruel — SB 5.26.13

ugraḥ — Ugra — SB 6.6.17-18

ugraḥ — terrible — SB 8.10.50

ugraḥ — Lord Śiva — SB 9.10.10

ugraḥ — ferocious — CC Madhya 8.6

ugraiḥ — severe — Bg 11.48

ugram — terrible — Bg 11.20, SB 10.26.11

ugram — severe — SB 5.18.22, SB 6.5.4-5

ugram — very fierce — SB 9.10.6-7

ugrasena — by King Ugrasena — SB 10.68.13

ugrasena-ādayaḥ — headed by King Ugrasena — SB 10.66.7

ugrasena-ādibhiḥ — headed by Ugrasena — SB 10.79.29

ugrasena-ātmajāt — from the son of Ugrasena — SB 10.3.28

ugrasena-duhitaraḥ — the daughters of Ugrasena — SB 9.24.25

ugrasena-sutaḥ — the son of Ugrasena — SB 10.1.30

ugrasenaḥ — Ugrasena — SB 1.11.16-17, SB 9.22.35, SB 9.24.21-23, SB 10.44.33

ugrasenaḥ — King Ugrasena — SB 10.68.21, SB 10.68.34

ugrasenam — unto King Ugrasena — SB 3.2.22

ugrasenam — unto Ugrasena — SB 10.1.69

ugrasenam — King Ugrasena — SB 10.36.34

ugrasenam — Ugrasena — SB 10.45.12

ugraśravāḥ — Sūta Gosvāmī — SB 3.20.7

ugrāya — unto the ferocious — SB 3.14.35

vasudeva-ugrasena-ādyaiḥ — headed by Vasudeva and Ugrasena — SB 10.82.22

vasudeva-ugrasenābhyām — by Vasudeva and Ugrasena — SB 10.84.67-68

vasudeva-ugrasenayoḥ — of Vasudeva and Ugrasena — SB 11.31.15

vivasvān ugrasenaḥ — Vivasvān and Ugrasena — SB 12.11.38

yat-anugrahaṇe — to receive her favor — SB 3.15.21

yat-anugraheṇa — by the mercy of that elephant — SB 8.2.22

Kaṇa

kaṇa — a particle — SB 3.31.1

kaṇa — particles — SB 4.20.25

kaṇa — particle — CC Adi 7.116, CC Adi 12.95

kaṇa — small particle — CC Madhya 18.112

kaṇā — a particle only — CC Madhya 2.95

kaṇā — particles — CC Madhya 17.32

kaṇaḥ — a particle — MM mantra 14

kañcuka — by a particular type of garment used in Vṛndāvana — SB 10.5.8

kaṇikā — even a particle — CC Madhya 21.45

kaṇṭhe — between the neck and the heart — CC Adi 15.5

kaṇṭhe — within the heart — CC Adi 16.43

Vāruṇī

vāruṇī — Vāruṇī — SB 8.8.30

vāruṇī — the vāruṇī liquor — SB 10.65.19

vāruṇīm — fermented rice — SB 1.15.22-23

vāruṇīm — liquor — SB 3.4.1

vāruṇīm — of Varuṇa — SB 5.21.7

vāruṇīm — to the quarters where Varuṇa lives — SB 5.21.11

vāruṇīm — a kind of liquor named Vāruṇī — SB 10.10.2-3

vāruṇīm — the vāruṇī liquor — SB 10.67.9-10

vāruṇīm — the city of the god of the waters — SB 10.89.43-44

Śrāddhāni

śrāddhāni — the performances of the śrāddha ceremony (offering of food grains to dead forefathers by a particular process) — SB 7.8.44

Prabhat

prabhātā — its dawn — SB 10.39.23

prabhāte — in the early morning (the sixth part of the night) — SB 6.8.22

prabhāte — morning light — CC Adi 5.197

prabhāte — in the morning — CC Madhya 3.137, CC Madhya 4.209, CC Madhya 5.139, CC Madhya 7.138, CC Madhya 8.9, CC Madhya 12.79, CC Madhya 19.238, CC Antya 1.24, CC Antya 18.1

prabhāte — early in the morning — CC Madhya 16.96, CC Antya 6.184

prabhāti — looks beautiful — CC Antya 1.165

Stambha

avaṣṭambha-girayaḥ — mountains that are like the belts of Sumeru — SB 5.16.11

avaṣṭambhaḥ — the pivot — SB 5.23.2

dhana-stambhaiḥ — rich and proud — SB 10.10.18

kadalī-stambhaiḥ — by the pillars of banana trees — SB

4.21.3

mūla-stambha — the main pillar — CC Adi 11.10

nir-aham-stambhaḥ — is automatically freed from all false prestige — SB 10.10.15

nistambhaḥ — whose false pride was brought down — SB 10.25.24

pratiṣṭambhaḥ — checking the potency — SB 11.15.8-9

stambha — of pillars — SB 7.4.9-12

stambha — impudence — SB 7.4.31-32

stambha — Stambha — SB 8.1.20

stambha — because of this impudence — SB 8.22.27

stambha — false pride — SB 10.27.17

stambha — columns — SB 10.81.28

stambha — of columns — SB 10.89.52

stambha — being stunned — CC Madhya 2.72, CC Madhya 3.162, CC Madhya 9.238, CC Madhya 12.63, CC Madhya 13.84, CC Madhya 15.279

stambha — shock — CC Madhya 4.202

stambha — a stunned condition — CC Madhya 6.208

stambha — paralysis — CC Madhya 8.24

stambha — stunned — CC Madhya 13.107

stambha — a memorial column — CC Madhya 16.114-115

stambha — becoming stunned — CC Madhya 25.68, CC Antya 2.19

stambha-ādi — being stunned and others — CC Madhya 23.51

stambha-ārambham — the beginning of stupefaction — CC Adi 4.202

stambha-bhāva — the emotion of being stunned — CC Antya 14.91

stambhaḥ — pride — SB 8.22.26

stambhaḥ — my false pride — SB 10.27.13

stambhaḥ — false pride — SB 11.25.2-5

stambhaiḥ — with pillars — SB 3.23.13

stambhaiḥ — with columns — SB 4.9.54

stambhaiḥ — by pillars — SB 10.69.9-12

stambham — the column — SB 7.8.14

stambham — pride due to a prestigious position — SB 9.6.47

stambham — their false pride — SB 10.25.6

stambhasya — of the pillar — SB 7.8.18

stambhayām āsa — paralyzed — SB 9.3.25

stambhayan — trying to control — SB 6.1.62

vaidūrya-stambha — with pillars of vaidūrya-maṇi — SB 9.11.31-34

vṛṣṭi-viṣṭambha — obstacles to rainfall — SB 5.22.12

Pillar

kadalī-stambhaiḥ — by the pillars of banana trees — SB 4.21.3

mūla-stambha — the main pillar — CC Adi 11.10

prāk-vaṁśam — the pillars of the sacrificial pandal — SB 4.5.14

stambha — of pillars — SB 7.4.9-12

stambhaiḥ — with pillars — SB 3.23.13

stambhaiḥ — by pillars — SB 10.69.9-12

stambhasya — of the pillar — SB 7.8.18

stambhe — in the pillar before me — SB 7.8.12

stambhe — in the pillar — SB 7.8.17

tasmin — within (the pillar) — SB 7.8.15

tṛṇa-jalūkā — caterpillar — SB 4.29.76-77

vaidūrya-stambha — with pillars of vaidūrya-maṇi — SB 9.11.31-34

Poet

alaṅkāra — poetic ornaments — CC Adi 16.50

anuṣṭup — another type of poetic meter — SB 3.12.45

bāṅgāla-kavira — of a poet from Bengal — CC Antya 20.111

bṛhat-ślokena — decorated with all the high qualities described by poets — SB 5.4.2

caṇḍīdāsa — the poet Caṇḍīdāsa — CC Madhya 2.77

caṇḍīdāsa — a Bengali Vaiṣṇava poet born in the village of Nānnura, in the Birbhum district — CC Madhya 10.115

chandasām — of all poetry — Bg 10.35

daśama-carita — poetry about the Tenth Canto of Śrīmad-Bhāgavatam — CC Madhya 1.35

dig-vijayī — the poetic champion — CC Adi 16.108

doṣa-guṇa-vicāra — therefore to criticize one's poetry as good or bad — CC Adi 16.102

gāthām — poetic verses of glorification — SB 5.15.8

grāmya-kavira — of a poet who writes poetry concerning man and woman — CC Antya 5.107

ihāra śravaṇe — in hearing such poetic expressions — CC Antya 1.182

jagatī — another type of poetic meter — SB 3.12.45

karṇapūra — the poet known as Kavi-karṇapūra — CC Madhya 19.122

karṇapūra — the great poet Kavi-karṇapūra — CC Antya 6.265

kavaye — to the supreme poet (Lord Brahmā) — SB 5.18.6

kaveḥ — of the poet — CC Antya 1.195

kavi — poet — CC Adi 16.37, CC Adi 16.100, CC Adi 16.105, CC Antya 5.156

kavi — a poet — CC Madhya 22.78-80

kavi — of poets — MM mantra 52

kavi kahe — the poet said — CC Adi 16.49, CC Adi 16.53, CC Antya 5.114

kavi-vara — the most elevated poet — CC Adi 16.44

kavibhiḥ — by poets — SB 10.37.15-20

kaviḥ — a great poet or orator — SB 7.13.10

kavim — poetic — SB 2.3.13

kavinā — by the poet Brahmā — SB 3.6.38

kavīnām — of the poets — SB 11.30.3

kavira — of the poet — CC Antya 5.129, CC Antya 5.161

kavire — unto the poet — CC Adi 16.98

kavitā — poetry — CC Adi 16.38, CC Madhya 17.212

kavitva — poet — CC Adi 8.5

kavitva — poetic integrity — CC Adi 16.35

kavitva — poetic imagination — CC Adi 16.85

kavitva — poetic explanation — CC Adi 16.86

kavitva — poetic ingenuity — CC Adi 16.100, CC Adi 16.102

kavitva — superexcellence in poetic presentation — CC Antya 1.172

kavitva — poetic art — CC Antya 1.192, CC Antya 1.193

kavitva — poetic qualifications — CC Antya 1.198

kavitva — poetry — CC Antya 5.95, CC Antya 5.107

kavitve — in the poetic power — CC Adi 16.101

kavitvera — of poetic quality — CC Adi 16.50

kāvya — poetic — SB 10.33.25, CC Madhya 14.158

kāvya — poetry — CC Adi 16.48, CC Antya 1.198

kāvya-vāṇī — poetic language — CC Adi 16.99

kāvyam — poetry — CC Adi 16.71

kāvye — in the poetry — CC Adi 16.85

kāvyena — with poetry — CC Antya 1.195

kṛṣṇa-rasa-kāvya — of exalted poetry concerning the mellows of Lord Kṛṣṇa's pastimes — CC Antya 1.179

kṛtiḥ — the poetic play known as Vidagdha-mādhava — CC Antya 1.139

mahā-kavi — of all great poets — CC Adi 16.99

padya — poetry — CC Adi 2.62

puṇya-śloka — O You who are glorified in transcendental

poetry — SB 10.64.27-28

rasa-kāvya — poetry dealing with the mellows of devotional service — CC Madhya 4.193

rāyera — of the poet Rāya Rāmānanda — CC Madhya 2.77

rūpera kāvya — the poetic expression of Śrīla Rūpa Gosvāmī — CC Antya 1.180

sei kavi — that poet — CC Antya 5.111, CC Antya 5.158

sei tarjā — that competition of poetry between two parties — CC Antya 14.46

śīlaiḥ — with natural poetic decorations — CC Antya 1.138

śrī-kavi-karṇapūra — the poet named Kavi-karṇapūra — CC Antya 6.262

suślokaiḥ — poetic — SB 10.87.12-13

tarjā paḍe — reads some poetic passages — CC Madhya 16.60

tomāra kavitva śuni' — by hearing your poetic ability — CC Antya 1.157

triṣṭup — a particular type of poetic meter — SB 3.12.45

uttama-śloka — the Supreme, who is praised by selected poetry — SB 1.10.20

uttamaḥ-śloka — of the Supreme Lord, who is praised in the best poetry — SB 10.38.4

uttamaḥ-śloka — of Lord Kṛṣṇa, who is praised by the best poetry — SB 10.47.1-2

uttamaḥ-śloka — of great personalities who are glorified in choice poetry — SB 10.83.5

uttamaḥ-śloka-maulim — the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions — CC Antya 3.62

uttamaḥ-ślokaḥ — who is always described in choice poetry — SB 12.6.4

uttamaḥ-ślokam — Lord Kṛṣṇa, who is praised in sublime poetry — SB 10.86.23

uttamaḥ-śloke — who is glorified in sublime poetry — SB 10.47.25

uttamaśloka — the Lord, who is described by choice poetry — SB 1.5.22

vandibhiḥ — by the court poets — SB 10.75.34-35

vandinaḥ — his court poets — SB 10.87.12-13

vidyāpati — the poet Vidyāpati — CC Madhya 2.77

vidyāpati — an old Vaiṣṇava poet from the province of Mithilā — CC Madhya 10.115

yadvā-tadvā kavira — of any so-called poet — CC Antya 5.102

Philosophy

adhyātma-padaviḥ — the path of philosophical speculation — SB 4.7.42

ādi — by artificially practicing detachment, by the mechanical practice of yoga, by studying the Sāṅkhya philosophy, and so on — CC Madhya 19.167

agādha-bodhaiḥ — who were highly learned philosophers — SB 10.82.48, CC Madhya 1.81

agādha-bodhaiḥ — who are highly learned philosophers — CC Madhya 13.136

ahaitukam — where there is no dry philosophical speculation — SB 9.5.22

ajñāna-mattam — maddened by ignorance or foolishly passing time in karma, jñāna, yoga and Māyāvāda philosophy — CC Madhya 19.54

āmnāya-vādinaḥ — adopting various materialistic philosophies — SB 11.5.5

anujānatām — of those who follow this philosophical calculation — CC Madhya 19.143

ānvīkṣikīm — of philosophical debate — SB 10.45.34

asat-graha — by the bad philosophy — SB 7.5.3

ātma-mīmāṁsā — philosophical inquiry into the reality of the self — SB 10.23.43-44

bauddha — followers of Buddha's philosophy — CC Madhya 9.48

bauddha — followers of Buddhist philosophy — CC Madhya 19.145

bauddha-ācārya — the leader in Buddhist philosophy — CC Madhya 9.47

brahma-jñānī — impersonalist philosopher — CC Antya 8.27

chaya darśana haite — from the six philosophical principles — CC Madhya 25.56

chayera — of the six philosophers — CC Madhya 25.53

darśanaiḥ — by philosophical approaches — SB 8.14.10

darśanam — philosophy — Bg 13.8-12, SB 1.5.8, SB 4.31.7

dārśanika — philosophical speculators — CC Madhya 9.51

dṛśi-ādibhiḥ — by philosophical research and other processes — SB 3.32.26

eka-ṛṣe — the primeval philosopher — Iso mantra 16

idam — this philosophy of life — SB 8.22.11

jñāna — knowledge, philosophical speculations — SB 3.5.31

jñāna — to philosophical knowledge — SB 11.18.28

jñāna — analytic philosophy — SB 11.21.1

jñāna — of philosophical speculation — CC Adi 2.26

jñāna — the path of philosophical speculation — CC Adi 13.64

jñāna — philosophical speculation — CC Adi 13.65

jñāna — by the knowledge of the philosophy of the monist Māyāvādīs* — CC Madhya 19.167

jñāna-mārga — the path of philosophical speculation — CC Adi 17.67

jñāna-mārge — by the path of philosophical speculation — CC Adi 2.13

jñāna-mārge — the process of philosophical speculation — CC Madhya 24.83

jñāna-mārge — on the path of philosophical speculation — CC Madhya 24.107

jñāna-śūnyā bhakti — devotional service independent of logic and empiric philosophy — CC Madhya 8.66

jñāna-yoga — philosophical speculation — CC Adi 14.30

jñāna-yogaḥ — philosophical research — SB 3.32.32

jñāna-yogaḥ — the path of philosophical speculation — SB 11.20.7

jñānam — the path of philosophy — SB 11.20.6

jñāne — philosophical speculation — CC Madhya 13.139

jñāne — by philosophical speculation — CC Madhya 24.109

jñāne jīvan-mukta — a person liberated in this life by following the process of philosophical speculation — CC Madhya 24.129

jñānī — the philosophical speculators — CC Madhya 8.259

jñānī — philosophical speculator — CC Madhya 9.9

jñānī — the speculative philosophers — CC Madhya 22.29

jñāninaḥ — of a learned self-realized philosopher — SB 11.19.2

kavayaḥ — great philosophers — SB 1.9.16

kavayaḥ — philosophers or learned scholars — SB 2.4.21

kavayaḥ — the advancement of learned scholars or philosophers in spiritual life — SB 5.6.17

keha nāhi māne — none of the above-mentioned philosophers accept — CC Madhya 25.55

khyāti-vādinām — among the speculative philosophers — SB 11.16.24

kovidaḥ — one who is philosophically inclined — SB 1.5.18

manasvinaḥ — the great philosophers or mystics — SB 2.4.17

manīṣām — philosophically — SB 2.9.28

manīṣī — philosopher — Iso mantra 8

manīṣiṇaḥ — great philosophers — SB 2.5.36

marśanaiḥ — and by philosophical research — SB 3.32.34-36

mat-kathā-ādau — in the narrations, songs, philosophy, dramatical performances, etc, that describe My glories —SB 11.20.8

matayaḥ — philosophies of life — SB 11.14.8

matayaḥ — philosophies — SB 11.14.8

mate — philosophical conclusions — CC Madhya 9.47

māyāvāda-śravaṇe — by hearing the Māyāvāda philosophy — CC Antya 2.96

māyāvāda śunibāre — to hear the commentary of Māyāvāda philosophy — CC Antya 2.94

māyāvādam — the philosophy of Māyāvāda — CC Madhya 6.182

māyāvāde — the philosophy of Māyāvāda impersonalism — CC Madhya 6.278

māyāvāde — in the philosophy of impersonalism — CC Madhya 8.124

māyāvāde — in the philosophy of Māyāvāda, impersonalism — CC Madhya 25.88

māyāvādī — the impersonalist philosophers — CC Adi 7.29-30

māyāvādī — a follower of the Māyāvāda philosophy — CC Madhya 8.124

māyāvādī — the Māyāvādī philosophers, impersonalists — CC Madhya 25.51

māyāvādi-gaṇa — the Māyāvādī philosophers — CC Adi 7.40

mīmāṁsaka — followers of Mīmāṁsā philosophy — CC Madhya 9.42

mīmāṁsaka — the Mīmāṁsaka philosophers — CC Madhya 25.50

munayaḥ — the philosophers — SB 4.2.4

munayaḥ — great philosophers and exalted sages — SB 6.16.40

muneḥ — from the learned philosopher — SB 1.12.28

muni-gaṇa — philosophers — CC Madhya 24.187

muni-sammatān — which are recognized by great munis, philosophers and saintly persons — SB 7.12.17

muni-sat-tamaḥ — the greatest among the devotee philosophers — SB 1.13.40

muniḥ — the philosopher — SB 2.2.19

muniḥ — the philosopher or speculator — SB 7.15.62

muninā — by the philosopher — SB 6.14.22

munīnām — of the great philosophers or mental speculators — SB 1.8.20

munira — of even the great philosophers — CC Antya 3.238

nānā-mata — by various philosophies — CC Madhya 9.1

nānā-vāda — jugglery of philosophy — CC Madhya 6.107

nirmalam — uncontaminated by the effects of speculative philosophical research or fruitive activity — CC Madhya 19.170

nyāya kahe — the philosophers following logic say — CC Madhya 25.51

pātañjala kahe — the Pātañjala philosophers say — CC Madhya 25.52

pravadati — was speaking very philosophically — SB 7.2.58

purāṇam — traditional among great philosophers — SB 11.19.8

pūrva-jaiḥ — knowledge suggested by a previous philosopher — SB 2.8.25

sadyaḥ — after all these philosophical speculations, mother Yaśodā fully surrendered to the Supreme Personality of Godhead — SB 10.8.44

sāṅkhya — of the Sāṅkhya philosophy — SB 3.33.35

sāṅkhya — the philosophical way of sāṅkhya-yoga — SB 8.24.55

sāṅkhya — of the philosophical method of distinguishing matter from spirit — SB 11.13.38

sāṅkhya — Sāṅkhya philosophy — CC Adi 6.18

sāṅkhya — by the philosophers who analytically study the universe (as the Puruṣa) — CC Madhya 19.204

sāṅkhya — by the philosophers who analytically study the universe — CC Antya 7.33

sāṅkhya-ācāryaiḥ — by ācāryas expert in Sāṅkhya philosophy — SB 3.24.19

sāṅkhya kahe — the atheistic Sāṅkhya philosophers say — CC Madhya 25.50

sāṅkhya-mayī — having the form of the philosophy analyzing the material world (Sāṅkhya philosophy) — SB 9.8.13

sāṅkhya-śirase — who taught the Sāṅkhya philosophy or who actually gives knowledge of Sāṅkhya to the people of the world — SB 5.14.45

sāṅkhya-vidhiḥ — method of Sāṅkhya (analytic philosophy) — SB 11.24.29

sāṅkhyaiḥ — by means of Sāṅkhya philosophy — Bg 5.5

sāṅkhyam — knowledge in Sāṅkhya philosophy — SB 3.3.19

sāṅkhyam — Sāṅkhya philosophy — SB 3.25.31

sāṅkhyam — the doctrine of philosophic investigation — SB 10.74.20-21

sāṅkhyam — the system of Sāṅkhya philosophy — SB 11.14.20

sāṅkhyam — the process of gaining philosophical knowledge about the Absolute Truth — CC Adi 17.76, CC Madhya 20.137, CC Madhya 25.137, CC Antya 4.59

sāṅkhyānām — of the empiric philosophers — Bg 3.3

sāṅkhyasya — of the system of analytic philosophy — SB 11.13.39

sāṅkhyena — of philosophical discussion — Bg 13.25

sāṅkhyena — by the study of Sāṅkhya philosophy — SB 4.31.12

sāṅkhyena — by philosophical speculation — SB 11.12.9

sāṅkhyeṣu — in Sāṅkhya philosophy — SB 3.29.1-2

sarva-vāda — of all different philosophies — SB 12.8.49

sarva-vedānta — of all Vedānta philosophy — SB 12.13.15

ṣaṭ-darśana — of the six philosophical theses — CC Madhya 17.96, CC Antya 7.21

ṣaṭ-darśane — in six philosophical theses — CC Antya 7.21

sudhiyā — by Kṛṣṇa consciousness, or purified consciousness, uncontaminated by material desires, fruitive activities and speculative philosophy — SB 5.19.4

suhṛt ekaḥ — the one friend and philosopher — SB 3.9.22

śune — hears (the Māyāvāda philosophy) — CC Adi 7.114

sūtra-artha — the meaning of the Brahma-sūtra, or Vedānta philosophy — CC Madhya 25.47

sūtra-śrutira — of the Vedic philosophy, the Brahma-sūtra — CC Madhya 25.153

sva-tantram — independent, not caring for the so-called scientists and philosophers — SB 6.5.19

tāra — of the philosophy — CC Adi 7.101

tattva-saṅkhyāna — the philosophy of the twenty-four material elements — SB 3.24.10

tattva-vādī — philosophers known as Tattvavādīs — CC Madhya 9.245

tattve — in the real philosophy of life — SB 7.2.61

urugāya — of the Personality of Godhead Śrī Kṛṣṇa, who is

glorified by great philosophers — SB 2.3.16

vāda — philosophical speculations — SB 3.5.14

vāda — philosophies — SB 10.16.42-43

vāda — philosophy — CC Adi 7.121

vāda-vādān — unnecessary arguments on different aspects of philosophy — SB 7.13.7

vadatām — speaking different philosophies — SB 6.4.31

vaiṣṇavatā — clear understanding of Vaiṣṇava philosophy — CC Madhya 6.280

vedānta — Vedānta philosophy — CC Adi 7.72, CC Madhya 6.75, CC Madhya 6.120, CC Madhya 6.124, CC Madhya 17.104

vedānta — the philosophy of the Vedānta-sūtra — CC Adi 7.101

vedānta — of Vedānta philosophy — CC Madhya 6.121

vedānta — the philosophy of Vedānta — CC Madhya 17.121

vedānta-mate — according to Vedānta philosophy — CC Madhya 25.54

vedānta paḍāo — you teach Vedānta philosophy — CC Madhya 6.58

vedānta paḍi' — studying Vedānta philosophy — CC Antya 2.89

vedānta-pāṭha — study of the Vedānta philosophy — CC Adi

7.41

vedānta-paṭhana — studying Vedānta philosophy — CC Adi 7.69

vedānta-śravaṇa — hearing of Vedānta philosophy — CC Madhya 6.121

vedānta-sūtra — the philosophy of Vedanta-sūtra — CC Adi 7.106

vedānta-varṇana — explaining the Vedānta philosophy — CC Madhya 25.53

vidita-tattvāyām — when she understood the truth of everything philosophically — SB 10.8.43

vidvān — so-called learned philosophers, scientists and politicians — SB 7.9.25

vidvān — one who understands this philosophy — SB 8.16.56

yoga-ācāryaḥ — the propounder of the philosophy of yoga — SB 9.12.3-4

yoga-sāṅkhyayoḥ — of mystic yoga and the Sāṅkhya philosophy (analysis of the ways of nature) — SB 6.4.32

Mukhī

adhaḥ-mukhī — with her face lowered — SB 3.14.33

adhaḥ-mukhī — her head bent down — SB 3.23.50

aśru-mukhī — tears in the eyes — SB 1.7.47

aśru-mukhī — with tears in the eyes — SB 10.1.18

avāk-mukhī — with face downward — SB 8.22.19

āvirmukhī — of the name Āvirmukhī — SB 4.25.47

āvirmukhī — named Āvirmukhī — SB 4.29.10

guru-mukhī — issued from the mouth of your teacher — SB 7.5.29

mukhāmukhi — face to face — CC Antya 18.87

mukhī — her face — SB 10.60.23

mukhī — her head — SB 10.62.18-19

mukhībhiḥ — whose faces — SB 10.29.43

nava-mukhīm — with nine gates — SB 4.25.37

parāk-mukhīm — disobedient to — SB 4.17.22

prahasita-mukhī — they were smiling and enjoying — SB 10.8.31

su-mukhi — O beautiful-faced one — CC Antya 1.167

su-mukhīm — with a smiling face — SB 8.6.3-7

vimukhī — turned against — SB 10.53.25

vimukhī-bhāvam — indifference — CC Antya 1.155

Nāndī

abhinanditaḥ — being pleased — SB 6.9.46

abhinanditaḥ — being well received — SB 9.4.42

abhinanditaḥ — being welcomed properly — SB 9.10.45-46

abhinanditaḥ — joyfully greeted — SB 10.65.2

abhinanditaḥ — bid farewell — SB 10.68.52

abhinanditaḥ — encouraged — SB 12.10.35

ānandi — made joyful — SB 10.29.45-46

ānandi — giving pleasure — CC Antya 15.14

ānandibhiḥ — which cause pleasure — SB 5.24.10

ānandita — in which are made ecstatic — SB 12.13.11-12

ānandita — pleased — CC Adi 4.239, CC Adi 12.21, CC Adi 13.79, CC Adi 13.119, CC Madhya 3.109, CC Madhya 4.15, CC Madhya 4.114, CC Madhya 4.165, CC Madhya 5.11, CC Madhya 5.110, CC Madhya 5.111, CC Madhya 5.132, CC Madhya 8.47, CC Madhya 9.213, CC Madhya 20.19, CC Antya 12.32, CC Antya 18.99

ānandita — very pleased — CC Adi 6.47, CC Adi 7.153, CC Adi 14.91, CC Madhya 5.102, CC Madhya 6.227, CC Madhya 9.207, CC Madhya 11.20, CC Madhya 16.103, CC Madhya 16.253, CC Madhya 19.94, CC Madhya 20.45, CC Antya 1.14, CC Antya 12.31, CC Antya 19.83

ānandita — joyful — CC Adi 7.105

ānandita — gladdened — CC Adi 9.50

ānandita — jubilant — CC Adi 12.26, CC Madhya 8.243

ānandita — happy — CC Adi 12.43, CC Madhya 9.337, CC

Madhya 10.26, CC Antya 4.119

ānandita — with joyful — CC Adi 13.99

ānandita — satisfied — CC Adi 14.12, CC Antya 6.15

ānandita — very happy — CC Madhya 1.118, CC Madhya 9.96, CC Madhya 9.203, CC Madhya 10.77, CC Madhya 10.99, CC Madhya 15.199

ānandita — cheerful — CC Madhya 1.218

ānandita — joyous — CC Madhya 1.277

ānandita — in great happiness — CC Madhya 9.95

ānandita — in happiness — CC Madhya 9.341

ānandita — very glad — CC Madhya 11.142

ānandita — full of pleasure — CC Madhya 13.26

ānandita — being pleased — CC Madhya 17.174

ānandita — very jubilant — CC Madhya 17.202

ānandita — being very happy — CC Antya 6.99

ānandita ha-ila — became very happy — CC Antya 18.70

ānandita haila — became pleased — CC Madhya 3.200

ānandita haila — became very happy — CC Antya 6.51, CC Antya 7.71

ānandita hailā — became very, very happy — CC Madhya 16.285

ānandita hailā — were very pleased — CC Madhya 19.37

ānandita hailā — became very pleased — CC Madhya 20.4, CC Antya 12.25

ānandita hailā — became very happy — CC Antya 6.85, CC Antya 12.96

ānandita hailā — became very glad — CC Antya 14.63

ānandita hañā — being pleased — CC Madhya 3.202

ānandita hañā — with great pleasure — CC Madhya 9.335

ānandita hañā — becoming very pleased — CC Madhya 11.137

ānandita hañā — in great jubilation — CC Madhya 11.209, CC Antya 11.16, CC Antya 11.75

ānandita hañā — in great happiness — CC Madhya 17.87

ānandita hañā — becoming pleased — CC Madhya 19.85

ānandita hañā — becoming very glad — CC Madhya 19.246

ānandita hañā — becoming greatly happy — CC Antya 2.162

ānandita hañā — becoming very happy — CC Antya 6.212

ānandita hañā — being very pleased — CC Antya 12.91

ānandita hañā — being very happy — CC Antya 18.119

ānandita mana — very happy mind — CC Madhya 12.38

ānandita mana — very pleased within the mind — CC Madhya 13.124

ānandita mana — very happy in His mind — CC Madhya 14.182

ānandita mana — the mind is very happy — CC Madhya 17.61

ānandita-mana — great happiness in the mind — CC Antya 5.116

ānandita mane — pleased in the mind — CC Madhya 6.36

ānandita mane — in great satisfaction — CC Antya 12.89

ānandita mane — very pleased within their minds — CC Antya 13.44

ānandita-mane — with great pleasure in His mind — CC Madhya 6.277

ānandita-mane — with blissful minds — CC Madhya 14.21

ānandite — very much pleased — CC Madhya 5.5

apratinanditā — not being welcomed — SB 4.4.8

cakora-nandī — pleasing to the cakora birds — CC Antya 1.175

dui nāndī — two invocations of good fortune — CC Antya 1.71

dvitīya nāndī — the second introductory verse — CC Antya 1.176

gelā nandīśvara — went to Nandīśvara — CC Madhya 18.57

govinda-ānandinī — She who gives pleasure to Govinda

— CC Adi 4.82

janaka-nandinī — is the daughter of King Janaka — CC Madhya 9.201

kalinda-nandinī — of the river Yamunā — CC Madhya 8.107

karṇa-ānandi — gladdening the ears — CC Adi 2.2

mahā-nandiḥ — Mahānandi — SB 12.1.6-8

mahānandi-sutaḥ — the son of Mahānandi — SB 12.1.6-8

nanda-gopā-abhinanditā — being honored by Mahārāja Nanda and mother Yaśodā — SB 10.5.17

nandi — on Nandi — SB 10.63.6

nāndī-śloka — introductory verse — CC Antya 1.35

nāndī-śloka — the introductory verses — CC Antya 1.174

nāndī-śloka — the introductory verse — CC Antya 5.111

nāndī-śloka paḍa — please recite the introductory verse — CC Antya 1.127

nandi-vardhanaḥ — increasing pleasures — SB 4.16.18

nāndī-vyavahāra — treatment of the introduction — CC Antya 1.172

nandigrāmāt — from His residence, known as Nandigrāma — SB 9.10.35-38

nandiḥ — Nandi — SB 6.6.6

nandim — joy — SB 3.24.25

nandinī — Nandinī — CC Adi 12.59

nandīśvara dekhi' — while seeing Nandīśvara — CC Madhya 18.57

nandīśvaraḥ — Nandīśvara — SB 4.2.20, SB 4.5.17

nanditaḥ — delighted — SB 10.81.13

nandivardhanaḥ — Nandivardhana — SB 9.13.14, SB 12.1.3, SB 12.1.6-8

pratinanditaḥ — was greeted in return — SB 10.58.35

śiśunandiḥ — Śiśunandi — SB 12.1.29-31

yaśonandiḥ — Yaśonandi — SB 12.1.29-31

Sumukhi

su-mukhi — O beautiful-faced one — CC Antya 1.167 CC Antya 14.53

Śārṅga

śārṅga — known as Śārṅga — SB 10.50.22

śārṅga — of Śārṅga, Your bow — SB 10.60.40

śārṅga — Śārṅga bow — SB 10.66.12-14

śārṅga — from Lord Kṛṣṇa's bow — SB 10.83.35

śārṅga — bow — CC Adi 17.13

śārṅga-dhanuḥ — from His bow, named Śārṅga — SB 10.63.10-11

śārṅga-dhanvā — one who bears the bow called Śārṅga — SB 4.10.30

śārṅga-dhanvanaḥ — of the Personality of Godhead — SB 1.6.38

śārṅga-dhanvanaḥ — of Śrī Kṛṣṇa, who bears a conch in His hand — SB 1.10.9-10

śārṅga-dhanvanaḥ — of the Supreme Personality of Godhead, who carries the Śārṅga bow — SB 8.12.45

śārṅga-dhanvanaḥ — as Kṛṣṇa, the wielder of the Śārṅga bow — SB 10.55.33

śārṅga-dhanvanaḥ — of Lord Kṛṣṇa, the possessor of the bow Śārṅga — SB 10.59.1

śārṅga-dhanvanaḥ — of Him who is called Śārṅga-dhanvā — SB 10.77.15

śārṅga-pāṇiḥ — the carrier of Śārṅga — SB 10.63.12

śārṅgam — named Śārṅga — SB 8.20.30, SB 12.11.14-15

śārṅgam — the Lord's bow, called Śārṅga — SB 10.77.15

śārṅgam — the Śārṅga bow — SB 10.77.15

śārṅgam — His bow, named Śārṅga — SB 10.83.32

Saṣṭhī

oḍana-ṣaṣṭhīra dine — on the day of performing the Oḍa-na-ṣaṣṭhī function — CC Madhya 16.78

ṣaṣṭhīvara — Ṣaṣṭhīvara — CC Adi 10.109

ṣaṣṭhī — the possessive case — SB 6.9.11Purport

Nisada

mantra-upaniṣadam — Upaniṣad in the form of a mantra by which one can achieve the highest goal of life — SB 6.15.27

mantra-upaniṣadam — the Vedic mantra (uttered by Svāyam-bhuva Manu) — SB 8.1.17

niṣādaḥ — of the name Niṣāda — SB 4.14.45

niṣadanam — the source of — SB 5.14.7

paramām upaniṣadam — the supreme Upaniṣad (the process by which one can approach the Lord) — SB 5.18.34

upaniṣadaḥ — Vedic literatures — SB 8.7.29

upaniṣadaḥ — and the Upaniṣads — SB 10.45.33

upaniṣadaiḥ — and the Upaniṣads — SB 12.13.1

upaniṣadam — as well as the Upaniṣads — SB 7.12.13-14

upaniṣadām — of the Upaniṣads — CC Adi 4.51

niṣādaḥ — of the name Niṣāda — SB 4.14.45

tasya — his (Niṣāda's) — SB 4.14.46

Avatāra

avaṭa-nirodhanaḥ — Avaṭa-nirodhana — SB 5.26.7

avatām — who are protected — SB 10.50.13-14

avataṁsa — with ornaments (for the ears) — SB 10.14.1

avataṁsa — as the ornament on His head — SB 10.35.12-13

avataṁsa — crest — CC Adi 2.70

avataṁsa — partial expansion — CC Adi 6.31

avataṁsa — ornaments — CC Madhya 8.179

avataṁsa — source — CC Madhya 20.161

avataṁsam — whose ornament on the head — Bs 5.30

avatāra — incarnations — SB 1.1.18, SB 3.5.7, SB 3.9.15, CC Adi 1.65-66, CC Adi 2.40, CC Adi 2.79, CC Adi 2.79, CC Adi 2.98, CC Adi 3.112, CC Adi 4.10, CC Adi 5.80, CC Adi 5.113, CC Adi 6.98, CC Madhya 20.245, CC Madhya 20.248, CC Madhya 20.320, CC Madhya 21.8

avatāra — incarnation — SB 1.2.34, SB 2.6.38, SB 4.8.57, CC Adi 1.39, CC Adi 2.61, CC Adi 2.72, CC Adi 2.109, CC Adi 2.114, CC Adi 3.93, CC Adi 3.99, CC Adi 3.100, CC Adi 3.109, CC Adi 4.5, CC Adi 4.27-28, CC Adi 4.76, CC Adi 4.99-100, CC Adi 4.223, CC Adi 4.264, CC Adi 5.56, CC Adi 5.208, CC Adi 6.7, CC Adi 6.112, CC Adi 7.17, CC Adi 7.38, CC Adi 13.62, CC Adi 17.22, CC Adi 17.49, CC Adi 17.53, CC Madhya 1.191, CC Madhya 1.273, CC Madhya 2.82, CC Madhya 6.94, CC Madhya 6.95, CC Madhya 6.98, CC Madhya 8.279, CC Madhya 11.45, CC Madhya 11.46, CC Madhya 15.160, CC Madhya 20.263, CC Madhya 20.314, CC

Madhya 20.352, CC Madhya 21.16, CC Antya 3.226, CC Antya 8.4, CC Antya 8.92

avatāra — O Lord who descends — SB 1.8.43

avatāra — decreasing the load — SB 1.16.23

avatāra — the incarnation — SB 2.8.17, CC Adi 3.30, CC Adi 4.14, CC Adi 4.220

avatāra — incarnation of Godhead — SB 2.10.5

avatāra — of incarnations — SB 3.9.2, CC Madhya 23.79-81

avatāra — because of the descent — SB 5.1.10

avatāra — of the incarnations — SB 7.14.3-4, SB 11.31.28, CC Madhya 20.328

avatāra — of the puruṣa incarnation — SB 8.5.21

avatāra — for the incarnation of Lord Caitanya — CC Adi 1.26

avatāra — the incarnations — CC Adi 1.32, CC Adi 2.70, CC Adi 4.11-12

avatāra — of the incarnation — CC Adi 3.92

avatāra — of incarnation — CC Adi 4.9

avatāra — the actual incarnation of Godhead — CC Madhya 20.354

avatāra — they are called incarnations — CC Madhya 20.368

avatāra-anucaritam — activities performed in His different

incarnations — SB 8.23.30

avatāra-anugītam — the listing of the incarnations of the Supreme Lord — SB 12.12.7

avatāra-avatārī — an incarnation and the source of all incarnations — CC Adi 5.128

avatāra-bhitare — among the incarnations — CC Adi 2.81

avatāra-gaṇa — the incarnations — CC Madhya 22.9

avatāra-gaṇera — of all the incarnations — CC Adi 6.111

avatāra-kāle — at the time of incarnation — CC Adi 5.153, CC Madhya 20.363

avatāra-kārya — mission of the incarnation — CC Antya 4.100

avatāra-kathā — narrations about His incarnations — SB 7.10.42

avatāra-kathām — topics on the incarnation of the Lord — SB 3.14.5

avatāra-kathām — pastimes of the incarnation — SB 8.24.1

avatāra-līlā — the pastimes of different incarnations — CC Adi 5.133

avatāra nāma — by the name "incarnation" — CC Adi 5.81

avatāra nāma — the name avatāra — CC Madhya 20.264

avatāra-rūpam — the form of the incarnation — SB 5.18.24

avatāraḥ — incarnation — SB 1.1.13, SB 1.7.25, SB 2.6.42, SB 3.5.16, SB 3.6.8, CC Adi 1.12, CC Adi 6.4

avatāraḥ — incarnations — SB 3.5.5

avatāraḥ — whose incarnation — SB 5.19.5

avatāraḥ — this incarnation — SB 7.8.49

avatāraḥ — whose descent from the spiritual world — SB 10.16.6

avatāraḥ — descent into this world — SB 10.16.33

avatāraḥ — descent — SB 10.27.9, SB 10.50.9, SB 10.63.37, SB 10.69.17, SB 10.78.27

avatāraḥ — the descent — SB 12.12.13

avatārāḥ — incarnations — SB 1.3.26, SB 3.33.5, SB 8.12.12, SB 8.24.29, CC Adi 3.27, CC Madhya 20.355, CC Antya 7.15

avatārāḥ — the different incarnations, like Matsya, Kūrma and Varāha — SB 10.10.34-35

avatārāḥ — all the incarnations — CC Madhya 20.249

avatāraiḥ — of the incarnations — SB 3.7.28

avatāraiḥ — by Your incarnations — SB 7.9.13

avatāraiḥ — by such different incarnations — SB 7.9.38

avatāraiḥ — by different incarnations — SB 8.4.17-24

avatāraiḥ — by His appearances in this world — SB 10.70.39

avatāram — incarnation — SB 8.24.60

avatāram — appearance — SB 10.3.22

avatāram — incarnations — CC Adi 5.155, Bs 5.39

avatārān — incarnations — SB 2.6.46

avatārāṇām — of the incarnations — SB 1.3.5

avataraṇam — the reduction — SB 12.12.40-41

avataraṇāya — to diminish — SB 11.4.22

avatarantī — descending — SB 5.17.4

avatārasya — one who incarnated — SB 1.16.23

avatārasya — of the incarnations — SB 3.5.43

avatārasya — incarnation — SB 4.16.3

avatārasya — His descent to this world — SB 10.38.7

avatarat — descending — SB 4.12.19

avātarat — descended — SB 6.6.38-39

avatarataḥ — while descending — SB 4.22.2

avatāravanti — in many incarnations such as Lord Ṛṣabhadeva — SB 5.6.13

avatārāya — for diminishing — SB 10.38.10

avatārāya — in order to diminish — SB 10.49.28

avatārāya — for the sake of diminishing — SB 11.6.21

avatārayat — caused to be lessened — SB 11.1.1

avatāre — in the incarnation of the Lord — SB 1.3.20

avatāre — in the incarnation — SB 10.14.16, CC Adi 3.84, CC Adi 3.110, CC Adi 6.34

avatāre — in incarnations — CC Adi 3.65

avatāre — in incarnation — CC Adi 4.38

avatāre — in the matter of His incarnation — CC Adi 4.276

avatāre — advent — CC Adi 13.122

avatāre — as incarnations — CC Madhya 20.220

avatare — He descends — CC Adi 3.110

avatare — incarnates — CC Adi 4.10, CC Adi 4.11-12

avatare — descends — CC Adi 5.131, CC Madhya 20.263

avatārera — of the incarnations — CC Adi 2.68, CC Adi 2.80, CC Adi 2.90, CC Adi 2.112

avatārera — of the incarnation — CC Adi 4.103, CC Adi 4.221, CC Madhya 8.145

avatārera — of all these incarnations — CC Adi 5.78

avatārī — source of incarnations — CC Adi 2.61

avatārī — the source of all incarnations — CC Adi 2.99, CC Adi 2.109, CC Adi 2.111, CC Adi 2.115, CC Adi 4.76

avatārī — the original source — CC Adi 5.78

avatārī — the original source of all incarnations — CC Adi 5.127

avatari — descending — CC Adi 4.99-100

avatari — adventing Himself — CC Adi 13.8

avatari — advented — CC Adi 13.94

avatāri — making descend — CC Adi 5.148

avatārilā — allowed to descend — CC Adi 13.53

avatārīra — of the source — CC Adi 2.112

avatariṣyāmi — I shall advent Myself — SB 5.3.18

avātariṣyat — would have descended — CC Adi 4.118

avatariṣyati — will descend — SB 12.2.12-16

avatāritaḥ — is removed — SB 11.6.28

avatāritaḥ — diminished — SB 11.30.25

avatārite — to cause His advent — CC Adi 13.70

avatārite — to cause to descend — CC Antya 3.224

avatāriyā — descending — CC Adi 17.298

avatari' — descending — CC Adi 3.28, CC Adi 5.115, CC Adi 13.69, CC Madhya 11.98, CC Antya 3.82, CC Antya 3.265

avatari' — incarnating — CC Adi 4.39, CC Adi 4.102

avatari' — taking incarnation — CC Adi 6.27

avatari' — coming down — CC Madhya 20.264

avatari' — having descended — Antya 7.52, CC Antya 7.50-52

avatāri' — descending — CC Adi 4.271-272

avatasthe — stood there — SB 6.11.12

avatasthe — He placed Himself — SB 10.56.20

avatasthe — stood — SB 10.63.20

avatasthire — they stood — SB 10.39.34

avatasthire — they stayed there — SB 10.41.8

avatasthuḥ — sat silently — SB 3.2.14

avatāt — may He protect — SB 6.8.18

avatāt — be pleased to protect — SB 9.10.4

avatāt — may He maintain — CC Madhya 17.210

avatatāra — descended — SB 4.16.2, SB 5.1.7, SB 5.17.1, SB 6.18.9

avatatāra — appeared as an incarnation — SB 5.3.20

avatatāra — has descended — CC Madhya 11.47

avati — maintains — SB 1.8.16, SB 3.11.27, SB 4.11.25, SB 6.15.6, SB 7.3.26-27, SB 7.8.8, SB 10.46.40, SB 10.57.15, SB 10.74.20-21, SB 10.84.17

avati — give protection — SB 2.2.5

avati — protects — SB 10.60.2, SB 12.11.50, CC Madhya 23.114

āvāti — blows — SB 8.15.18

avati atti — maintains and annihilates — SB 1.3.36

avati atti — annihilates — SB 1.5.6

avati atti — also maintains and annihilates — SB 1.10.24

avatīrṇa — descended — CC Adi 2.9, CC Adi 3.6, CC Adi 6.84, CC Adi 13.62

avatīrṇa — incarnated — CC Adi 4.7, CC Adi 4.11-12, CC Adi 6.109, CC Madhya 20.265

avatīrṇa — descend as an incarnation — CC Adi 4.268

avatīrṇa — advented — CC Adi 7.4

avatīrṇa — has advented — CC Adi 7.9

avatīrṇa ha-ibena — will descend — CC Antya 3.225

avatīrṇa hailā — descended — CC Adi 3.29

avatīrṇa hailā — incarnated — CC Adi 3.113

avatīrṇa hailā — made His advent — CC Antya 7.139

avatīrṇa haite — to descend as an incarnation — CC Adi 13.52

avatīrṇa hañā — descending — CC Madhya 21.77

avatīrṇa-ṛṇaḥ — free from debts — SB 3.24.34

avatīrṇaḥ — having appeared — SB 1.11.35

avatīrṇaḥ — descended — SB 1.13.49, SB 3.24.30, SB 4.16.19, SB 9.23.20-21, SB 10.51.39-40, SB 10.66.2, SB 10.88.7, SB 12.6.48-49, SB 12.12.27, CC Adi 1.4, CC Adi

3.4, CC Antya 1.132

avatīrṇaḥ — incarnated — SB 4.19.37, SB 9.22.21-24, SB 11.7.2, SB 11.11.28

avatīrṇaḥ — now He has descended — SB 9.3.34

avatīrṇaḥ — have now appeared — SB 10.10.34-35

avatīrṇaḥ — descended (upon this earth) — SB 10.33.26-27

avatīrṇaḥ — You have descended — SB 10.37.13

avatīrṇaḥ — having descended — SB 10.38.13, SB 10.70.27

avatīrṇaḥ — have descended — SB 10.48.24

avatīrṇaḥ — has descended — SB 10.49.28

avatīrṇaḥ — descended to this world — SB 10.66.5

avatīrṇaḥ — descending to this world — SB 11.4.17

avatīrṇaḥ — incarnates — SB 12.2.23

avatīrṇaḥ — advented — CC Adi 13.19

avatīrṇāḥ — descended — SB 10.90.44

avatīrṇaḥ asi — have now appeared — SB 10.3.21

avatīrṇaḥ asi — You have descended — SB 10.27.21

avatīrṇam — incarnated — SB 3.24.16

avatīrṇam — descended — SB 3.24.26

avatīrṇam — appeared in this world — SB 11.2.16

avatīrṇasya — who appeared as an incarnation — SB 10.1.2

avatīrṇasya — of Him who has descended — SB 11.5.50

avatīrṇasya — who has descended — SB 11.6.25

avatīrṇau — incarnated — SB 3.1.26

avatīrṇau — having descended — SB 10.38.28-33, SB 10.41.46

avatīrṇau — have descended — SB 10.43.23

avatīrṇau — descended — SB 10.85.18, SB 10.89.58

avatīrṇau — (both of You) descended — SB 10.85.30

avatīrṇau — who descended — CC Madhya 8.146

avatīrya — incarnating — SB 2.7.21

avatīrya — by descending in — SB 2.7.23

avatīrya — descending Himself — SB 3.14.41

avatīrya — adventing — SB 7.11.6

avatīrya — getting down (from the back of Garuḍa) — SB 8.3.33

avatīrya — appearing as an incarnation — SB 9.16.27

avatīrya — after descending — SB 10.1.3

avatīrya — descended — SB 10.13.62

avatīrya — descending — SB 10.86.34, SB 11.6.23

avatiṣṭhate — becomes established — Bg 2.65

avatiṣṭhate — becomes situated — Bg 6.18

avatiṣṭhate — can be fixed — SB 2.2.12

avatiṣṭhate — presently exists — SB 3.22.20

avatiṣṭhate — he remains — SB 3.28.44

avatiṣṭhate — stands — SB 5.24.27

avatiṣṭhate — develops firmly — SB 12.4.34

avatiṣṭhati — remains — Bg 14.22-25

avatiṣṭhati — sometimes stands — SB 5.26.14

avaṭodā — Avaṭodā — SB 5.19.17-18

avātsīt — resided — SB 1.13.14, SB 2.10.11, SB 10.65.17

avātsīt — He stayed — SB 3.25.5

avātsīt — lived — SB 7.7.13

avātsīt — the Lord lived — SB 10.1.11

avātsīt — he dwelt — SB 10.17.12

avātsīt — dwelled — SB 10.47.55, SB 11.2.1

avātsīt — he resided — SB 10.86.4

avatu — may the Lord protect — SB 6.8.13

Top of Form

Bottom of Form

avatu — may he protect — SB 6.8.17

avatu — may He protect — SB 6.8.21, SB 6.8.21

avatu — let him save — SB 7.9.29

avatu — please give protection — SB 8.3.4

avatu — may give His protection — SB 8.3.6

avatu — may rule — SB 9.1.38-39

avatu — may He give protection — SB 10.6.24, SB 10.6.24

avatu — may protect — CC Antya 18.1

Particle

agni-jvālā-caya — molecular particle of fire — CC Madhya 20.108-109

aṁśaḥ — fragmental particle — Bg 15.7

bālukāḥ — the small particles of sand — SB 6.15.3

bindubhiḥ — by the particles — SB 3.13.44

cit-kaṇaḥ — spiritual particle — CC Madhya 19.140

dhūlī-sadṛśam — like a particle of dust — CC Antya 20.32

dravya-śabdayoḥ — particles of substances and sound — SB 3.26.37

eka kaṇā — one particle — CC Antya 20.71

eka kaṇa — one particle — CC Antya 18.20, CC Antya 18.23, CC Antya 20.81

eka kaṇa — one small particle — CC Antya 20.90-91

eka-kaṇa — one particle — CC Antya 17.45

eka kaṇe — by one particle — CC Madhya 21.139

gabhastayaḥ — the shining particles — SB 8.3.22-24

jāmbū-nada hema — the golden particles found in the Jāmbū River — CC Antya 20.62

kalā — by particles — SB 4.31.28

kaṇa — a particle — SB 3.31.1

kaṇa — particles — SB 4.20.25

kaṇa — particle — CC Adi 7.116, CC Adi 12.95

kaṇa — small particle — CC Madhya 18.112

kaṇā — a particle only — CC Madhya 2.95

kaṇā — particles — CC Madhya 17.32

kaṇaḥ — a particle — MM mantra 14

kaṇikā — even a particle — CC Madhya 21.45

kṛṣṇa-prema-kaṇa — one particle of love of Kṛṣṇa — CC Antya 18.20

kūrpa-ādibhiḥ — by the small particles of stone — CC Madhya 8.219

lava — small particle — CC Antya 16.131

mada-śīkaraiḥ — with particles of perfumed liquor — SB 9.11.26

mihikāḥ — the particles of snow — SB 10.14.7

mihikāḥ — particles of snow — CC Madhya 21.11

pada-dhūli-sama — like a particle of dust at Your lotus feet — CC Antya 20.34

pāṁśu-varṣe — when there were showers of dust and small dust particles — SB 10.7.24

pāṁśūn — particles of dust — SB 10.64.37-38

parama-aṇavaḥ — atomic particles — SB 5.12.9

parama-aṇu — of the atomic particle — SB 6.16.36

phalī-kārān — broken particles of husked rice — SB 4.9.35

phelā-lava — a particle of the remnants — CC Antya 16.96

rajāṁsi — particles — SB 2.7.40

rajāṁsi — particles of dust — SB 4.11.20, SB 10.38.26, SB 10.87.41

rajāṁsi — the particles of dust — SB 10.51.37, SB 11.4.2

rajasā — by big particles of dust — SB 10.7.22

reṇavaḥ — the particles of dust — SB 10.30.29

reṇu — atomic particles — CC Madhya 20.279-280

reṇubhiḥ — by particles of dust — SB 10.7.21

reṇubhiḥ — and by particles of dust — SB 10.50.20

reṇuḥ — the dust particles — SB 8.10.38

reṇūn — particles — SB 8.5.6

salila-srāvam — dropping particles of water — SB 4.15.14

śruti-kaṇe — particle of sound — CC Antya 17.41

srutibhiḥ — by particles — SB 8.10.38

sūkṣmāṇām — of the minute particles — CC Madhya 19.142

tilaśaḥ — into small particles like grains — SB 4.17.27

tilaśaḥ — into particles the size of sesame seeds — SB 10.59.13

vibhūtīḥ — small particles of the Supreme Lord (the demigods) — SB 6.16.38

vipruṭ-mat — carrying particles of water — SB 4.25.18

Heart

akaruṇā-ātmanā — one who is very hard of heart and without mercy — SB 4.8.65

ākāśe — in the sky (of the heart) — SB 12.6.40-41

akhila-bhūta-hṛt-sthitaḥ — because He is antaryāmī, situated everywhere, in the core of everyone's heart — SB 10.12.25

aklinna-hṛdayam — hard hearted — SB 6.18.24

ākula-hṛdayaḥ — whose heart becomes engrossed — SB 5.14.28

amala-āśayāḥ — having spotless hearts — SB 11.5.38-40

amala-āśayaḥ — having a pure heart — SB 11.29.12

amala-āśayānām — whose hearts are freed from material con-

tamination — SB 4.9.11

āmāra hṛdaya haite — from my heart — CC Adi 13.85

amora hṛdaya — on my heart — CC Adi 17.186

anāmayam — quite hale and hearty — SB 1.16.19

anārdra-dhīḥ — hard-hearted — SB 10.39.27

antaḥ — in the heart — SB 4.29.54

antaḥ — in the core of the heart — SB 5.18.11

antaḥ — within the cores of our hearts — SB 6.9.41

antaḥ — within his heart — SB 6.13.15

antaḥ-āhitā — placing within the core of the heart, somehow or other — SB 10.12.39

antaḥ-ātmā — whose mind and heart — SB 5.13.5

antaḥ-ātmā — the Supersoul within the core of the heart — SB 7.3.30

antaḥ-ātmanaḥ — of the heart and soul — SB 2.4.16

antaḥ-ātmanaḥ — from the core of the heart — SB 4.22.20

antaḥ-ātmane — unto the Supersoul in everyone's heart — SB 4.24.35

antaḥ-caraḥ — can penetrate into everyone's heart — SB 1.5.7

antaḥ deheṣu — within the bodies (in the cores of the hearts) — SB 6.4.13

antaḥ-gataḥ — He is always present within the core of the heart — SB 10.12.39

antaḥ-hṛdaya-ākāśa-śarīre — the Supersoul within the heart, as meditated on by yogīs — SB 5.7.7

antaḥ-hṛdayam — in the core of the heart — SB 5.25.8

antaḥ-hṛdayam — within the core of the heart — SB 9.11.6

antaḥ-hṛdayāt — from the core of the heart — SB 4.20.24

antaḥ hṛdayāt — from within the heart — SB 6.1.31

antaḥ-hṛdaye — in the core of the heart — SB 4.30.29

antaḥ-hṛdayeṣu — in the cores of the hearts — SB 6.9.42

antaḥ-hṛdayeṣu — within the recesses of their hearts — SB 12.6.67

antaḥ-hṛdi — within the core of the heart — SB 6.3.16, SB 6.4.27-28

antaḥ hṛdi — within the heart — SB 11.6.7

antaḥ-karaṇa — mind, heart — SB 4.17.34

antaḥ-karaṇa — heart — SB 4.24.62

antaḥ-karaṇa-kuhare — in the core of the heart — CC Antya 3.62

antaḥ-karaṇa-saraṇī-pānthatām — a traveler on the path of the heart — CC Madhya 19.165

antaḥkaraṇaḥ — the core of whose heart — SB 6.16.31

antara — the heart — CC Adi 4.106, CC Madhya 3.121, CC Antya 3.231, CC Antya 16.48

antara — in the heart — CC Adi 4.110

antara — at heart — CC Antya 2.139, CC Antya 6.23

antara-ātmanā — by the innermost part of the heart — SB 1.11.32

antaraḥ — within the heart — SB 2.9.18

antare — within the heart — CC Adi 4.238, CC Madhya 14.20, CC Madhya 14.198, CC Madhya 15.120, CC Madhya 16.37, CC Madhya 16.81, CC Madhya 16.239, CC Antya 3.66, CC Antya 6.4, CC Antya 7.168, CC Antya 12.60, CC Antya 19.104

antare — in the heart — CC Madhya 2.52, CC Antya 1.148

antare — within His heart — CC Madhya 16.138

antare — within his heart — CC Antya 6.23, CC Antya 13.110

antare — within My heart — CC Antya 17.57

antarhitam — within the core of the heart — SB 9.9.29

antaryāmī — existing in everyone's heart — CC Antya 7.98

antaryāmī prabhu — Lord Śrī Caitanya Mahāprabhu, who could study anyone's heart — CC Antya 2.90

anukarma-cetaḥsu — whose hearts are attracted by fruitive activities — SB 4.6.49

anukrośa-hṛdayaḥ — very kindhearted — SB 4.24.32

anumodanti — take to heart — SB 11.26.29

apakaruṇam — very cruel-hearted — SB 5.26.13

āpana-hṛdaya — own heart — CC Madhya 12.106

āpana-hṛdaya-kāja — the activities of one's own heart — CC Madhya 2.44

ārdra-hṛdā — with melted hearts — SB 11.6.10

arum-tudam — capable of tormenting the heart — SB 11.23.48

āśaya-abhijñaḥ — understanding the heart — SB 3.23.22

āśaya-malāḥ — contaminated desires in the heart — SB 6.16.45

āśaya-sthitaḥ — situated within the heart — Bg 10.20

āśayaḥ — whose mind or heart — SB 4.20.10

āśayaḥ — in his heart — SB 5.1.23

āśayaḥ — possessing a heart in which — SB 5.13.24

āśayaḥ — within the heart — SB 7.10.15-17

āśayaḥ — his heart — SB 10.85.35

āśayāḥ — and hearts — SB 10.86.23

aśayāḥ — your hearts — SB 10.29.23

āsīnaḥ — sitting (in the core of the heart) — SB 6.16.11

asmat — as our (hearts) — SB 10.90.20

aśubhāḥ — all inauspicious things in their hearts — SB 10.29.10-11

ātmā — consciousness, heart — SB 4.26.5

ātmā — the heart and soul — SB 6.3.32

ātmā — Supersoul situated in everyone's heart — SB 7.5.13

ātmā — heart and soul — SB 7.15.76

ātmā — whose heart — SB 10.71.38

ātmā — the hearts — SB 11.5.47

ātmā — his heart — SB 11.30.42

ātma — the heart — Bg 6.11-12

ātma — heart — SB 3.30.8

ātma — the devotees are the Lord's heart and soul — SB 10.12.37

ātma — of the hearts — SB 10.81.6-7

ātma — to the heart — SB 10.84.36

ātma — in the heart — SB 11.12.16

ātma — in their hearts — SB 11.30.3, SB 12.6.69

ātma-bhāva — within their hearts — Bg 10.11

ātma-bhāvitaḥ — who is seated in everyone's heart — CC Madhya 11.118

ātma-bhūte — situated in the heart — SB 5.5.35

ātma-rajaḥ — the sinful infection of the heart — SB 6.3.33

ātma-śaucam — purifying the heart — SB 4.29.84

ātma-stham — within your hearts — SB 4.24.70

ātma-stham — situated in the heart — SB 7.1.9

ātma-stham — situated within the heart — SB 11.26.1

ātmabhiḥ — by heart and soul — SB 4.7.6

ātman — O heart — MM mantra 34

ātmanā — heart and soul — SB 4.22.43

ātmanā — whose heart — SB 10.69.43

ātmanaḥ — of Him whose heart — SB 10.65.13

ātmanaḥ — of the heart — SB 12.6.38

ātmānaḥ — whose hearts — SB 10.63.34

ātmānam — heart — SB 4.9.28

ātmānam — the Supersoul within the heart — SB 11.12.14-15

ātmānam — the Supreme Lord within everyone's heart — SB 11.19.6

ātmanām — whose hearts — SB 10.25.6, SB 10.29.38

ātmanām — by whose hearts — SB 10.86.47

ātmani — in your own heart — SB 3.24.39

ātmani — in the heart — SB 4.8.50

ātmani — in her heart — SB 4.26.19

ātmani — within the core of your heart — SB 7.10.12

ātmani — within his heart — SB 11.18.11

ātmani — within his own heart — SB 11.26.25

ātmani — in your hearts — SB 12.12.56

ātmasu — and in his own heart — SB 12.9.8-9

avasīdanti — are disheartened — SB 8.1.15

āviśya — entering the heart — SB 5.13.2

bhagna-manasaḥ — being brokenhearted — SB 8.6.36

bhakta-citte — in the heart of a devotee — CC Antya 6.124

bhakta-hṛdayam — the heart of a devotee — CC Madhya 8.69

bhakta-hṛdi-sthābhyām — which are always thought of by pure devotees, in whose heart the Lord is therefore situated constantly — SB 10.6.37-38

bhakta-mane — in the heart of a devotee — CC Madhya 19.188

bhaṭṭera hṛdaye — in the heart of Vallabha Bhaṭṭa — CC Antya 7.53

bhinna-hṛdayam — whose heart is pierced — SB 4.29.54

bhinna-marmā — aggrieved at heart — SB 4.11.28

bhitare — within his heart — CC Antya 6.15

brāhmaṇa-hṛdaya — heart of a brāhmaṇa — CC Madhya 15.274

buka — heart — CC Madhya 2.16

cetāḥ — in heart — Bg 2.7

cetāḥ — whose heart — SB 10.90.15

cetaḥ — heart — SB 3.2.17, SB 3.9.23, SB 4.1.26-27, CC Madhya 20.180

cetaḥ — the heart — SB 6.3.29

cetaḥ — of the heart — SB 11.3.40, CC Antya 1.190, CC Antya 20.12

cetaḥ-prāṅgaṇa — in the courtyard of the heart — CC Antya 1.99, CC Antya 1.120

cetaḥsu — in the core of the heart — SB 8.8.41-46

cetāṁsi — the hearts — CC Madhya 7.73

cetasā — with a heart — SB 3.23.22, SB 3.24.11

cetasā — heart — SB 11.14.23

cetasā — whose heart — SB 11.29.7

cetasaḥ — their hearts — Bg 1.37-38, SB 7.2.58, SB 10.84.57-58

cetasaḥ — by the heart — SB 1.7.24

cetasaḥ — in the heart — SB 4.24.19

cetasaḥ — his heart — SB 4.27.5

cetasaḥ — whose hearts — SB 5.1.5, SB 10.20.45, SB 10.41.28, SB 10.68.53

cetasaḥ — the core of whose heart — SB 9.8.22

cetasaḥ — the cores of whose hearts — SB 9.8.25

cetasaḥ — of the heart — SB 10.38.18

cetasām — of those whose hearts are absorbed in that way — SB 1.10.20

cetasām — whose hearts — SB 10.39.28, SB 12.3.7

cetasam — of the heart — SB 3.9.27-28

cetasam — whose heart — SB 4.12.22

cetasi — on the seat of the heart — SB 1.6.33

cetasi — in the heart — CC Madhya 23.40, CC Antya 19.105

cetasi — within your heart — MM mantra 16

cita — heart — CC Adi 8.56

cite — in the heart — CC Adi 13.117

cite — within the heart — CC Adi 16.9

citra-priya-kathaḥ — able to speak palatable words that are pleasing to the heart — SB 7.13.19

citra-svanaiḥ — pleasing to the heart — SB 1.6.12

citta — of the heart — SB 5.17.19, CC Madhya 23.5

citta — (Akrūra's) heart — SB 10.57.35-36

citta — of hearts — CC Madhya 8.143

citta — hearts — CC Madhya 9.127, CC Antya 17.46

citta — in the heart — CC Madhya 10.119

citta — heart — CC Madhya 15.164, CC Madhya 18.186, CC Antya 2.85, CC Antya 6.201

citta — the heart — CC Madhya 16.174, CC Antya 2.96

citta — the hearts — CC Antya 15.14

citta-baḍiśam — with the heart like a fishing hook — CC Madhya 24.157

citta-bhūmim — within the heart — CC Antya 1.145

citta-guhāra — of the core of the heart — CC Adi 1.101

citta-hārī — the stealer of the hearts — CC Madhya 17.214

citta-jñaḥ — who can understand the hearts — SB 6.4.42

citta-karṇera — of the heart and the ear — CC Antya 1.194

citta-prāṇa — mind and heart — CC Adi 4.245

citta-sthaḥ — situated within the heart — SB 12.3.45

citta-śuddhi — cleansing of the heart — CC Antya 20.13

cittaḥ — whose heart — SB 10.84.65

cittaḥ — his heart — SB 10.86.8

cittāḥ — whose hearts — SB 10.30.2

cittāḥ — their hearts — SB 10.35.18-19

cittam — heart — SB 1.19.15, SB 4.24.59, SB 7.2.61, SB 8.5.13

cittam — the core of the heart — SB 7.11.33-34, SB 10.6.24

cittam — the heart — SB 7.15.34, SB 9.6.51, SB 11.14.24, SB 12.12.48

cittam — my heart — SB 10.83.17

cittām — whose heart — SB 10.83.15-16

cittasya — to the heart — CC Antya 1.150

citte — within the core of the heart — SB 9.2.15

citte — in my heart — CC Adi 4.235

citte — in your heart — CC Adi 8.15

citte — in the heart — CC Adi 8.70, CC Adi 14.63, CC Adi 17.235, CC Madhya 22.107, CC Antya 7.146, CC Antya 17.56, CC Antya 17.56

citte — in their hearts — CC Adi 14.8

citte — within the heart — CC Adi 16.11, CC Madhya 8.114, CC Madhya 8.308, CC Madhya 15.25, CC Madhya 23.12

citte — within the hearts — CC Madhya 7.114

citte — hearts — CC Antya 2.97

cittera — of the heart — CC Adi 1.107, CC Madhya 10.113, CC Madhya 24.351

daharam — the sky within the heart, the subtle conception of the Supersoul within the heart — CC Madhya 24.166, CC Madhya 24.213

dahra — in the core of the heart — SB 6.9.45

dahrataḥ — from the heart — SB 3.12.44

dāruṇa-cetasaḥ — being very hardhearted — SB 6.14.43

dayāluḥ — kindhearted — SB 3.8.9

deha-gataḥ — situated within the core of the heart — SB 6.4.34

dhārayamāṇasya — having taken into the heart — SB 4.8.78

dhārayantaḥ — and taking within the heart — SB 4.24.71

dhauta-ātmā — whose heart has been cleansed — SB 2.8.6

dhīḥ — whose heart — SB 11.29.45

dhiyā — from his heart — SB 10.85.38

dhiyaḥ — their hearts — SB 10.15.18

dhiyaḥ — whose hearts — SB 10.47.51, Bs 5.36

dhiyaḥ — the hearts — SB 10.90.13

dīnān — the poor in heart — SB 4.9.17

druta-cetasaḥ — melted heart — SB 1.10.13

druta-cittaḥ — with a melted heart — SB 11.2.40

durātmatām — the hardheartedness — SB 10.30.34

durhṛdā — by the hardhearted (Kaṁsa) — SB 10.45.9

durhṛdam — cruel hearted — SB 9.19.8

durhṛde — heart filled with nasty things — SB 4.2.16

durmarṣa-hṛdayaḥ — hardhearted — SB 4.4.30

durmatiḥ — evil-hearted (Dantavakra) — SB 10.78.1-2

durmatim — the fool, whose heart is crooked — SB 10.44.32

gopī-bhāva hṛdaye — with the ecstatic love of the gopīs in His heart — CC Antya 19.53

grasta-hṛdayaḥ — My heart is controlled — SB 9.4.63

gṛha-ādiṣu — in hearth and home, etc — SB 9.8.25

gṛhīta-hṛdayaḥ — His heart being attracted — SB 5.3.2

guhā — in the hearts — SB 3.24.39

guhā — within the cave of the heart — SB 10.37.10-11

guhā-ākāśam — the hidden sky of the heart — SB 12.10.10

guhā-āśayaḥ — residing within the heart — SB 3.13.49

guhā-āśayaḥ — dwelling within the heart of everyone — SB 4.21.39

guhā-āśayam — the Lord dwelling in the heart — SB 3.28.19

guha-āśayam — who exists in everyone's heart — SB 9.18.50

guhā-śayaḥ — He is the Supersoul within the core of everyone's heart — SB 10.4.42

guhā-śayaḥ — who is hidden within the heart of all living beings — SB 12.9.33

guhā-śayam — present in everyone's heart — SB 8.5.26

guhā-śayam — situated within the heart — SB 12.11.26

guhām — within the heart — SB 2.9.25

guhām — the heart — SB 11.12.17

guhāyām — in the heart — SB 3.28.31

guhāyām — in the heart of a realized person — CC Madhya 17.186, CC Madhya 25.57

hārdam — situated in the heart — SB 11.13.33

hārdāya — from the core of my heart — SB 3.4.19

hāribhiḥ — very attractive to the heart — SB 4.19.36

hata-ātmasu — bewildered at heart — SB 4.6.49

hṛdā — consciousness of the heart — SB 1.1.1

hṛdā — by the heart — SB 2.5.38, SB 3.13.9, SB 4.31.28

hṛdā — heart — SB 2.6.34

hṛdā — with heart and soul — SB 3.21.56

hṛdā — with the heart — SB 3.22.33, SB 4.4.3

hṛdā — with a heart — SB 4.3.21

hṛdā — at heart — SB 4.8.26

hṛdā — with his heart — SB 4.20.21

hṛdā — whose heart — SB 6.11.14, SB 10.83.9

hṛdā — within her heart — SB 10.23.35

hṛdā — by the “heart” mantra — SB 11.27.22

hṛdā — within their hearts — SB 12.6.32

hṛdā — through the heart — CC Madhya 8.266, CC Madhya 20.359, CC Madhya 25.148

hṛdā upaguhya — taking them into his heart — SB 2.2.18

hṛdaḥ — hearts — SB 3.16.11

hṛdaḥ — from the heart — SB 8.5.38, SB 11.17.14

hṛdaḥ — in whose hearts — SB 10.87.35

hṛdam — whose heart — NoI: verse 5

hṛdaya — of the heart — Bg 2.3, SB 3.24.4, SB 3.28.21, CC Adi 3.31

hṛdaya — heart — SB 1.2.21, SB 3.9.5, SB 3.28.16, SB 5.7.12, SB 11.20.30, CC Adi 12.18, CC Adi 16.93, CC Madhya 6.100, CC Madhya 8.46, CC Madhya 11.61, CC Madhya 15.162, CC Antya 1.84, CC Antya 2.136, CC Antya 4.84, CC Antya 4.188, CC Antya 7.140

hṛdaya — in the heart — SB 3.26.2, SB 6.9.41, CC Madhya 24.327

hṛdaya — the heart — SB 5.1.27, SB 5.8.25, CC Adi 10.49, CC Madhya 1.275, CC Madhya 8.20, CC Madhya 8.176, CC Madhya 11.37, CC Madhya 15.222

hṛdaya — in mind or heart — SB 5.8.15

hṛdaya — in their hearts — SB 5.25.5

hṛdaya — the core of the heart — SB 9.10.35-38

hṛdaya — her heart — SB 10.86.7, CC Adi 13.116

hṛdaya — whose heart — SB 10.86.27-29

hṛdaya — in his heart — SB 11.23.31

hṛdaya — our hearts — CC Adi 7.51

hṛdaya — hearts — CC Madhya 1.210

hṛdaya — my heart — CC Madhya 10.176

hṛdaya — his heart — CC Madhya 25.27

hṛdaya — of my heart — MM mantra 4*

hṛdayā — at heart — SB 4.28.46

hṛdayā — the core of her heart — SB 10.8.44

hṛdayā — whose heart — SB 10.83.29

hṛdaya-abhijātasya — his sons, born of his own heart — SB 5.8.26

hṛdaya-avakāśe — in the region of the heart — SB 2.2.8

hṛdaya-avakāśe — in the cavity of the heart — CC Madhya 24.156

hṛdaya-bhitare — within his heart — CC Madhya 25.127

hṛdaya-granthi — the knot in the heart — SB 5.5.14

hṛdaya-granthi — the knot of false conceptions within the heart — SB 5.10.15

hṛdaya-granthi-bhedakam — mystic yoga, which can loosen the knots of material attachment in the heart — SB 9.12.3-4

hṛdaya-granthiḥ — the knot in the heart — SB 5.5.9

hṛdaya-granthim — the knot of the hearts — SB 5.5.8

hṛdaya-granthim — the knot within the heart — SB 5.25.8

hṛdaya-granthim — the knot of the heart (false identification with the material body) — SB 11.3.47

hṛdaya-granthīnām — of those whose knots within the heart — SB 5.9.20

hṛdaya-granthiṣu — which (desire for material enjoyment) is in the cores of the hearts of all conditioned souls —SB 7.10.3

hṛdaya-hāri — attracting the hearts — CC Antya 17.40

hṛdaya-hrada — in the heart, which is compared to a lake — SB 5.7.12

hṛdaya-īkṣaṇāḥ — their hearts and eyes — SB 7.5.56-57

hṛdaya-īkṣaṇaḥ — with heart and sight — SB 7.9.7

hṛdaya-kamalam — the lotuslike cores of our hearts — SB 7.8.42

hṛdaya-kandare — in the cavity of the heart — CC Adi 1.4, CC Adi 3.4, CC Antya 1.132

hṛdaya-niścaya — the certainty in My heart — CC Madhya 2.41

hṛdaya-śravaṇa — the ear and heart — CC Antya 19.111

hṛdaya-upare — on My heart — CC Antya 20.58

hṛdaya-vadanaḥ — his heart and face — SB 5.26.36

hṛdaya-vedanā — palpitations of the heart — CC Antya 1.143

hṛdaya vidare — the hearts break — CC Madhya 13.145

hṛdayaḥ — at heart — SB 1.4.27

hṛdayaḥ — heart — SB 1.14.24

hṛdayaḥ — his heart — SB 3.28.34, SB 3.30.6, SB 3.30.19, SB 3.30.21, SB 4.12.18, SB 5.8.11, SB 9.22.21-24, SB 10.58.52, SB 10.71.25, SB 10.78.9, SB 10.80.5, SB 11.17.58

hṛdayaḥ — whose heart — SB 5.8.13, SB 5.8.26, SB 10.75.32, SB 10.90.20

hṛdayaḥ — the core of whose heart — SB 5.24.3

hṛdayaḥ — His heart — SB 11.9.28

hṛdayaḥ — the heart — CC Madhya 24.157

hṛdayāḥ — whose hearts — SB 5.18.22, SB 10.90.23

hṛdayāḥ — their hearts — SB 11.31.16-17, SB 12.3.3-4

hṛdayam — heart — SB 1.2.2, SB 2.3.24, SB 2.9.23, SB 3.6.24, SB 3.21.28, SB 3.22.3, SB 5.5.19, SB 6.4.46, SB 6.18.41, SB 10.84.19, CC Adi 1.62, CC Adi 8.25

hṛdayam — heart and soul — SB 1.15.18

hṛdayam — the heart — SB 2.6.11, SB 3.26.70, SB 4.29.16, SB 6.2.17, SB 7.2.29-31, SB 9.14.36, SB 10.63.35-36, SB 10.65.16, SB 10.87.18, SB 11.2.55, CC Adi 1.62, CC Madhya 24.166, CC Madhya 24.213, CC Madhya 25.128

hṛdayam — a heart — SB 3.26.60

hṛdayam — His heart — SB 3.26.68, SB 3.26.69, SB 3.26.69

hṛdayam — within the heart — SB 4.22.26

hṛdayam — the core of the heart — SB 8.6.16

hṛdayam — core of the heart — SB 8.7.28

hṛdayam — within the core of the heart — SB 8.19.9

hṛdayam — in the core of the heart — SB 8.24.47, SB 9.4.68, SB 9.4.68

hṛdayam — their hearts — SB 10.59.35

hṛdayam — the hearts — SB 10.62.14

hṛdayam — the heart, or confidential purpose — SB 11.21.42

hṛdayam — My heart — CC Madhya 4.197, CC Antya 8.34

hṛdayam-gamam — the capturer of the hearts — SB 10.86.7

hṛdayam-game — O most beautiful one, pleasing to the heart — SB 9.20.11

hṛdayam idam — this heart — CC Antya 1.171

hṛdayāni — hearts — Bg 1.19, CC Antya 18.40

hṛdayāni — the cores of the hearts — SB 6.8.25

hṛdayāni — the hearts — SB 10.59.5

hṛdayāt — from the heart — SB 3.13.17, SB 3.26.60, SB 11.17.12

hṛdayāt — from its heart — SB 11.21.38-40

hṛdayau — in the core of the heart — SB 7.10.37

hṛdayau — their hearts — SB 11.7.54, SB 11.7.61

hṛdaye — in the heart — SB 1.14.11, SB 3.5.42, SB 3.31.13, SB 4.30.20, SB 11.3.50-51, CC Adi 1.61, CC Adi 1.100, CC Adi 4.136, CC Adi 4.219, CC Adi 4.233, CC Adi 6.91, CC Adi 11.35, CC Adi 13.84, CC Adi 17.266, CC Madhya 1.258, CC Madhya 6.129, CC Madhya 8.267, CC Madhya 9.36, CC Madhya 11.117, CC Madhya 23.17, CC Antya 1.195, CC Antya 14.73, CC Antya 14.120, CC Antya 19.40

hṛdaye — in his heart — SB 3.12.50

hṛdaye — within the heart — SB 5.23.7, CC Madhya 8.106, CC Madhya 8.123, CC Madhya 8.265, CC Madhya 14.145, CC Madhya 17.84, CC Madhya 19.22, CC Antya 13.98

hṛdaye — on the heart — SB 6.8.8-10, CC Antya 6.291

hṛdaye — within the core of the heart — SB 7.7.37

hṛdaye — in one's heart — SB 11.3.55

hṛdaye — on my heart — CC Madhya 12.21

hṛdaye — in the hearts — CC Madhya 13.100, CC Madhya 13.176

hṛdaye — in my heart — CC Antya 6.327, CC Antya 16.53, CC Antya 16.87, CC Antya 17.72, CC Antya 18.49, CC Antya 19.76

hṛdaye — upon my heart — CC Antya 11.33

hṛdaye — the hearts — CC Antya 15.73, CC Antya 15.75

hṛdaye — within My heart — CC Antya 17.51

hṛdaye paśilā — entered the heart — CC Antya 14.70

hṛdaye praveśa — entering into me or manifesting in my heart — CC Madhya 24.326

hṛdayena — by the heart and soul — SB 1.15.20

hṛdayena — with a heart — SB 3.23.49, SB 4.26.19

hṛdayena — by the heart — SB 4.3.19

hṛdayena — within the heart — SB 4.8.58, SB 5.5.35

hṛdayena — because his heart — SB 4.12.42

hṛdayena — within her heart — SB 4.17.17

hṛdayena — from My heart — SB 5.5.20

hṛdayena — with his heart — SB 10.42.35

hṛdayera — of the heart — CC Adi 1.98, CC Madhya 2.35, CC Madhya 2.35, CC Antya 15.77, CC Antya 15.82

hṛdayeṣu — within the heart — SB 3.13.4

hṛdayeṣu — with devotees whose hearts — SB 4.9.12

hṛdayeṣu — in their hearts — Bs 5.38

hṛdayyāḥ — always situated in the core of the heart — SB 7.6.11-13

hṛdayyāḥ — in the heart — SB 11.20.29

hṛdayyān — fixed within the core of the heart — SB 8.24.53

hṛde — on the heart — CC Adi 12.25

hṛdi — in the heart — Bg 8.12, Bg 13.18, Bg 15.15, SB 1.8.48, SB 1.9.42, SB 1.9.42, SB 1.10.30, SB 2.2.20, SB 2.4.22, SB 3.9.30, SB 3.15.46, SB 3.15.47, SB 3.19.23, SB 3.28.23, SB 3.31.19, SB 4.4.25, SB 4.7.42, SB 4.8.77, SB 4.9.4, SB 4.9.29, SB 4.29.55, SB 5.1.38, SB 10.58.10, SB 10.84.26, SB 10.86.47, SB 10.87.23, SB 10.87.39, SB 11.5.42, SB 11.14.34, SB 11.24.28, SB 11.27.9, SB 11.27.15, CC Adi 2.47, CC Madhya 22.105, CC Madhya 22.144

hṛdi — within the heart — SB 1.1.2, SB 1.13.27, SB 1.15.44, SB 3.13.48, SB 3.15.39, SB 4.9.19, SB 4.22.37, SB 8.7.33, SB 8.20.25-29, SB 8.24.38, SB 9.18.50, SB 10.14.15, SB 10.69.18, SB 10.82.48, SB 11.11.43-45, SB 12.6.37, SB 12.8.48, CC Adi 1.91, CC Madhya 1.81, CC Madhya 8.224, CC Madhya 9.123, CC Madhya 13.136, CC Madhya 19.134, CC Madhya 19.176, CC Madhya 24.100, CC Madhya 25.149, CC Antya 1.212

hṛdi — within my heart — SB 1.6.16, SB 11.22.27

hṛdi — upon the heart — SB 1.6.19

hṛdi — heart — SB 1.15.18

hṛdi — within one's heart — SB 2.8.4

hṛdi — from the heart — SB 3.12.26

hṛdi — in my heart — SB 3.24.34, SB 10.49.27

hṛdi — on the heart — SB 3.28.5, SB 6.8.4-6

hṛdi — in his heart — SB 4.6.6, SB 8.24.52, SB 10.71.18, SB 12.10.11-13

hṛdi — the heart — SB 4.8.36, SB 10.31.10, SB 10.39.16, SB 10.86.46

hṛdi — in the core of the heart — SB 6.11.5, SB 9.11.19

hṛdi — core of the heart — SB 7.7.38

hṛdi — within the core of the heart — SB 7.9.6, SB 7.10.35, SB 7.15.32-33, SB 8.3.27, SB 9.3.31, SB 9.4.25, SB 10.3.37-38

hṛdi — within the core of my heart — SB 7.10.7

hṛdi — in consciousness or in the heart — SB 8.3.1

hṛdi — in her heart — SB 10.32.8, SB 10.60.22

hṛdi — the hearts — SB 10.32.14, SB 10.46.36

hṛdi — in their hearts — SB 10.50.16, SB 10.87.39, SB 11.21.31, SB 12.2.22

hṛdi — in the hearts — SB 10.90.19, SB 11.2.54, CC Adi 15.23, CC Madhya 23.95-98

hṛdi — when the heart — SB 11.20.29

hṛdi — within his heart — SB 12.9.31-32

hṛdi antaḥ sthaḥ — within one's heart — SB 1.2.17

hṛdi avedinaḥ — can remember very little in the heart — SB 3.10.21

hṛdi baddha-kāmaiḥ — with hearts full of all sorts of material

desires — SB 3.9.12

hṛdi hṛdi — in each of the hearts — CC Adi 2.21

hṛdī-kṛtam — taken into their hearts — SB 10.82.39

hṛdī kṛtam — who entered the hearts — CC Adi 4.153

hṛdi kṛtvā — keeping in the heart — SB 1.13.60

hṛdi-spṛśaḥ — that which is situated within the core of one's heart — SB 5.14.43

hṛdi-spṛśaḥ — of Him who touched them within their hearts — SB 10.25.33

hṛdi-spṛśaḥ — dear to the core of the heart — CC Madhya 23.25, CC Antya 6.137

hṛdi-stha — sitting within their hearts — SB 12.6.47

hṛdi-stham — situated in the heart — SB 1.9.10

hṛdi-stham — seated within the heart — SB 11.21.28

hṛdi-stham — within your heart — SB 12.3.49

hṛdi-sthān — from the core of his heart — SB 3.10.3

hṛdi-sthe — when He is present within the heart — SB 12.3.48

hṛdi sthitaḥ — residing in the heart — SB 3.5.4

hṛdyāḥ — pleasing to the heart — Bg 17.8

hṛt — the heart — SB 1.15.27, SB 3.12.11, SB 4.9.2, SB 10.6.22-23

hṛt — heart — SB 2.2.10, SB 4.6.47, SB 4.29.18-20

hṛt — of the heart — SB 3.9.11, SB 11.27.23, CC Adi 3.111, MM mantra 48

hṛt — to the heart — SB 3.25.25, CC Adi 1.60, CC Madhya 22.86, CC Madhya 23.16

hṛt — within the heart — SB 4.9.33

hṛt — in the heart — SB 4.23.14, SB 10.33.39, SB 11.14.36-42, CC Antya 4.64

hṛt — whose hearts — SB 10.6.15-17

hṛt — with his heart — SB 10.14.8

hṛt — in the hearts — SB 10.31.18

hṛt — in their hearts — SB 10.32.13, SB 10.39.14

hṛt — within their hearts — SB 10.64.26

hṛt — of their hearts — SB 10.82.14

hṛt — from the heart — SB 11.15.24

hṛt — with the heart — CC Madhya 6.261, CC Antya 9.77

hṛt-ādibhiḥ — on the Deity's heart and other places of the body — SB 11.3.50-51

hṛt-deśe — in the location of the heart — Bg 18.61

hṛt-gataḥ — in the core of the heart — SB 7.13.22

hṛt-īśvaram — to the Supreme Personality of Godhead, the Supersoul within the heart — SB 7.7.37

hṛt-padma — the lotus of his heart — SB 12.9.26

hṛt-padma-karṇikā — the whorl of the lotus flower of the heart — SB 4.8.50

hṛt-padmeṣu — in the lotus hearts — SB 3.32.11

hṛt-pateḥ — of the Lord of the heart — SB 1.3.35

hṛt-prītau — satisfaction of the heart — CC Madhya 14.197

hṛt-roga — the disease of the heart — CC Antya 5.45-46

hṛt-rogam — the disease of the heart — CC Antya 5.48

hṛt-rujam — the pains within the core of the heart — SB 6.14.52

hṛt-sarojaḥ — lotuslike heart — SB 1.15.2

hṛt-saroruham — whose heart, which was like a lotus flower — SB 7.8.31

hṛt-śaya — of lusty desires within the heart — SB 6.1.61

hṛt-śaya — situated within our hearts — SB 10.29.35

hṛt-śaya — of lust in the heart — SB 10.31.17

hṛt-śayam — the lust in our hearts — SB 10.31.7

hṛt-sthaḥ — seated within their hearts — SB 12.3.46

hṛt-stham — situated in the heart — Bg 4.42

imān — as they are in my heart — SB 2.6.46

jāta-hṛt-śayāḥ — their hearts being filled with lust to enjoy

Her — SB 8.9.2

kalila-ātmā — polluted heart — SB 4.7.10

kaṇṭhe — between the neck and the heart — CC Adi 15.5

kaṇṭhe — within the heart — CC Adi 16.43

karkaśa-āśayam — whose heart was hard — CC Madhya 6.1

karṇa-mūla-hṛdayaḥ — whose ear and heart — SB 5.14.11

karuṇa-hṛdaya — compassionate heart — CC Adi 3.98

karuṇa-hṛdaya — whose heart is very compassionate — CC Antya 9.2

karuṇaḥ — very kindhearted — SB 4.16.7

kaumāra-haraḥ — the thief of my heart during youth — CC Madhya 1.58, CC Madhya 13.121, CC Antya 1.78

kāya-manaḥ-vākye — with heart and soul — CC Adi 8.62

kāya-mane — wholeheartedly — CC Antya 1.56

khinna-mānasaḥ — whose heart is injured — CC Madhya 8.107

klidyamāna-antaḥ-hṛdayaḥ — being softened within the core of his heart — SB 5.17.2

klinna-dhiyaḥ — with melted hearts — SB 9.11.5

klinna-hṛt — whose heart was softened due to transcendental ecstasy — SB 7.9.6

koṣṭheṣu — in the heart and in the throat — SB 4.23.14

kṛpā-pūrṇa-antara — whose hearts are always filled with mercy — CC Antya 12.3

kṛpaṇam — to he who was poor-hearted — SB 9.14.41

kṛpayā — out of heartfelt sympathy — SB 2.2.27

kṛṣṇa-hṛdayāḥ — persons who always bear Lord Kṛṣṇa in their hearts — SB 1.9.47

kṛṣṇa-marma — Kṛṣṇa's heart — CC Antya 20.55

kṛta-ātmanām — of those whose hearts are purified — SB 5.13.21

kṣetra-jñam — Supreme Lord situated in the hearts of all beings — SB 7.14.18

ku-manīṣiṇām — of persons with a dirty heart — SB 4.31.21

kūṭa-stham — situated in everyone's heart — SB 3.24.5

kūṭa-stham — within the core of the heart — SB 9.10.14

madhu — sweethearts — SB 1.16.35

mahā-ātmanaḥ — stronghearted — SB 4.5.12

mala-āśayāḥ — of all the dirt within the heart — SB 6.5.26

mana — heart — CC Madhya 1.208

mana — the hearts — CC Madhya 8.41

mana — the heart — CC Madhya 8.44

mana — hearts — CC Antya 12.75

manaḥ — heart — SB 3.21.10

manaḥ — minds, hearts — SB 3.28.16

manaḥ — of the heart — SB 10.62.16

manāḥ — in his heart — SB 10.85.26

manaḥ-gatiḥ — the heart's course — SB 3.29.11-12

manasā — with her heart — SB 10.81.26

mānasaḥ — living together within the heart — SB 4.28.64

mānasaḥ — situated in the heart — SB 6.18.33-34

manasaḥ — in their hearts — SB 10.73.33

manasi — in the heart — SB 5.5.31

mandire — within the heart — CC Antya 1.144

mārdavam — kindheartedness — SB 1.16.26-30

marma — the core of the heart — SB 3.4.1, CC Antya 15.72

marma — heart and soul — CC Adi 10.124-126

marma-bhidaḥ — heart piercing — SB 4.3.15

marma-duḥkha — unhappiness within the heart — CC Antya 8.82

marma-gaiḥ — going to the heart — SB 11.23.3

marma-hatām — brokenhearted — CC Antya 20.47

marma-sthāḥ — attaching within the heart — SB 11.23.3

marma-tāḍanāḥ — which afflict the heart — SB 8.11.9

marmabhiḥ mithaḥ — with much pain to the cores of the hearts of one another — SB 8.10.27

marmāṇi — the core of the heart — SB 3.18.9

marmasu — in the core of the heart — SB 3.1.16

marmasu — in the heart, etc — SB 8.11.20

masṛṇita-sva-antaḥ — which makes the heart soft — CC Madhya 23.7

mlecchera hṛdaye — in the hearts of the Muslim soldiers — CC Madhya 18.178

mora citte — in my heart — CC Madhya 8.264

mugdha-antarābhiḥ — by those whose hearts are enchanted — CC Madhya 1.84

muṣita-cetasaḥ — their hearts are bewildered — SB 8.12.10

nakula-hṛdaye — in the heart of Nakula Brahmacārī — CC Antya 2.17

nārāyaṇa-hṛdi — on the heart of Nārāyaṇa — CC Antya 20.60

nija-jana-anukampita-hṛdayaḥ — whose heart is always filled with mercy for His devotees — SB 5.24.27

nija-puruṣa-hṛt-likhitena — which is situated in the heart of His own devotee like an engraved picture — SB 5.7.7

niranugrahaḥ asi — you have no mercy in your heart — SB 5.12.7

nirbaddha-hṛdayāḥ — firmly attached in the core of the heart

— SB 9.4.66

nirmala hṛdaya — possessing a pure heart — CC Antya 20.43

nirmatsarāṇām — of the one-hundred-percent pure in heart — SB 1.1.2, CC Adi 1.91

nirmatsarāṇām — of the fully pure in heart — CC Madhya 24.100

nirmatsarāṇām — of the one hundred percent pure in heart — CC Madhya 25.149

nirviddha-cetāḥ — pierced in the heart — CC Madhya 23.65

nirviṇṇa-cetāḥ — very morose and aggrieved at heart — SB 5.13.7

nirviśeṣam — You are present everywhere as the Supersoul (within the heart of a human being and within the heart of an animal, the same substance is present) — SB 10.3.24

parama-ātmā — the Supersoul in the heart of every living being — SB 11.5.23

paramātmā — the Supersoul within the heart — CC Madhya 20.161

parāṇa-bandhu — friend of the heart — CC Madhya 2.69

phāṭe buka — My heart is breaking — CC Antya 19.37

phirāilā cita — transformed the heart — CC Antya 19.54

prabhura hṛdaye — in the heart of Śrī Caitanya Mahāprabhu — CC Madhya 13.170

prahasya — heartily laughing — SB 3.19.1

prāṇa — my heart — CC Antya 4.42

prāṇa-nātha — the Lord of My heart — CC Antya 16.83

prāṇa-vallabha — the heart and soul — CC Adi 12.90

prasaṅgāt — from the heart — SB 4.4.14

prasanna-ujjvala-cetasām — whose hearts are satisfied and clean — CC Madhya 23.95-98

pratyāditsuḥ — willing at heart to return — SB 1.3.19

prīta-mānasaḥ — pleased at heart — SB 10.41.49

prīti-svabhāva-ātmā — whose heart is by nature always full of love — SB 3.21.12

priyam — the heart's desire — Bs 5.24

pulaka-ādi — throbbing of the heart — CC Adi 8.27

pure — in his abode, or within everyone's heart like the Supersoul — SB 6.1.48

puruṣam — the person situated in everyone's heart — SB 7.14.15

puruṣāya — the Lord dwelling within the hearts of all — SB 10.27.10

rahaḥ-juṣā — who is living in a solitary place within the core of the heart — SB 10.4.36

sa-ghṛṇaḥ — who has a soft heart for the good of all people

— SB 6.2.5-6

sadaya-hṛdaya — very kindhearted — CC Antya 5.130

sādhu-hṛt-śayaḥ — stake in the hearts of all honest persons — SB 7.8.51

sākṣi-bhūtāya — the witness of everything within the heart of everyone — SB 8.16.34

sākṣiṇe — who is situated in everyone's heart as a witness — SB 8.3.10

samīpe — most near (in my heart) — SB 11.8.31

sañjāta-vepathuḥ — whose heart was beating — SB 10.7.37

santrasta-cittaḥ — with a fearful heart — SB 9.4.52

sārāḥ — their hearts — SB 10.21.12

sāraḥ — whose heart — SB 12.12.69, CC Madhya 17.138, CC Madhya 24.48

sarva-ātmā — the Supersoul within everyone's heart — SB 10.24.2

sarva-ātmā — the all-pervasive Lord, who is situated in everyone's heart — CC Madhya 22.110

sarva-ātma — wholehearted — SB 10.47.27

sarva-ātmanā — with all his heart — SB 3.20.3

sarva-ātmanā — wholeheartedly — SB 5.19.8, SB 10.63.43

sarva-ātmanā — with all their heart and soul — SB 6.3.26

sarva-ātmanaḥ — of one who is present in everyone's heart — SB 1.9.21

sarva-bhūta-adhivāsāya — present everywhere (within the heart of every living entity and within the atom also) —SB 9.19.29

sarva-bhūta-guhā-āvāsam — residing in the heart of all living entities — SB 3.12.19

sarva-bhūta-guhā-vāsam — living within the core of the heart of everyone — SB 8.16.20

sarva-bhūta-nivāsāya — the person who lives in everyone's heart — SB 8.16.29

sarva-bhūta-stham — within the hearts of all living entities — CC Adi 5.77, CC Madhya 20.251

sarva-bhūta-sthitam — situated in everyone's heart — Bg 6.31

sarva-citta — all hearts — CC Madhya 2.85

sarva-citta-jñātā — one who knows the heart of everyone — CC Antya 13.110

sarva-deva-mayam — the heart and soul of all the demigods — SB 9.11.1

sarva-gataḥ — who is seated in everyone's heart — SB 8.1.18

sarva-guhā — in all hearts — CC Adi 4.205, CC Madhya 19.171

sarva-guhā-āśaye — residing in everyone's heart — SB 3.29.11-12

sarva-guhā-śayaḥ — one who lies in everyone's heart — SB 2.8.10

sarva-guhā-śayaḥ — who is situated in the core of everyone's heart — SB 10.3.7-8

sarva-sattva-suhṛt-ātmanām — of persons who in their hearts always wish well to all living entities — SB 5.9.20

sarvatra — everywhere, or in the heart of every living being — SB 9.21.6

sat-saṅkalpena — by Dhruva Mahārāja, who had only good desires in his heart — SB 4.9.18

sattvam — the heart — SB 5.5.1

sattvam ca — the existential position in the core of the heart — SB 10.7.1-2

sattvasya — of the heart — SB 12.12.55

śipi-viṣṭāya — who are within the cores of the hearts of all living entities — SB 8.17.26

śipiviṣṭāya — unto the Supersoul, who is situated in the heart of every living entity — SB 8.16.51-52

snigdha — softhearted — CC Madhya 13.144

snigdhaḥ — soft or softhearted — SB 11.7.44

śrī-rūpa-hṛdaye — in the heart of Śrīla Rūpa Gosvāmī — CC Madhya 19.117

su-svāgatam — heartfelt welcome — SB 10.71.34

sūkṣmatame — in His smaller form as Paramātmā within the heart — SB 5.16.3

sva-antaḥ-sthena — having been situated in the heart — SB 1.13.10

sva-antaḥ-sthena — being situated in their hearts — CC Adi 1.63, CC Madhya 10.12

sva-antaḥ-sthena — situated within their hearts — CC Madhya 20.57

sva-ante — within Her heart — CC Antya 1.151

sva-citta-vat — like His own heart — CC Madhya 12.1

sva-citte — in one's own heart — SB 2.2.6

sva-deha-kuhare — in the core of his heart — SB 3.28.33

sva-hṛdaye — within the core of the heart — SB 8.3.18

sva-hṛdaye — upon his heart — CC Antya 11.54

sva-hṛdi — in his own heart — SB 3.29.25

sva-hṛdi — in the core of the heart — SB 9.9.46

svānta-maruḥ — the desert of the heart — CC Antya 9.1

tāṅra hṛdaye — within his heart — CC Antya 2.66

tarṣa-cetasām — bewildered in heart and soul by the illusory energy of Viṣṇu — SB 8.8.38

tat — the heart — SB 6.2.12

tat antaḥ-hṛdaye — in the heart — SB 3.8.22

tat-cittāḥ — their hearts absorbed in Him — SB 10.35.26

tat-hṛdayam — the heart of Rāvaṇa — SB 9.10.23

tīkṣṇa-cittām — having a very fierce heart for killing the child — SB 10.6.9

tomāra hṛdaye — into your heart — CC Adi 13.85

tomāra hṛdayera — of your heart — CC Antya 5.134

unmagna-cetasā — His heart being absorbed — CC Antya 15.1

utkampam — trembling of the heart and body — CC Antya 1.145

valgu-gati-līlā-avalokanaiḥ — moving very softly, they attract everyone's heart — SB 8.8.7

valgu-jalpaiḥ — hearty appeals — SB 1.16.35

viklava — brokenhearted — SB 4.28.47

vikrīḍati — acts within the heart — CC Antya 1.150

vimanāḥ — disheartened — SB 10.41.18

viṣaṇṇa-cetase — morose in the core of his heart — SB 6.11.12

viṣṇoḥ — of Lord Viṣṇu, who is situated in everyone's heart — SB 8.16.56

viśuddhe — completely purified (heart) — SB 11.3.40

vitrasta-hṛdayaḥ — being afraid in the heart — SB 5.14.29

vivara — within the heart — SB 11.12.17

vyavāya-dīnaḥ — who is poor-hearted because of acting on the platform of sex desire — SB 5.13.18

yajña-hṛdayam — the heart of all sacrifices — SB 4.9.24

yāṅra citte — in whose heart — CC Madhya 23.39

Earth

ā-pṛthivyoḥ — to the earth — Bg 11.20

abda-śata — centuries [These twelve hundred years of the demigods equal 432,000 earth years] — SB 12.2.31

abhārāya — paving the way for diminishing the number of demons on the surface of the earth — SB 9.24.59

adhaḥ — on the earth — SB 3.1.19

aham — myself (earth) — SB 10.59.30

āma-pātre — into an unbaked earthen pot — SB 4.18.18

anayā — this planet earth — SB 5.8.23

aṇḍa-kaṭāha — — the covering of the universe (consisting of seven layers — earth, water, fire, etc) — SB 5.17.1

anna — and earth — SB 11.7.43, SB 12.2.43

annam — earth — SB 11.22.21

annāni — food grains or earth — SB 4.28.57

āntaḥ-bhūmyām — within the earth — SB 5.16.7

apayānti — disappear (broken or mixed with the earth) — SB 10.4.19

asmin — on this planet earth — SB 4.18.30

aṣṭa-viṭapaḥ — — eight branches (the five gross elements — earth, water, fire, air and ether — and also the mind, intelligence and ego) — SB 10.2.27

asya — of this earth — SB 1.3.7

asyāḥ — of the earth — SB 3.2.25, SB 4.20.15

asyāḥ — this (earth) — SB 10.73.12-13

asyām — on this (earth) — SB 5.14.40

atalam — the first planetary system below the earth — SB 2.5.40-41

ātma-jām — the earth — SB 4.23.1-3

atra — here, on this earth — SB 3.30.34

avaneḥ — the earth — SB 5.24.7

avaneḥ — of the earth — SB 10.89.58, SB 11.1.3

avani — the earth — SB 1.8.43

avani — on the earth — SB 12.11.25

avanī — of the earth — SB 10.66.34

avani-maṇḍalam — the surface of the earth — SB 4.21.7

avaniḥ — the planet earth — SB 4.18.1

avaniḥ — earth — SB 5.8.23, SB 7.9.48

avaniḥ — the earth — SB 10.40.13-14

avanim — the earth — SB 3.13.46, SB 3.18.2, SB 10.36.9

avanīm — on earth — SB 4.28.1

avanīm — the earth — SB 10.86.2-3

avatīrṇaḥ — descended (upon this earth) — SB 10.33.26-27

bhauma — earthly — SB 5.2.18

bhaumaḥ — Narakāsura, the son of Bhūmi, goddess of the earth — SB 10.59.1

bhaumaiḥ — by the transformations of earth — SB 10.84.17

bhaumam — of the earth — SB 12.4.8

bhaumān — happenings on the earth — SB 1.14.10

bhaumān — earthly — SB 8.5.6

bhaumāni — all material products from earth, such as pots — SB 10.4.19

bhaumāni svarga-padāni — as the heavenly places on earth — SB 5.17.11

bhaume — in earth — SB 10.84.13

bhāvānām — material elements (cosmic, earthly and atomic) — SB 11.20.22

bhū — of this planet earth — SB 5.26.40

bhū — the earth — SB 6.13.5, SB 12.9.8-9

bhū — earth — SB 10.14.11, CC Adi 5.72

bhū — of the earth — SB 10.44.22-23, SB 10.50.9, SB 10.68.46, SB 10.85.18

bhū — and earth — SB 11.28.26

bhū-bhāra — existing as the burden of the earth — SB 11.1.3

bhū-bhāra — who were the burden of the earth — SB 11.5.50

bhū-dhara — O lifter of the earth — SB 3.13.40

bhū-golam — the surface of the earth — SB 10.8.37-39

bhū-maṇḍalam — the complete earth — SB 4.12.16

bhū-maṇḍalam — the whole earth — SB 4.18.29

bhū-maṇḍalasya — of the entire planet earth — SB 9.19.23

bhū-maṇḍalena — by the earth planet — SB 3.13.41

bhū-pālāḥ — rulers of the earth — SB 12.1.27

bhū-pāṁśavaḥ — the atoms of an earthly planet — SB 10.14.7

bhū-saṁsthānam — the situation of the earth — SB 5.1.40

bhū-sura-kulāt — from the group of demigods on this earth (the brāhmaṇas) — SB 4.26.24

bhū-talam — the surface of the earth — SB 9.9.4

bhū-tale — on the surface of the earth — SB 1.17.8, SB 10.14.37

bhū-tale — on this earth — SB 4.25.12

bhū-tale — upon the surface of the earth — SB 12.3.39-40

bhū-valayasya — of the earthly sphere — SB 5.21.19

bhūḥ — the earth — SB 1.14.15, SB 1.14.21, SB 3.3.12, SB 3.13.40, SB 3.29.42, SB 6.5.11, SB 10.4.19, SB 10.15.38, SB 10.20.11, SB 10.20.48, SB 10.25.10, SB 10.82.29-30, SB 11.11.42, SB 11.22.54-55, SB 12.3.1, SB 12.11.6-8

bhūḥ — the lower planetary systems up to the stratum of the earth — SB 2.5.38

bhūḥ — earth — SB 3.26.12, SB 10.40.2, SB 10.82.45, SB 10.84.12, SB 10.85.25, SB 12.2.42, SB 12.4.20-21, NBS 71

bhūḥ — Bhūmi, the predominating goddess of the earth — SB 4.15.18

bhūḥ — planet earth — SB 5.18.34

bhūḥ — mother earth — SB 8.20.4

bhūḥ — the goddess of the earth — SB 10.59.23

bhūḥ — the element earth — SB 11.3.13

bhūḥ-lokasya — of the earthly planets — SB 3.7.26

bhūmau — on the earth — Bg 2.8, SB 1.19.18, SB 4.5.12, SB 6.9.7, SB 10.41.3, SB 10.41.4, SB 10.41.5, SB 10.70.44, SB 10.76.22, SB 11.16.5

bhūmau — in earth — SB 3.26.49

bhūmau — to the earth — SB 4.31.15

bhūmau — in the earth — SB 11.24.22-27

bhūmau — upon the earth — SB 12.2.40, SB 12.4.7

bhūme — on the earth — CC Adi 13.94

bhūmeḥ — of the earth — SB 3.2.18, SB 3.7.26, SB 10.27.21, SB 10.48.24, SB 10.49.28, SB 10.50.13-14, SB 10.63.27, SB 10.85.7, SB 10.88.24, SB 11.4.22, SB 11.6.21, SB 11.6.28, SB 12.4.14, SB 12.12.40-41

bhūmeḥ — of earth — SB 3.27.18

bhūmeḥ — at the earth — SB 4.17.13

bhūmeḥ — of the planet earth — SB 5.24.7

bhūmeḥ — on the earth — SB 5.26.5, SB 11.4.2

bhūmeḥ — on the surface of the earth — SB 10.1.64

bhūmeḥ — for the earth — SB 10.51.39-40, SB 10.85.30

bhūmeḥ — belonging to the earth — SB 10.64.12

bhūmeḥ — from the earth — SB 11.24.13, SB 11.31.7

bhūmeḥ guṇa-viśeṣaḥ — the distinctive characteristic of earth (odor) — SB 3.26.48

bhūmi — earth — SB 2.10.31, SB 11.21.5

bhūmi — unto the earth — SB 6.9.6

bhūmi — to the earth — SB 10.50.56

bhūmi-kampa — earthquake — CC Madhya 12.140

bhūmiḥ — earth — Bg 7.4, SB 10.84.17, CC Madhya 6.164

bhūmiḥ — surface of the earth — SB 1.17.26

bhūmiḥ — the earth — SB 6.9.7, SB 11.24.22-27, SB 12.1.15-17

bhūmiḥ — mother earth — SB 8.18.15, SB 10.1.17

bhūmiḥ uvāca — the earth-goddess said — SB 10.59.25

bhūmim — the earth — SB 12.1.15-17, SB 12.1.19

bhūmyāḥ — of the earth — SB 10.20.5

bhūpateḥ — a king of the earth — SB 10.51.47

bhūrlokaḥ — the entire planetary system from Pātāla to the earthly planetary system — SB 2.5.42

bhūtam — the material elements air, fire, water and earth — SB 5.18.32

bhūtebhyaḥ — from ghosts or the material elements (earth, water, fire, etc) — SB 6.8.27-28

bhuvaḥ — the planet earth — SB 1.10.27

bhuvaḥ — on the earth — SB 2.10.48, SB 4.23.19

bhuvaḥ — of the earth — SB 3.3.14, SB 3.13.43, SB 3.17.4, SB 3.21.52-54, SB 4.9.66, SB 4.18.12, SB 6.6.6, SB 9.15.15, SB 10.2.40, SB 10.18.6, SB 10.20.34, SB 10.21.10, SB 10.24.20, SB 10.27.9, SB 10.38.10, SB 10.75.39, SB 10.79.22, SB 11.1.1, SB 11.16.33, SB 11.30.25, SB 12.12.10, SB 12.12.25-26

bhuvaḥ — earthly — SB 4.9.51, SB 9.8.12

bhuvaḥ — of this earthly planet — SB 5.6.13

bhuvaḥ — of this earth — SB 6.5.6-8

bhuvaḥ — on the surface of the earth — SB 9.24.59

bhuvaḥ — on this earth — SB 10.2.38

bhuvaḥ — for the earth — SB 10.63.48

bhuvam — the earth — SB 3.22.31, SB 4.10.27, SB 8.1.8, SB 10.60.23, SB 10.75.12

bhuvam — to the planet earth — SB 7.2.10, SB 9.9.5

bhuvam — the surface of the earth — SB 9.4.47

bhuvi — on the earth — SB 1.1.3, SB 1.4.16, SB 1.15.45, SB 3.17.3, SB 3.31.12, SB 3.31.24, SB 4.4.28, SB 4.12.43, SB 10.1.67, SB 10.8.49, SB 10.29.47, SB 10.47.15, SB 10.47.58, SB 10.74.45, SB 10.83.27, SB 10.83.36, SB 10.87.20, SB 10.87.35, SB 10.89.58, SB 11.1.10, SB 11.2.8, SB 11.3.9, SB 11.17.5-6, SB 11.30.4, SB 12.2.36, SB 12.6.14

bhuvi — on this earth — SB 6.6.40, SB 10.37.15-20

bhuvi — on the planet earth — SB 7.2.16

bhuvi — within the earth — SB 7.9.35

bhuvi — in this earth — SB 9.4.15-16

bhuvi — upon this earth — SB 9.20.23

bhuvi — on the surface of the earth — SB 10.1.22, SB 10.4.13

bhuvi — upon the earth — SB 10.16.12, SB 10.20.44, SB

10.50.7-8, SB 12.2.35

bhuvi — and on the earth — SB 10.81.19

bhuvi — on earth — CC Adi 1.5, CC Adi 4.55

bhuvi — on the earth, the home of human beings — MM mantra 6*

caladguḥ — trampling the earth — SB 1.9.37

cāri kuṇḍī — four earthen pots — CC Antya 6.83

devī — the earth — SB 4.17.4

devi — O mother earth — SB 8.16.27

devīm — the earth — SB 4.18.14

devyāḥ — of this earth — SB 3.13.15

dharā — earth — SB 2.4.20

dharā — earthly planets — SB 3.6.27

dharā — the earth — SB 3.18.2

dharā — the planet earth — SB 4.17.29, SB 5.15.10

dharā — of the goddess of the earth — SB 10.59.14

dharā-dharaḥ — the protector of the planet earth — SB 4.17.35

dharā-jvaraḥ — the distress on the earth — SB 10.1.22

dharā-maṇḍala — of the planet earth — SB 6.1.4-5

dharā-talam — the surface of the earth — SB 3.17.11

dharā-uddhāre — to lift the earth — SB 7.1.41

dharā-upasthe — on the lap of the earth — SB 11.30.27

dhara-upasthe — on the surface of the earth — SB 7.13.40

dharaḥ — the planet earth — SB 6.8.15

dharāḥ — earth — SB 4.24.63

dharām — on the earth — SB 3.6.28

dharaṇī — the earth — SB 4.17.14, SB 10.15.8

dharaṇi — of the earth — SB 10.31.13

dharaṇī-upare — on the surface of the earth — CC Madhya 3.166

dharaṇī uvāca — mother earth replied — SB 1.16.25

dharaṇim — the earth — SB 5.13.24

dharaṇīm — the earth — SB 8.11.15

dharitri — O earth — SB 1.16.23

dharitrī — the earth — SB 4.17.3, SB 4.22.57

dharitryā — by the earth — SB 3.3.6

dravyam — the ingredients (earth, water, fire, air and sky) — SB 2.5.14

dui holnāya — in two earthen pots — CC Antya 6.68

evam — similarly (as earthly wealth and possessions are impermanent) — SB 7.7.40

gām — on the earth — SB 1.6.26

gām — the earth — SB 1.10.3, SB 1.18.6, SB 1.19.25, SB 3.13.16, SB 3.13.30, SB 3.17.17, SB 3.18.6, SB 3.18.8, SB 4.7.46, SB 4.16.22, SB 4.21.9, SB 5.13.23, SB 8.18.20, SB 10.27.25, SB 10.51.48, SB 10.87.44, SB 11.4.21, SB 11.23.58, SB 12.1.20, SB 12.9.16

gām — earth — SB 3.1.19

gām — cow, earth — SB 4.17.6-7

gām — upon this earth — SB 10.2.38

gām — throughout the earth — SB 11.7.6

gām — this earth — SB 11.28.17

gatīnām tisṛṇām — of the three destinations (the heavenly planets, the earthly planets and hell) — SB 6.9.32

ghaṭa — of earthen pots — CC Adi 2.37

ghaṭa-paṭiyā — interested in the pot and the earth — CC Antya 3.201

ghaṭasya — of an earthen pot — SB 8.6.10

ghaṭera — of the earthen pot — CC Adi 5.63

ghaṭera kāraṇa — the cause of the earthen pot — CC Adi 5.64

goḥ — of the earth — SB 3.20.8

graha — the nine planets (Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto) — SB 4.12.25

gṛha-ādiṣu — in hearth and home, etc — SB 9.8.25

guṇa-vatsa-snuta-udhāḥ — earth becoming like a cow whose udders flowed upon seeing Gaya's qualities in ruling over the citizens — SB 5.15.10

he bhūmi-devāḥ — O earthly gods — SB 10.23.6

hita-eṣiṇī — because she was anxious for the welfare of Kṛṣṇa, she became very much agitated, thinking, "How is it that Kṛṣṇa has eaten earth?" — SB 10.8.33

holnā — round earthen pots — CC Antya 6.55

holnā dila — earthen pots were supplied — CC Antya 6.67

iha — here, on the earth — SB 10.70.44

iha — on the earth — SB 11.17.46

iha — on this earth — SB 11.21.33-34

ilā — the earth planet — SB 11.4.18

ilām — the earth — SB 2.3.2-7

ilāyām — for the sake of a cow (or the earth) — SB 3.18.19

imam — this (earth) — SB 10.78.1-2

imām — unto the planet earth — SB 4.18.28

imām — this earth — SB 4.28.48, SB 5.1.38

imām — of this (earth) — SB 11.2.18

iyam — this earth — SB 3.18.3

jagat — the earth — SB 11.5.46

jagatī — the earth — SB 10.65.28

jagatīm — earth — SB 3.13.32, SB 5.6.7

jagatīm — the earth — SB 10.72.9, SB 12.1.11

jyotiṣī — two glowworms within the hole of the earthworm — SB 9.3.4

kāraṇa — for the reason of lifting the earth — SB 3.14.1

kāraṇa — for reasons like raising the earth from the ocean — SB 3.19.37

kau — upon the earth — SB 11.1.6-7

kham — the earth — SB 10.42.18

kṛṣṇaḥ mṛdam bhakṣitavān — O Mother, Kṛṣṇa has eaten earth (a complaint was lodged) — SB 10.8.32

kṣauṇī-bhartā — upholder of the earth — CC Adi 1.11, CC Adi 5.109

kṣauṇīm — on the earth — SB 1.17.45

kṣauṇīm — the earth planet — SB 3.14.3

kṣauṇyām — upon the earth — SB 12.2.19-20

kṣita — of the earth — SB 10.68.21

kṣitau — earthly flats — SB 2.2.4

kṣitau — in the total covering of earth — SB 4.23.15

kṣitau — in the earth — SB 5.12.8, SB 7.12.25, SB 7.12.26-28

kṣitau — on this earth — CC Madhya 18.12

kṣiteḥ — of the earth — SB 6.7.29-30

kṣiteḥ — from the earth — SB 11.7.37

kṣiti — earth — SB 4.8.56

kṣiti — the earth — SB 5.14.44, SB 10.38.25

kṣiti — upon the earth — SB 10.14.40

kṣiti — O earth — SB 10.30.10

kṣiti — of the earth — SB 10.40.17-18, SB 11.1.2

kṣiti — the earth's — SB 10.90.47

kṣiti-ādibhiḥ — by the ingredients of the material world, headed by earth — SB 6.16.37

kṣiti-ādīnām — of the five elements, beginning with the earth — SB 7.15.59

kṣiti-bhāra — the burden of the earth — SB 1.11.34

kṣiti-jaye — during (Bhauma's) conquest of the earth — SB 10.83.40

kṣiti-maṇḍalam — on the surface of the earth — SB 1.13.9

kṣiti-maṇḍalam — the earth planet — SB 4.12.13

kṣiti-maṇḍale — the earth globe — SB 12.2.7

kṣiti-śabda — of the word "earth" — SB 5.12.9

kṣiti-tala — the planet earth — SB 2.7.1

kṣiti-talam — the surface of the earth — SB 10.15.29

kṣiti-vṛtti-mān — accepting the profession of the earth — SB 4.16.7

kṣitiḥ — the earth — SB 3.13.17, SB 4.15.12

kṣitiḥ — the predominating deity of the earth — SB 4.14.26-27

kṣitiḥ — the earthly planets — SB 5.18.32

kṣitiḥ — the surface of the earth — SB 8.18.4

kṣitiḥ — earth — SB 9.5.3, SB 11.22.14, SB 11.28.24

kṣitim — earth — SB 4.23.16

kṣitim — the earth — SB 7.12.29-30, SB 10.43.11

kṣmā — earth — SB 3.32.9

kṣmā — the planet earth — SB 7.8.33

kṣmā — of the earth — SB 10.14.40

kṣmā — the earth — SB 12.9.15

kṣma-īśa — O King Yudhiṣṭhira, lord of the earth — SB 7.15.50-51

kṣmā-talam — the surface of the earth — SB 12.9.12

kṣmā-uddhāre — at the time when the earth was delivered — SB 8.19.6

kṣmām — the earth — SB 3.3.18, SB 3.13.33, SB 10.76.3, SB 11.4.18, SB 12.9.13, SB 12.9.14

kṣmām — on the earth — SB 4.16.23

kṣmām — on the surface of the earth — SB 8.19.11, SB 9.4.51

kṣmām — earth — SB 11.4.20

kṣoṇīm — the earth — SB 3.24.42

kṣoṇīm — the planet earth — SB 5.18.28

kṣoṇīmayaḥ — up to the earthly planets — SB 2.7.12

kumbhe — in an earthen pot — SB 6.18.6

kuṇḍī — earthen pots — CC Antya 6.76

loka-mātarau — and the earth — SB 2.3.2-7

lokam — earth — SB 3.3.21

lokam — earth planet — SB 11.20.12, SB 11.20.13

lokam āsādya — appearing on this planet earth in human society — SB 10.7.3

lokasya — especially of this martya-loka, the planet earth — SB 10.3.21

lokāt — earth — SB 3.4.30

loṣṭa — a lump of earth — Bg 14.22-25

mahā-bhūteṣu — when the five primary elements (earth, water, fire, air and ether) — SB 10.3.25

mahī — the earth — SB 1.3.15, SB 1.12.5, SB 3.12.11, SB 3.13.15, SB 4.8.79, SB 6.14.10, SB 7.4.16, SB 8.5.32, SB 9.9.43, SB 10.3.1-5, SB 10.20.7, SB 10.76.12, CC Madhya 13.83

mahī — the planet earth — SB 4.17.28

mahī — the earthly planets — SB 5.20.45

mahī — earth — SB 10.36.35, SB 10.47.29

mahi — earth — Bs 5.51

mahī-ādayaḥ — earth and so on (the primary elements of creation) — SB 10.48.20

mahī-kṛte — for the sake of the earth — Bg 1.32-35

mahī-patiḥ — the ruler of the earth — SB 5.7.4

mahī-tale — upon this earth — SB 9.9.4

mahī-tale — the earth — SB 11.17.5-6

mahīm — the earth — SB 1.3.7, SB 1.3.20, SB 1.16.1, SB 1.17.28, SB 1.17.42, SB 3.5.36, SB 3.13.31, SB 3.18.3, SB 3.20.1, SB 3.21.25, SB 4.16.22, SB 4.30.45, SB 4.31.27, SB 6.9.13-17, SB 8.24.41, SB 9.2.11-13, SB 9.8.8, SB 9.10.6-7, SB 9.13.18, SB 9.15.14, SB 10.36.1, SB 10.36.36, SB 10.37.1-2, SB 10.50.3, SB 10.82.3-6, SB 11.2.22, SB 11.9.30, SB 11.18.20, SB 11.18.24, SB 11.23.32, SB 11.26.35, SB 12.1.10

mahīm — earth — SB 1.15.36, SB 3.1.43, SB 11.2.41

mahīm — on the earth — SB 4.27.21, SB 7.13.1, SB 9.14.32

mahīm — to earth — SB 4.28.55

mahīm — the planet earth — SB 9.4.21

mahīm — mother earth — SB 10.1.26

mahīm — this earth — SB 10.51.61, SB 12.2.43

mahīm — the whole earth — SB 10.72.24-25

mahītale — the earth — SB 11.7.5

mām — me (the earth) — SB 5.18.39

mām — me, the earth — SB 12.3.6

martya-lokam — to the mortal earth — Bg 9.21

martyāḥ — inhabitants of the earthly planets — SB 4.20.35-36

māṭī — earth — CC Antya 3.157

medinī — the earth — SB 10.62.2

medinīm — the earth — SB 12.1.35

mṛdaḥ — and earth — SB 6.18.57

mṛdām — earth — SB 1.1.1

mṛt — of earth — SB 10.48.31, SB 10.84.11

mṛt — by earth — SB 11.21.12

mṛt-grahaṇa-ādinā — by smearing with earth and so on — SB 11.27.10

mṛt-jātiḥ — birth from earth — SB 6.16.22

mṛt-kuṇḍikā — earthen pots — CC Madhya 3.55, CC Antya 6.65

mṛt-kuṇḍikā — earthen basins — CC Antya 6.56

mṛt-kuṇḍikā bhari' — filling an earthen pot — CC Madhya 15.217

mṛt-mayeṣu — in things made of earth — SB 6.16.22

mṛt-pātre — earthen pots — CC Madhya 4.117

mṛt-pātre — in pots of earth — CC Antya 10.36

mṛtsnā iva — like the earth — SB 8.6.10

mṛttikā — earth — CC Madhya 18.14, CC Madhya 18.14

nāga-nāthāḥ — the leaders of Nāgaloka (below the earth) — SB 2.6.43-45

nara — the inhabitants of the earthly planets — SB 4.24.12

nara-loka — in human society or on the planet earth — SB 9.14.23

narān — the inhabitants of earth — SB 2.10.37-40

nava-mṛt-kuṇḍikā — new earthen pots — CC Madhya 3.53

nṛpāḥ — the kings of the earth — SB 12.12.62

oṣadhi — plant life (on the surface of the earth) — SB 7.15.50-51

oṣadhīḥ — products of the earth — SB 1.3.14

pañca-dhātubhiḥ — (created) by the five gross elements (earth, water, fire, air and ether) — SB 11.3.4

pañcabhiḥ — five (earth, water, fire, air and ether) — SB

11.4.3

param — only this earth — SB 5.14.40

pārthiva — O King, who possesses a similar earthly body — SB 5.12.5-6

pārthiva — O lord of the earth — SB 7.1.24

pārthiva — with earth — SB 7.2.42

pārthivaḥ — a transformation of the earth — SB 5.12.5-6

pārthivaḥ — a ruler of the earth — SB 10.72.11

pārthivāḥ — everyone on the earth — SB 9.23.25

pārthivāḥ — and things produced from earth — SB 11.24.17

pārthivāḥ — kings of the earth — SB 12.2.25

pārthivaiḥ — of the earth — SB 6.14.3

pārthivam — the ruler of the earth — SB 1.3.14

pārthivam — earthly — SB 6.4.34

pārthivam — made of earth — SB 11.28.24

pārthivānām — (also) of earthen objects (such as chariot wheels, mud, pots, bricks, etc) — SB 11.21.12

pārthivāni — of the whole planet earth — SB 8.23.29

pārthivāni — on the earth — SB 10.51.37

pārthivāni — of the element earth — CC Madhya 24.21

pārthivāt — from earth — SB 1.2.24

pārthiveṣu — composed of earth (and other elements) — SB 11.7.41

prakṛtayaḥ — natural elements (earth, water, fire, air, ether, mind, intelligence and false ego) — SB 11.22.24

pṛthivī — earth — SB 1.16.36

pṛthivī — of earth — SB 3.26.46

pṛthivī — planet earth — SB 5.24.6

pṛthivī — the earth — SB 11.7.33-35, CC Adi 4.216

pṛthivī — the subtle form of earth, aroma — SB 11.16.37

pṛthivī — the element earth — SB 12.4.14

pṛthivī — on this earth — CC Adi 7.20-21

pṛthivī — on the surface of the earth — CC Madhya 2.55

pṛthivī-ādi — earth, water, etc — CC Adi 5.53

pṛthivī-patiḥ — the master of the earth — SB 12.1.21-26

pṛthivīm — the surface of the earth — Bg 1.19

pṛthivīm — the whole planet earth — SB 4.25.11

pṛthivīm — the earth — SB 8.11.26, SB 12.1.3, SB 12.1.6-8, SB 12.1.14, SB 12.1.29-31, SB 12.2.30, NBS 68

pṛthivīm — the planet earth — SB 9.6.11

pṛthivīm — the entire earth — SB 12.1.9

pṛthivīra — of the earth — CC Adi 4.7

pṛthivīte — on the earth — CC Adi 3.28, CC Adi 3.93

pṛthivīte — on earth — CC Adi 3.94

pṛthivīte — on this earth — CC Madhya 6.85-86, CC Antya 3.67, CC Antya 3.262

pṛthivīte — in earth — CC Madhya 8.87, CC Madhya 19.233

pṛthivīte — upon the earth — CC Madhya 21.77

pṛthivyāḥ — of earth — SB 12.9.20

pṛthivyām — in the earth — Bg 7.9, SB 9.7.25-26

pṛthivyām — on the earth — Bg 18.40, SB 5.12.5-6

pṛthu-bhāvitām — the planet earth, controlled by Pṛthu Mahārāja — SB 4.18.13

pṛthvī — earth — SB 3.26.44

pṛthvī — the earth — CC Adi 2.37, MM mantra 14

pṛthvī — the earth's — MM mantra 2*

pṛthvīm — the planet earth — SB 4.18.26

pṛthvīm — the earth — SB 4.18.27, SB 10.68.40, SB 12.3.3-4

pṛthvīra — of the earth — CC Antya 11.41

pṛthvyāḥ — of the earth — SB 3.13.28

pṛthvyāḥ — on the earth — SB 9.24.67

rasā — below the planet earth — SB 10.6.12

rasa-adhipatyam — rulership over the earth — SB 10.16.37

rasa-loha-mṛdaḥ — honey, gold and earth — SB 2.6.25

rodasī — the sky and earth — SB 4.14.5

rodasī — towards heaven and earth — SB 4.17.16

rodasī — heaven and earth — SB 6.9.13-17, SB 10.66.39

rodasī — this earth and the heavenly planets — SB 9.20.32

rodasī — both the higher planetary system and the earth — SB 10.7.35-36

rodasī — the earth and sky — SB 10.59.8

rodasī — the heavens and earth — SB 12.9.28-29

sā — the cow-shaped earth — SB 4.17.16

saikatīm — made of earth — SB 10.22.2, SB 10.22.3, SB 10.22.2-3

sāmrājyam — rulership over the entire earth — SB 10.83.41-42

saṁsthāpaya enām — raise this earth — SB 3.13.42

sārva-bhauma — O lord (or emperor) of the earth — SB 1.17.36

sārva-bhaumam — sovereignty of the whole earthly planetary system — SB 6.11.25

sārva-bhaumam — sovereignty over the entire earth — SB 11.27.52

sārvabhaumam — empire on the earth — SB 11.14.14

sāta-kuṇḍī — the seven big, big earthen pots — CC Antya 6.59

satye — — in the factors that create this material world (namely, the five elements — earth, water, fire, air and ether) — SB 10.2.26

sthaṇḍile — in the earth — SB 11.11.43-45, SB 11.27.9

sthaṇḍile — on the earth — SB 11.18.3

tām — the cow-shaped earth — SB 4.17.15

tasyām — to the earth — SB 3.18.8

tat — this (the news of Sītādevī's entering the earth) — SB 9.11.16

tayā saha — with mother earth — SB 10.1.19

tejaḥ-vāri-mṛdām — of fire, water and earth — CC Madhya 8.266, CC Madhya 20.359, CC Madhya 25.148

udadhi-mekhalām — (the earth) bounded by the seas — SB 12.12.65

udbhidam — one born of the earth — SB 5.18.32

uddhṛtya — digging the earth — SB 9.19.4

ūrdhvam — after mother Sītā's going into the earth — SB 9.11.18

urvi — on the earth — SB 1.16.21

urvī — of the earth — SB 10.44.24-25

urvī — the earth — SB 10.63.35-36

urvī-īśa — O King of the earth — SB 7.14.34

urvīm — the earth — SB 3.13.47, SB 10.49.18

urvyāḥ — of the earth — SB 10.1.22

urvyām — on the earth — SB 4.13.48

valmīka-antarhitam — who was sitting within the hole of the earthworm — SB 9.3.8

valmīka-randhre — in the hole of an earthworm — SB 9.3.3

varṣāṇi — parts of the earth planet — SB 1.16.12

varṣāṇi — various parts of the states or divisions on the surface of the earth — SB 9.10.52

vasu-dhe — my dear earthly planet — SB 4.17.22

vasu-pāla — of earthly kings — SB 9.11.21

vasudhā — the earth — SB 2.7.9

vasudhā iva — like the earth — SB 1.12.22

vasukāla-vat — like the quality of being the earth and, beyond that, the subtle element of the earth (smell) — SB 7.9.31

vijighran — searching after the earth — SB 3.13.28

vikāraḥ — the sixteen elements (earth, water, fire, air and sky, the five working senses, the five knowledge-acquiring senses and the mind) — SB 11.16.37

vivaram — within the earth — SB 9.11.15

vraja-kardameṣu — in the mud created by cow dung and cow urine on the earth of Vrajabhūmi — SB 10.8.22

yasmin — in the history of the transcendental activities of Kṛṣṇa upon the surface of the earth — SB 9.24.62

Antaḥ

abhigṛṇantaḥ — chanting — SB 5.18.1

abhigṛṇantaḥ — offering profusely — SB 10.18.31

abhyasūyantaḥ — out of envy — Bg 3.32

abhyasyantaḥ — practicing — SB 6.5.27-28

ādhāvantaḥ — rushing toward — SB 8.10.40

ādi-anta-vantaḥ — who all have a beginning and end — SB 7.9.49

ādi-anta-vantaḥ — possessing a beginning and end — SB 11.14.11

āgrasantaḥ — swallowing up — SB 12.9.12

āhvayantaḥ — addressing one another — SB 8.10.27

ajānantaḥ — without knowing — Bg 7.24, CC Madhya 25.39

ajānantaḥ — not knowing — Bg 9.11, SB 10.88.25-26

ajānantaḥ — without spiritual knowledge — Bg 13.26

ākrāntaḥ — have been covered — SB 8.21.31

ākrāntaḥ — afflicted — SB 11.17.47

alakṣayantaḥ — not finding — SB 4.13.49

alakṣayantaḥ — being unable to see — SB 8.11.25

amṛṣyantaḥ — being intolerant of — SB 4.10.10

anantāḥ — unlimited — Bg 2.41

anantaḥ — Ananta — Bg 10.29, SB 5.25.1, SB 5.25.13

anantaḥ — immeasurable — SB 1.18.19

anantaḥ — the eternal unlimited — SB 2.2.6

anantaḥ — the Unlimited — SB 2.7.1

anantaḥ — the unlimited potency — SB 2.7.42

anantaḥ — unlimited — SB 3.22.20, SB 4.30.31

anantaḥ — endless — SB 3.29.45

anantaḥ — infinite — SB 4.11.19

anantaḥ — the Supreme Personality of Godhead — SB 4.21.41

anantaḥ — Anantadeva — SB 5.25.6, SB 11.16.19

anantaḥ — unlimited, all-pervading and eternally existing — SB 6.4.33

anantaḥ — (You are called) unlimited — SB 6.16.37

anantaḥ — Lord Ananta — SB 6.16.49, SB 10.86.32

anantaḥ — the unlimited Supreme Personality of Godhead — SB 6.17.1

anantaḥ — external — SB 10.14.12

anantaḥ — without end — SB 10.14.23

anantaḥ — the unlimited Lord — SB 10.17.25

anantaḥ — the unlimited — SB 12.12.48, CC Madhya 6.235

anantaḥ — Śeṣa Nāga — CC Adi 1.11, CC Adi 5.109

anantaḥ-vāsasaḥ — without underwear — SB 9.8.5-6

anasūyantaḥ — without envy — Bg 3.31

anicchantaḥ — against the will — SB 8.21.14

anicchantaḥ — without desiring — SB 11.5.18

anta-vantaḥ — perishable — Bg 2.18

antaḥ — conclusion — Bg 2.16

antaḥ — limit — Bg 10.19

antaḥ — end — Bg 10.20, Bg 10.32, Bg 15.3-4, SB 4.30.31, SB 8.6.10

antaḥ — a limit — Bg 10.40

antaḥ — within — Bg 11.24, Bg 17.5-6, SB 1.2.31, SB 1.6.29, SB 1.8.18, SB 1.11.13, SB 1.17.34, SB 2.2.23, SB 2.6.20, SB 2.10.23, SB 3.4.11, SB 3.8.11, SB 3.9.12, SB 3.9.30, SB 3.11.20, SB 3.11.32, SB 3.14.50, SB 3.26.18, SB 3.29.38, SB 4.9.6, SB 4.24.40, SB 4.24.58, SB 4.24.64, SB 4.29.55, SB 4.30.3, SB 5.1.27, SB 5.18.26, SB 6.16.23, SB 10.10.4, SB 10.14.16, SB 10.16.19, SB 10.23.23, SB 10.32.14, SB 10.33.35, SB 10.45.40, SB 10.46.36, SB 10.50.49, SB 10.60.35, SB 10.66.38, SB 10.86.46, SB 11.1.4, SB 11.10.9, SB

11.29.6, SB 11.29.47, CC Adi 1.48, CC Madhya 1.76, CC Madhya 22.48, CC Antya 1.79, CC Antya 1.114, Iso mantra 5

antaḥ — inside — Bg 13.16, SB 3.23.26, SB 10.38.18, SB 10.60.45

antaḥ — in the transcendental world — SB 1.6.31

antaḥ — out of sight — SB 1.12.11

antaḥ — internally — SB 2.6.17, SB 4.16.12, SB 5.26.14, SB 6.8.34, SB 6.14.23, SB 7.15.57, SB 8.3.25, SB 11.15.36, SB 11.29.12, SB 12.9.13, CC Adi 3.81

antaḥ — disappearance — SB 3.2.11

antaḥ — to the end — SB 3.11.39

antaḥ — in the interior — SB 3.17.9

antaḥ — internal — SB 4.22.27

antaḥ — in the heart — SB 4.29.54

antaḥ — in the core of the heart — SB 5.18.11

antaḥ — within the cores of our hearts — SB 6.9.41

antaḥ — within his heart — SB 6.13.15

antaḥ — inside (the palace or home) — SB 7.3.36

antaḥ — the cause of dissolution — SB 8.17.27

antaḥ — interior — SB 10.9.13-14

antaḥ — as its conclusion — SB 10.47.33

antaḥ — inwardly — SB 10.81.21-23

antaḥ — the end — SB 10.82.45, SB 11.24.17, SB 11.24.18

antaḥ — the limit — SB 10.84.21

antaḥ — as its end — SB 10.86.49

antaḥ — and internal — SB 11.22.42

antaḥ — any end — SB 11.27.6

antaḥ — situated within — SB 11.28.16

antaḥ — within herself — CC Madhya 1.211

antaḥ — internally, or not manifested — CC Madhya 14.180

antaḥ — inner — CC Antya 1.139, MM mantra 15

antāḥ — ending with — SB 11.7.48

antāḥ — their aim — SB 11.23.45

antaḥ-adhīyata — disappeared — SB 8.17.21

antaḥ-agham — dirty things — SB 4.24.52

antaḥ-āhitā — placing within the core of the heart, somehow or other — SB 10.12.39

antaḥ-āmiṣa-gandha-vat — is like the fleshy smell coming out from within — SB 10.12.23

antaḥ-ānanam — the inside of the mouth — SB 10.12.22

antaḥ-aṅgā — internal — CC Adi 2.101

antaḥ-aṅgam — one of His personal associates — CC Antya

6.1

antaḥ-aṅge — within the body — SB 10.12.31

antaḥ-ārāmaḥ — actively enjoying within — Bg 5.24

antaḥ-ātmā — the mind — SB 5.11.6, SB 12.3.48

antaḥ-ātmā — whose mind and heart — SB 5.13.5

antaḥ-ātmā — the Supersoul within the core of the heart — SB 7.3.30

antaḥ-ātma — of the inner consciousness — SB 10.31.4

antaḥ-ātmā-rūpe — in the form of the Supersoul — CC Adi 5.85

antaḥ-ātmabhiḥ — with mind and senses — SB 10.14.6

antaḥ-ātmakam — the internal, subtle senses — SB 3.26.14

antaḥ-ātmanā — within himself — Bg 6.47

antaḥ-ātmanā — with his introspective mind — SB 12.8.13

antaḥ-ātmanaḥ — of the heart and soul — SB 2.4.16

antaḥ-ātmanaḥ — from the core of the heart — SB 4.22.20

antaḥ-ātmane — unto the Supersoul in everyone's heart — SB 4.24.35

antaḥ bahiḥ — inside and outside — SB 10.1.5-7

antaḥ-bahiḥ-yogena — by connection with the inner or outer circles — SB 5.23.3

antaḥ-bahiṣṭvam — the quality of being first-class or last-class — SB 5.11.5

antaḥ-bhakti-rasena — by the mellows of inner love of Kṛṣṇa — CC Madhya 24.348

antaḥ-bhavāya — unto He who resides within — SB 2.4.12

antaḥ-bhave — within the body — SB 10.14.28

āntaḥ-bhūmyām — within the earth — SB 5.16.7

antaḥ-caraḥ — can penetrate into everyone's heart — SB 1.5.7

antaḥ-dadhate — will disappear — SB 3.3.15

antaḥ-daśā — internal condition — CC Antya 18.77

antaḥ-daśāra — of the internal condition — CC Antya 18.78

antaḥ deheṣu — within the bodies (in the cores of the hearts) — SB 6.4.13

antaḥ-gataḥ — internal — SB 3.8.13

antaḥ-gataḥ — entered within — SB 3.15.43, CC Madhya 24.115

antaḥ-gataḥ — He is always present within the core of the heart — SB 10.12.39

antaḥ-gataḥ — entered — CC Madhya 17.142, CC Madhya 24.45, CC Madhya 25.158

antaḥ-gatāḥ — come together — SB 3.11.41

antaḥ-gṛha — within their homes — SB 10.29.9

antaḥ-gṛhe — private part of the palace — SB 10.60.3-6

antaḥ-hṛdaya-ākāśa-śarīre — the Supersoul within the heart, as meditated on by yogīs — SB 5.7.7

antaḥ-hṛdayam — in the core of the heart — SB 5.25.8

antaḥ-hṛdayam — within the core of the heart — SB 9.11.6

antaḥ-hṛdayāt — from the core of the heart — SB 4.20.24

antaḥ hṛdayāt — from within the heart — SB 6.1.31

antaḥ-hṛdaye — in the core of the heart — SB 4.30.29

antaḥ-hṛdayeṣu — in the cores of the hearts — SB 6.9.42

antaḥ-hṛdayeṣu — within the recesses of their hearts — SB 12.6.67

antaḥ-hṛdi — within the core of the heart — SB 6.3.16, SB 6.4.27-28

antaḥ hṛdi — within the heart — SB 11.6.7

antaḥ-jalam — within the water — SB 3.8.19

antaḥ-jale — within the water of devastation — SB 3.9.20

antaḥ-jale — in the midst of the water — SB 3.15.17

antaḥ-jale — in the depths of the water — SB 9.6.50

antaḥ-jale — within the water — SB 10.16.2

antaḥ-jyotiḥ — aiming within — Bg 5.24

antaḥ-karaṇa — mind, heart — SB 4.17.34

antaḥ-karaṇa — heart — SB 4.24.62

antaḥ-karaṇa-kuhare — in the core of the heart — CC Antya 3.62

antaḥ-karaṇa-saraṇī-pānthatām — a traveler on the path of the heart — CC Madhya 19.165

antaḥ-karaṇam — ego — SB 2.1.35

antaḥ-karaṇāt — from the mind — SB 3.28.41

antaḥ-khe — in the middle of the sky — SB 3.19.14

antaḥ-kleśa-kalaṅkitāḥ — polluted by inner miserable conditions that continue even after death — CC Antya 1.154

antaḥ-manasaḥ — of the internal mind — SB 3.5.45

antaḥ-nihita — about the contents of the pot — SB 10.8.30

antaḥ patitam — fallen within the water — SB 8.17.27

antaḥ-praviṣṭā — having entered the universe — SB 5.17.1

antaḥ-praviśya — entering within — SB 5.20.28

antaḥ-pura — to his private home — SB 4.25.55

antaḥ-pura — household — SB 4.26.14

antaḥ-pura — the women's quarters of the palace — SB 10.52.42

antaḥ-pura — within the inner palace — SB 10.53.28

antaḥ-pura — the inner palace — SB 10.55.26

antaḥ-pura — of the royal precincts — SB 10.69.36

antaḥ-pura — and in the palace — SB 10.70.12

antaḥ-pura — of the palace — SB 10.70.16

antaḥ-pura — of the imperial precinct — SB 10.71.37

antaḥ-pura — of the royal palace — SB 10.80.24

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antaḥ-stham — situated within the body — SB 11.14.36-42

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aśāntāḥ — not peaceful (in the mode of passion) — SB 10.16.50

aśāntāḥ — devoid of peace — SB 11.5.17

āsiñcantaḥ — sprinkling — SB 10.5.14

ati-praśaṁsantaḥ — praising the Lord — SB 8.18.9-10

ātmā antaḥ-yāmī — in-dwelling Supersoul — CC Adi 2.18

avajānantaḥ — committing insults — SB 11.23.37

avanamantaḥ — offering obeisances — SB 5.25.4

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bahiḥ-antaḥ-ātman — O Supersoul of everyone, O constant internal and external witness — SB 8.6.14

bahiḥ-antaḥ-āviḥ — although fully aware, internally and externally — SB 8.5.31

bahiḥ-antaḥ-pura-dvāraḥ — the doors inside and outside the house — SB 10.4.1

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bhagavantaḥ — perfectly cognizant — SB 1.3.39

bhagavantaḥ — my lords — SB 11.3.1

bhagna-dantaḥ — with broken teeth — SB 6.6.43

bhajantaḥ — worshiping — SB 4.29.45

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bhava-arṇava-antaḥ — within the ocean of nescience — CC Madhya 11.151

bhavantaḥ — you — Bg 1.11, SB 5.5.20, SB 10.73.19, SB 10.73.21

bhavantaḥ — your good self — SB 2.8.7

bhavantaḥ — all of you prajāpatis — SB 6.4.45

bhavantaḥ — all of you — SB 8.20.11

bhāvayantaḥ — pleasing one another — Bg 3.11

bhramantaḥ — circumambulating — SB 4.9.20-21

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bhuja-antaḥ — end of the arm — CC Antya 16.87

bhuktavantaḥ — having eaten to your satisfaction — SB 10.24.29

bodhayantaḥ — preaching — Bg 10.9

carantaḥ — being engaged — SB 4.29.45

carantaḥ — traveling about — SB 7.1.36

cārayantaḥ — executing — SB 10.12.3

cārayantaḥ — tending — SB 10.18.22, SB 10.22.38

cārayantaḥ — grazing — SB 10.37.26

chādayantaḥ — covering — SB 11.6.6

cintayantaḥ — concentrating — Bg 9.22

dantaḥ — teeth — SB 1.13.22

dantaḥ — his teeth — SB 11.27.10

dāntāḥ — made of ivory — SB 3.33.16, SB 4.9.61

dāntāḥ — made of elephant tusks — SB 10.81.29-32

dāntāḥ — self-controlled — SB 12.3.19

dantāḥ — the chain of teeth — SB 4.6.51

dantāḥ — the teeth — SB 9.7.11, SB 9.7.12, SB 9.7.13, SB 9.7.13, SB 10.37.6

dantāḥ — teeth — SB 9.7.12

dantāḥ — His teeth — SB 12.11.6-8

dāntaḥ — controlling the senses — SB 4.23.7

dāntaḥ — completely controlling the mind and senses — SB 6.1.56-57

dāntaḥ — continuously practicing control of the senses — SB 7.12.1

dāntaḥ — controlling the external senses — SB 11.11.29-32

dāntaḥ — self-controlled — SB 11.17.22

dāntaḥ — having controlled senses — CC Madhya 23.73

darī-ānana-antaḥ — whose mouth was expanded very widely like a mountain cave — SB 10.12.17

darśayantaḥ — showing — SB 10.13.10

devayantaḥ — being active — SB 3.20.22

dhārayantaḥ — and taking within the heart — SB 4.24.71

dhmāntaḥ — bugling — SB 10.12.7-11

dhūma-tāntāḥ — suffocating from smoke — SB 11.21.27

dhunvantaḥ — waving — SB 9.10.41

dhvānta-antaḥ-āsyaḥ — within whose mouth the atmosphere was as dark as possible — SB 10.12.17

dhyāyantaḥ — meditating — Bg 12.6-7, SB 4.24.15, SB 10.73.29, SB 11.5.48

dhyāyantaḥ — meditating upon — SB 4.31.24

dhyāyantaḥ ca — always meditating upon — SB 4.24.70

durantāḥ yātanāḥ — severe painful conditions — SB 5.26.30

durdāntāḥ — wild — SB 10.58.43

duṣmantaḥ — Mahārāja Duṣmanta — SB 9.20.7, SB 9.20.8-9, SB 9.23.18-19

dviṣantaḥ — envying — SB 11.5.15

eṣām antaḥ-gatam — on the inside of the mountains — SB 10.12.22

gacchantaḥ — going along — SB 10.12.7-11

gamiṣyantaḥ — while departing from — SB 1.5.30

gāyantaḥ — praise in song — SB 3.20.46

gāyantaḥ — by chanting and hearing — SB 8.3.20-21

gāyantaḥ — glorifying the Lord — SB 8.18.9-10

gāyantaḥ — glorifying — SB 8.23.26-27

gāyantaḥ — are chanting — SB 10.15.6

gāyantaḥ — chanting — SB 11.31.2-3

gāyantaḥ — continuously singing — CC Madhya 25.130

ghnantaḥ — striking — SB 3.17.11, SB 11.31.16-17

ghnantaḥ — attacking — SB 10.73.12-13

gṛha-antaḥ khelantyaḥ — who were engaged in childish play within the house — CC Antya 1.153

gṛṇantaḥ — glorifying — SB 3.8.6

gṛṇantaḥ — praising — SB 3.16.11, SB 11.31.2-3

gṛṇantaḥ — declaring — SB 8.20.19

gṛṇantaḥ ca — always chanting — SB 4.24.70

harantaḥ — while offering — SB 3.5.49

harantaḥ — snatching from one another — SB 8.9.1

harṣayantaḥ — delighting — SB 10.73.32

hasantaḥ — after tasting, they were all laughing — SB 10.13.10

hasantaḥ ca punaḥ daduḥ — when they saw the proprietor, they threw it farther away and enjoyed laughing, and when the owner sometimes cried, his bag was given to him again — SB 10.12.5

hāsayantaḥ ca — and making others laugh — SB 10.13.10

hṛdi antaḥ sthaḥ — within one's heart — SB 1.2.17

hrī-mantaḥ — modest — SB 4.15.25

icchantaḥ — desiring — Bg 8.11, SB 4.10.11-12

jānantaḥ — persons who think they are aware of Your unlimited potency — SB 10.14.38, CC Madhya 21.27, CC Madhya

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japantaḥ — chanting — SB 4.24.79

japantaḥ — reciting — SB 4.25.2

japantaḥ — chanting or murmuring — SB 6.5.26

japantaḥ ca — chanting also — SB 4.24.15

jayantaḥ — Jayanta — SB 6.6.8, SB 6.6.8

jayantaḥ — the all-victorious — SB 11.5.26

jayantaḥ śrutadevaḥ ca puṣpadantaḥ atha sātvataḥ — Jayanta, Śrutadeva, Puṣpadanta and Sātvata — SB 8.21.16-17

jighrantaḥ — smelling — SB 10.43.21-22, SB 10.73.1-6

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kampayantaḥ — making tremble — SB 10.75.12

kāṅkṣantaḥ — desiring — Bg 4.12

kāntaḥ — their boyfriend — SB 10.29.4

kāntaḥ — the enjoyer — CC Madhya 14.227

kāntaḥ — beloved — CC Antya 16.87

kāntaḥ — the enjoyer, lover — Bs 5.56

kāntāḥ — the damsels — CC Madhya 14.227

kāntāḥ — loving consorts — Bs 5.56

kanyā-antaḥpuram — into the residential quarters of the princesses — SB 9.6.43

karṣayantaḥ — tormenting — Bg 17.5-6

kathayantaḥ — talking — Bg 10.9

kathayantaḥ — describing — SB 10.34.19

kirantaḥ — scattering — SB 10.36.14

kirantaḥ — scattering down — SB 10.44.42

kīrtayantaḥ — chanting — Bg 9.14, SB 11.6.24

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kīrtayantaḥ — glorifying — SB 11.6.48-49

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krīḍā-śrāntaḥ — fatigued from playing — SB 10.11.15

krīḍantaḥ — are playing — SB 10.13.42

krīḍantaḥ — playing — SB 10.43.34, SB 11.1.13-15

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kṛta-antaḥ — invincible time — SB 4.24.56

kṛta-antaḥ — the superintendent of death — SB 4.29.54

kṛta-antaḥ — a devastating war — SB 9.6.13

kṛtāntaḥ — personified annihilation — SB 6.9.12

kṣipantaḥ — deriding — SB 3.15.17

kṣipantaḥ — sometimes throwing — SB 8.9.1

kṣipantaḥ — chastising one another — SB 8.10.27

kṣut-kṣāntaḥ — tired because of hunger — SB 10.11.15

kūjantaḥ — imitating the sound of — SB 10.12.7-11

kurvantaḥ — exhibiting — SB 6.1.34-36

kurvantaḥ — doing so — SB 9.1.29

kurvantaḥ — doing that — SB 10.11.58

kurvantaḥ — making — SB 11.31.4

kurvantaḥ — continuously performing — CC Madhya 24.120

lihantaḥ — licking — SB 10.43.21-22, SB 10.73.1-6

lipsantaḥ — desiring strongly — SB 8.8.35

mahā-bhogavantaḥ — addicted to all kinds of material enjoyment — SB 5.24.29

mahāntaḥ — the larger one — SB 1.15.25-26

mahāntaḥ — the strongest — SB 1.15.25-26

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mahāntaḥ — great souls — SB 10.52.43, CC Madhya 22.82

mahāntaḥ — great souls without false ego — SB 11.14.17

mahāntaḥ — great personalities — CC Antya 4.63

mālyaiḥ kirantaḥ — offering Him garlands — SB 9.10.41

mānayantaḥ — accepting — SB 8.11.45

mañjūṣa-antaḥgatam — packed in a basket — SB 9.23.13

mantrayantaḥ — discussing — SB 8.5.17-18

mardayantaḥ — smashing — SB 8.10.47

masṛṇita-sva-antaḥ — which makes the heart soft — CC Madhya 23.7

mat-antāḥ — ending with me — SB 4.29.42-44

mṛgayantaḥ — searching for — SB 4.8.31

mṛśantaḥ — while considering — SB 4.14.38

munayaḥ santaḥ — great saintly persons and transcendentalists — CC Madhya 24.146

muṣṇantaḥ — stealing — SB 10.12.5

nadantaḥ — vibrating — SB 7.5.39-40

nadī-udanvantaḥ — the rivers and oceans — SB 7.3.5

namantaḥ — offering obeisances — SB 10.14.3, CC Madhya 23.23

namantaḥ — completely surrendering — CC Madhya 8.67

namasyantaḥ — offering obeisances — Bg 9.14

nariṣyantaḥ — Nariṣyanta — SB 8.13.2-3

nindantaḥ — while vilifying — Bg 2.36

niṣkrāntaḥ — came out — SB 6.16.15

niṣṭhā-antaḥ — the end of the dynasty — SB 9.12.15

nṛtyantaḥ — dancing — SB 8.18.9-10

nṛtyantaḥ ca — and dancing with — SB 10.12.7-11

pālayantaḥ — keeping in order — SB 8.9.22

pañjara-antaḥ — inside a cage — CC Madhya 22.91

paridhāvantaḥ — searching here and there to find — SB 5.9.13

parikrāntāḥ — surrounded — SB 10.54.1

pariśrāntaḥ — being too fatigued — SB 4.26.11

pariśrāntaḥ — fatigued — SB 5.10.6, SB 10.58.16

paśyantaḥ — having understood — SB 4.14.1

paśyantaḥ — observing — SB 4.29.42-44

paśyantaḥ — seeing (the calf and cow drinking the nectar) — SB 7.10.63

paśyantaḥ — seeing — SB 11.2.22

patantaḥ — flowing — SB 5.16.24

pavana-antaḥ — within the air — SB 2.2.23

pāyayantaḥ — causing to drink — SB 4.6.26

pāyayiṣyantaḥ — desiring to have them drink water — SB 10.11.46

pibantaḥ — while seeing — SB 3.2.20

pibantaḥ — drinking — SB 10.43.21-22, SB 10.45.19, SB

10.73.1-6

plavantaḥ ca — gliding over — SB 10.12.7-11

pradhāvantaḥ — someone running on the ground after the birds — SB 10.12.7-11

pradviṣantaḥ — blaspheming — Bg 16.18

pragāyantaḥ — singing along with — SB 10.12.7-11

praśaṁsantaḥ — glorifying — SB 10.75.27, SB 11.31.10

praśāntāḥ — satisfied — SB 3.32.5

praśāntāḥ — very peaceful, situated in Brahman or Bhagavān — SB 5.5.2

praśāntāḥ — extremely peaceful — SB 7.10.19

praśāntāḥ — completely peaceful — SB 11.26.27

praśāntāḥ — very peaceful — CC Madhya 22.82

praśāntaḥ — very peaceful (Prahlāda Mahārāja) — SB 8.19.2

praśāntaḥ — perfectly peaceful — SB 11.4.6

pratīkṣantaḥ — waiting for — SB 8.15.30

pratīkṣantaḥ — waiting — SB 10.41.8

pravartayantaḥ — performing — SB 8.18.21

pūjayantaḥ ca — worshiping also — SB 4.24.15

punantaḥ — sanctifying — SB 7.14.42

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rambhantaḥ — embracing — SB 10.73.1-6

rudantaḥ — shrieking — SB 3.17.12

sahantaḥ — tolerating — SB 10.22.31-32

sambhrāntāḥ — fearful — SB 6.11.1

sambhrāntāḥ — agitated — SB 10.17.22

śaṁsantaḥ — glorifying — SB 3.16.28

śaṁsantaḥ — eulogizing — SB 4.22.48

śaṁsantaḥ — while praising — SB 8.4.1

śaṁsantaḥ — praising — SB 10.74.52, SB 10.84.55-56

samudra-antāḥ — leading to the ocean — SB 10.47.33

saṁvasantaḥ — living together — SB 3.2.8

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santaḥ — the devotees — Bg 3.13, SB 11.26.33, SB 11.26.34, SB 11.26.34, SB 11.26.34

santaḥ — sages — SB 1.19.8

santaḥ — devotees — SB 3.25.35, SB 4.22.39, CC Adi 1.59

santaḥ — the saintly devotees — SB 10.14.28, SB 11.26.27

santaḥ — persons who are spiritually situated — SB 10.14.28

santaḥ — mystic saints — SB 10.32.7

santaḥ — saintly persons — SB 11.26.26

santaḥ — saintly devotees — SB 11.26.32

santaḥ — those saintly persons — CC Antya 1.2

santaḥ — the pure devotees — Bs 5.38

santaḥ — self-realized souls — Bs 5.56

śāntaḥ — peaceful — Bg 18.51-53, SB 3.27.8, SB 4.14.41, SB 10.49.25, SB 10.52.4, SB 10.85.45, SB 10.86.13, SB 11.2.52, SB 11.7.12, SB 11.23.31, SB 11.29.41-44, SB 12.8.7-11, CC Adi 3.49, CC Madhya 6.104, CC Madhya 10.170

śāntaḥ — peacefully — SB 4.8.56

śāntaḥ — very peaceful — SB 6.2.36-37, SB 6.17.34-35

śāntaḥ — completely peaceful — SB 7.13.3

śāntaḥ — controlling the mind — SB 11.11.29-32

śāntaḥ — with a peaceful mind — SB 11.18.1

śāntāḥ — all-blissful — SB 1.2.26

śāntāḥ — peaceful — SB 3.25.21, SB 4.12.37, SB 7.4.22-23, SB 7.11.4, SB 11.5.22, SB 11.6.47, SB 11.14.17, SB 11.26.32, CC Madhya 22.81

śāntāḥ — peaceful, free from material disturbances — SB 9.9.6

śāntāḥ — undisturbed, steady, calm and quiet — SB 10.3.1-5

śāntāḥ — peaceful (in the mode of goodness) — SB 10.16.50

śāntāḥ — the peaceful persons in the mode of goodness — SB

10.16.50

śāntāḥ — pacified — SB 10.20.35, SB 12.3.19

śāntāḥ — those who have attained spiritual peace — SB 10.89.14-17

śāntāḥ — peaceful and free of envy and other bad qualities — SB 12.10.20-21

śāntāḥ — equipoised in Brahman — CC Adi 2.17

śāntāḥ — very peaceful — CC Madhya 24.123

santanvantaḥ — generating — SB 10.73.22

śapantaḥ — cursing — SB 10.56.35, SB 10.74.39

śapantaḥ ca — condemned — SB 10.12.7-11

sevantaḥ — accepting — SB 10.73.22

sliṣyantaḥ — embracing — SB 10.43.21-22

smarantaḥ — remembering — SB 4.25.8, SB 4.28.26, SB 4.31.1, SB 7.10.54-55, SB 11.3.31, SB 11.6.48-49, SB 11.29.6, CC Adi 1.48, CC Madhya 22.48, CC Madhya 23.23, CC Madhya 25.140

smarantaḥ — always remembering — SB 9.16.9

smārayantaḥ ca — and reminding — SB 11.3.31, CC Madhya 25.140

smayantaḥ — smiling — SB 10.84.15

snāpayantaḥ — bathing — SB 5.6.17

śocantaḥ — lamenting — SB 4.28.23

spardhantaḥ — becoming quarrelsome — SB 10.83.31

spṛhayantaḥ — desiring — SB 8.16.37

śraddhā-vantaḥ — with faith and devotion — Bg 3.31

śrāntaḥ — fatigued — SB 1.18.24-25, SB 3.30.23, SB 10.51.32

śrāntaḥ — when he was fatigued — SB 9.6.7

śrāntaḥ — tired — SB 10.33.22, SB 10.81.17

śrāntaḥ — are fatigued — SB 10.88.29

śrāntaḥ — being fatigued — CC Antya 18.25

śrāntāḥ — being fatigued — SB 8.6.34

śrāntāḥ — and tired — SB 10.19.5

śrāntāḥ — fatigued — SB 10.20.21

śrī-duṣmantaḥ uvāca — King Duṣmanta replied — SB 9.20.15

śṛṇvantaḥ — hearing — SB 3.16.14, SB 10.23.9, SB 11.6.24

stanantaḥ — roaring — SB 10.25.9

sthiti-antaḥ — until the end of its maintenance — SB 11.24.20

stuvantaḥ — offering prayers — SB 10.53.42-43

stuvantaḥ — offering prayers to the Supreme Personality of Godhead — CC Madhya 23.23

sumitra-antaḥ — Sumitra being the last king of this dynasty — SB 9.12.16

sūpa-antāḥ — ending with liquid vegetable preparations — SB 10.24.26

sva-antaḥ-sthena — having been situated in the heart — SB 1.13.10

sva-antaḥ-sthena — being situated in their hearts — CC Adi 1.63, CC Madhya 10.12

sva-antaḥ-sthena — situated within their hearts — CC Madhya 20.57

sva-deha-antaḥ — within the body — SB 2.2.8

sva-deha-antaḥ — within one's own body — CC Madhya 24.156

svaḥ yantaḥ — while going to their respective destinations in the heavenly planets — SB 9.4.4-5

svanantaḥ — resounding — SB 12.9.11

svapantaḥ — lying down — SB 4.7.30

tāḍayantaḥ — beating — SB 5.26.20

taḍit-vantaḥ — displaying lightning — SB 10.20.6

tat-antāḥ — the ultimate goal of such activities — SB 7.15.28

tat antaḥ-hṛdaye — in the heart — SB 3.8.22

tāvantaḥ — the same number of boys — SB 10.13.42

tāvantaḥ — of the same number — SB 10.14.18

tyajantaḥ — rejecting — SB 10.14.28

tyayantaḥ — giving up — SB 10.80.30

udanvantaḥ — seas — SB 1.8.40

uddhasantaḥ — loudly laughing — SB 10.12.24

udvijantaḥ — being very much afraid — SB 6.9.21

udvijantaḥ — who are afraid (of Your fearful appearance) — SB 7.9.13

unnadantaḥ — crying loudly — SB 10.69.9-12

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vāsudeva-kalā anantaḥ — the plenary expansion of Lord Kṛṣṇa known as Anantadeva or Saṅkarṣaṇa Ananta, the all-pervasive incarnation of the Supreme Lord — SB 10.1.24

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yātayantaḥ — punishing — SB 5.26.31

yāvantaḥ — as far as possible — SB 8.19.21

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Kettle

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ānaka — kettledrums — SB 10.71.14, SB 10.75.9

ānaka-dundubhi — and kettledrums — SB 8.15.21

ānaka-śaṅkha-saṁstavaiḥ — by celestial kettledrums and conchshells, accompanied with prayers — SB 10.11.52

ānakāḥ — a kind of kettledrum — SB 9.24.28-31

bherī — of kettledrums — SB 4.14.6

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ḍamariṇām — of kettledrums — SB 8.10.7

deva-dundubhayaḥ — the kettledrums beaten by the demigods — SB 8.11.41

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ḍhakkā-vādye — with the beating of a kettledrum — CC Adi 11.32

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dundubhayaḥ — trumpets and kettledrums — SB 8.20.20

dundubhayaḥ — and kettledrums — SB 10.25.32, SB 10.50.37-38

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paṇava-ānaka — small drums and kettledrums — Bg 1.13

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Sanga

abhiṣaṅga — due to His absorption — SB 10.90.11

abhisaṅgamya — approaching — SB 1.13.5

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alpa saṅga — slight association with or performance — CC Madhya 22.129

anāsaṅgaiḥ — without attachment — CC Madhya 24.172

aṅga-saṅga — because of the physical contact — SB 10.30.11

aṅga-saṅga — from the bodily contact — SB 10.33.17

aṅga-saṅga — by their conjugal association — SB 10.33.22

aṅga-saṅga — by touching of the bodies — CC Antya 18.25

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aṅga-saṅgaiḥ — by direct physical contact — SB 11.6.19

aṅga-saṅgam — physical contact — SB 10.38.21

aṅga-saṅgamam — contact of his body — SB 9.4.18-20

aṅga-saṅgamam — bodily contact such as touching the lotus feet or embracing — CC Madhya 22.137-139

aṅga-saṅgāt — by embracing — SB 4.9.48

aṅga-saṅgāt — by bathing in the Ganges water — SB 9.9.6

aṅga-saṅgataḥ — by contact with the body — SB 11.8.13

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asaṅgaḥ — unattached — SB 1.5.6

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asaṅgaḥ — uncontaminated — SB 4.22.25

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asaṅgaḥ — without attachment — SB 11.9.25

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asaṅgaiḥ — who have no material attachment — SB 6.3.28

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asaṅgataiḥ — impossible — CC Madhya 20.355

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asat-prasaṅgaiḥ — who discuss the Supreme Personality of Godhead illogically — CC Madhya 25.38

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diyāchilā saṅga — gave the association — CC Antya 11.94

duḥsaṅga — unwanted association — CC Madhya 24.97

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duḥsaṅga-dīnasya — of a person poor in spiritual understanding due to bad association — SB 7.4.42

duḥsaṅgaḥ — the association of materialistic persons — CC Madhya 24.98

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gata-saṅgasya — of one unattached to the modes of material nature — Bg 4.23

gātra-saṅgaḥ — touching the body — CC Madhya 20.61

gopa-utsaṅga — the lap of a cowherd boy — SB 10.15.16, CC Adi 5.139

guṇa-saṅga — associated with the modes of nature — SB 2.7.3

guṇa-saṅga — by the three modes of material nature — SB 8.3.18

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guṇa-saṅgaḥ — the association with the modes of nature — Bg 13.22

guṇa-saṅgaḥ — contamination of the three modes of nature — SB 6.1.44

guṇa-saṅgam — association with the modes of nature — SB 11.25.33

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ture — SB 11.22.48

guṇa-saṅgataḥ — because of association with the modes of nature — SB 11.23.44

haṁsa-saṅgaḥ — having the association of the haṁsas, or liberated persons (who have no connection with material activities) — SB 7.9.18

hena-saṅga — such association — CC Madhya 7.47

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jita-saṅgaḥ — controlled association — SB 2.1.23

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kṛṣṇa-bhakta-saṅga — in the association of a devotee of Lord Kṛṣṇa — CC Madhya 22.145

kṛṣṇa-saṅga — association with Kṛṣṇa — CC Adi 17.288

kṛṣṇa-saṅga — meeting with Lord Kṛṣṇa — CC Madhya 3.119

kṛṣṇa-saṅga — the association of Kṛṣṇa — CC Madhya 8.178

kṛṣṇa-saṅga-ānanda — transcendental bliss by the association of Kṛṣṇa — CC Madhya 8.226

kṛṣṇa-saṅga-āsvāda — tasting the sweetness of the association of Lord Kṛṣṇa — CC Madhya 9.154

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kṛṣṇa-saṅgame — directly enjoying with Kṛṣṇa — CC Madhya 8.212

kṛṣṇera saṅga — association with Kṛṣṇa — CC Antya 17.47

kṛṣṇera saṅgama — the association of Kṛṣṇa — CC Madhya 9.136

kṛta-anuṣaṅgaḥ — having developed attachment — SB 5.8.11

kṛta-prasaṅgāḥ — have association — SB 4.9.12

ku-jana-prasaṅgataḥ — from a relationship with a bad person — SB 4.4.22

lola-aṅgulī-saṅgatām — joined with fingers moving here and there — CC Antya 1.166

mahat-saṅgaḥ — the association of a great person like Nārada — SB 7.6.29-30

manaḥ-vyāsaṅgam — opposing attachments — CC Adi 1.59

mat-deva-saṅgāt — by association with My devotees — SB 5.5.10-13

mat-saṅgāt — simply by association with Me and My devotees — SB 11.12.7

matsya-saṅgāt — by associating with the fish — SB 9.6.52

māyā-saṅga — by association with māyā — CC Madhya 20.308

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mora saṅga — union with me — CC Antya 3.108

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mukta-anya-saṅgaḥ — being freed from all material contamination — SB 4.23.37

mukta-duḥsaṅgaḥ — freed from bad materialistic association — SB 1.10.11-12

mukta-saṅga — with persons devoid of all material contamination — SB 4.16.18

mukta-saṅga-manoramam — the Supreme Personality of Godhead, who is beautiful to the liberated souls — SB 8.18.27

mukta-saṅgaḥ — liberated from association — Bg 3.9

mukta-saṅgaḥ — liberated from all material association — Bg 18.26

mukta-saṅgaḥ — freed from all attachment — SB 1.12.27

mukta-saṅgaḥ — liberated from material association — SB 3.29.32

mukta-saṅgaḥ — free from attachment — SB 3.31.47, SB 11.20.16

mukta-saṅgaḥ — a liberated soul — SB 9.10.8

mukta-saṅgaḥ — liberated from material bondage — SB 12.3.51

mukta-saṅgaiḥ — by those who are liberated from material contamination — SB 4.30.36

mukta-saṅgaiḥ — by the association of liberated persons — SB 7.6.17-18

mukta-saṅgānām — who are free from attachment — SB 5.1.2

mukunda-saṅgāt — from the association of Lord Mukunda — SB 10.39.28

nava-saṅga — of new association — CC Madhya 1.211

niḥsaṅgaḥ — without association — SB 3.24.42

niḥsaṅgaḥ — aloof from material association — SB 3.32.30

niḥsaṅgaḥ — without attachment — SB 4.13.7

niḥsaṅgaḥ — without contaminated association — SB 7.15.30

niḥsaṅgaḥ — with no ambition to take any benefit from them — SB 9.21.16

niḥsaṅgaḥ — detached from material association — SB 10.52.3

niḥsaṅgaḥ — free from material association — SB 11.5.45, SB 11.25.34

niḥsaṅgaḥ — without any material attachment — SB 11.18.20

niḥsaṅgaḥ — free from attachment — SB 11.28.9

niḥsaṅgaḥ — free of all material attachment — SB 12.6.9-10

niḥsaṅgāḥ — free from material attachment — SB 3.32.5

niḥsaṅgāḥ — free of material association — SB 12.10.20-21

nihsaṅgaḥ — without attachment — SB 11.3.46

niḥsaṅgam — being freed from material qualities — SB 2.8.3

niḥsaṅgam — without material attachment — SB 3.32.25

niḥsaṅgatvāya — to liberation — SB 3.23.55

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niṣaṅga — quiver of arrows — SB 6.1.34-36

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parihūta-saṅgatān — to call the cows — SB 10.13.24

piśaṅga — yellow — SB 2.2.9, SB 4.25.23, SB 10.62.29-30, SB 10.89.54-56

piśaṅga — yellowish — SB 2.9.11, SB 4.30.26, SB 12.8.33-34

piśaṅga — dress of the color — SB 3.8.28

piśaṅga-ambaram — dressed in yellow garments — SB 8.22.13

piśaṅga-vāsāḥ — by the yellow garments — SB 1.11.27

piśaṅga-vāsāḥ — whose dress is yellow — SB 8.10.54

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piśaṅgaiḥ — yellowish — SB 4.5.13

prabhu-saṅga — association of the Lord — CC Madhya 9.107

prasaṅga — topic — SB 3.9.10

prasaṅga — topics — CC Adi 4.105, CC Adi 7.162

prasaṅga — discussion — CC Madhya 12.43

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prasaṅgaḥ — association — SB 1.19.16, SB 10.90.20

prasaṅgaḥ — attached — SB 3.16.21

prasaṅgaḥ — affinity — SB 3.23.54

prasaṅgaḥ — intimate association — SB 4.9.11

prasaṅgaḥ — intimately associated — SB 4.16.18

prasaṅgaḥ — an intimate relationship — SB 5.19.20

prasaṅgaḥ — one wants association — SB 9.6.51

prasaṅgaḥ — the topics — SB 10.47.14

prasaṅgaḥ — the valuable association — SB 10.81.36

prasaṅgaḥ — close association — SB 11.7.52

prasaṅgam — attachment — SB 3.25.20

prasaṅgam — engagement in sexual matters — SB 9.1.31

prasaṅgāt — from the topics — SB 3.9.7

prasaṅgāt — through the association — SB 3.25.25

prasaṅgāt — from the heart — SB 4.4.14

prasaṅgāt — because of their association — SB 4.11.9

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prema-saṅgatā — endowed only with love — CC Madhya 23.8

priya-saṅga-hīnā — being separated from the man beloved — CC Madhya 13.152

priya-saṅga-jam — produced from meeting her beloved — CC Madhya 14.187

priyā-saṅga vinā — being separated from the woman beloved — CC Madhya 13.152

rasika-āsaṅga-raṅgiṇām — who live with the devotees and

enjoy their transcendental company — CC Madhya 23.95-98

sādhu-saṅga — association with advanced devotees — CC Madhya 22.83

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sādhu-saṅga — of the association of devotees — CC Madhya 24.282

sādhu-saṅga haite — from association with devotees — CC Madhya 23.10

sādhu-saṅga-kṛpā — by the mercy of association with devotees — CC Madhya 24.97

sādhu-saṅga pāya — one obtains the association of devotees — CC Madhya 24.310

sādhu-saṅga sādhu-saṅga — association with pure devotees — CC Madhya 22.54

sādhu-saṅgaḥ — association with pure devotees — CC Madhya 23.14-15

sādhura saṅgama — there is association with devotees — CC Madhya 24.226

samasta-saṅgaḥ — all contamination — SB 9.19.25

sanātana-saṅgame — the meeting with Sanātana Gosvāmī — CC Antya 4.237

saṅga — association — Bg 14.7, CC Adi 6.75, CC Madhya 6.60, CC Madhya 7.47, CC Madhya 7.129, CC Madhya 12.184, CC Antya 5.132, CC Antya 12.81, CC Antya 13.38, NoI: verse 5

saṅga — of association — Bg 15.5

saṅga — too much association with women — SB 1.17.24

saṅga — attachments — SB 3.25.24

saṅga — by association — SB 4.26.18, SB 4.28.27, CC Antya 15.44

saṅga — in the association — SB 7.4.42

saṅga — by the association — SB 10.22.22, SB 11.11.25

saṅga — by the contact — SB 10.58.3, SB 10.80.19

saṅga — because of the contact — SB 10.62.29-30

saṅga — of material association — SB 10.83.39

saṅga — because of association — SB 10.87.21

saṅga — from attachment — SB 11.9.33

saṅga — material association — SB 11.12.1-2

saṅga — shelter — CC Adi 10.54

saṅga — associate — CC Madhya 4.179

saṅga — the association — CC Madhya 8.240, CC Madhya 22.118

saṅga — union — CC Antya 3.126

saṅga — group — CC Antya 6.158

saṅga — of (material) association — NBS 35

sāṅga — complete — CC Adi 16.66

saṅga-ādi — the association — CC Madhya 24.161

saṅga-bale — by the strength of association — CC Madhya 24.8

saṅga-bandhaḥ — bondage by association — SB 5.12.14

saṅga-bhaye — from fear of the association — CC Madhya 17.103

saṅga chāḍi' — giving up their association — CC Antya 12.36

saṅga-doṣa — the pernicious effects of material attachment — SB 3.25.24

saṅga karāya — obliges Me to associate — CC Madhya 13.155

saṅga la-ite — to take company — CC Madhya 17.6

saṅga-labdham — achieved by the association — SB 5.18.11

saṅga-rahitam — without attachment — Bg 18.23

saṅga-sukhe — for the happiness of association — CC Antya 12.68

saṅga-tyāgāt — by giving up the association of nondevotees — NoI: verse 3

saṅga-varjitaḥ — freed from the contamination of fruitive activities and mental speculation — Bg 11.55

saṅga-varjitam — without the contamination of association — SB 8.8.20

saṅga-vivarjitaḥ — free from all association — Bg 12.18-19

saṅga-vivarjitaḥ — without affection — CC Madhya 23.111-112

saṅgacchante — become — SB 5.6.2

saṅgaḥ — attachment — Bg 2.47, Bg 2.62, SB 3.25.24, SB 11.21.19

saṅgaḥ — association — SB 1.19.7, SB 3.23.55, SB 4.23.39, SB 4.30.33, SB 11.26.24, SB 11.28.27, CC Madhya 22.131

saṅgaḥ — material contamination — SB 2.7.10

saṅgaḥ — material association — SB 4.29.82, SB 11.21.17

saṅgaḥ — from material association — SB 5.1.19

saṅgaḥ — association or attachment — SB 5.18.10

saṅgaḥ — from attachment — SB 11.9.30

saṅgaḥ — attached — SB 11.19.40-45

saṅgaḥ — from all material association — SB 11.26.35

saṅgaḥ — the association — NBS 39

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saṅgam — association — Bg 18.6, Bg 18.9, SB 1.18.3, SB 3.31.34, SB 3.31.39, SB 4.22.34, SB 5.5.2, SB 7.6.17-18, SB

7.14.3-4, SB 9.6.51, SB 9.19.27-28, SB 10.48.9, SB 11.3.23, SB 11.14.29, SB 11.26.3, CC Madhya 22.88-90

saṅgam — the association — SB 7.6.11-13

saṅgam — material association — SB 11.14.2, NBS 46

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saṅgama — association — SB 10.59.44, CC Madhya 1.197, CC Madhya 9.112, CC Madhya 9.116, CC Madhya 13.138

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saṅgama — direct association — CC Madhya 8.213

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saṅgama ha-ite — than direct embracing — CC Madhya 14.179

saṅgama haite su-madhura — sweeter than direct union — CC Antya 20.60

saṅgama-sukham — the happiness of meeting — CC Madhya 1.76, CC Antya 1.79, CC Antya 1.114

saṅgama-vihāra — mingling and enjoying with Kṛṣṇa — CC Madhya 8.218

saṅgamaḥ — meeting — SB 3.1.3, SB 4.24.16

saṅgamaḥ — association — SB 4.22.19, SB 4.24.17, SB 4.24.58, SB 10.86.42, SB 11.17.53

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saṅgamaḥ — the association, living together — SB 11.17.53

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saṅgamayati — causes to meet — CC Antya 1.188

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saṅgame — at the confluence — SB 10.79.11-15

saṅgame — in association — CC Adi 4.255

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saṅgame — union — CC Antya 3.118

saṅgame — in embracing — CC Antya 18.88

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saṅgamena — by association — SB 4.30.38

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saṅgamya — going up to — SB 10.68.19

saṅgamya — obtaining association — SB 10.84.21

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saṅgāt — from attachment — Bg 2.62, SB 11.14.30

saṅgāt — by association — SB 4.28.59, SB 5.1.15, SB 11.12.13

saṅgāt — from association — SB 5.8.31

saṅgāt — because of the association — SB 8.22.36

saṅgāt — from bad association — SB 9.8.15-16

saṅgāt — due to association — SB 11.10.27-29

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saṅgāt — by the association — CC Madhya 22.88-90

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saṅgatā — in company — SB 3.23.45

saṅgatā — consorted with — Bs 5.17

saṅgata-ātmā — fully absorbed in thought of Me — SB 4.8.82

saṅgataḥ — association — SB 2.3.11

saṅgataḥ — from the fellowship — SB 3.31.35

saṅgataḥ — on account of meeting — SB 10.20.14

saṅgataḥ — from the association — SB 11.14.30

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saṅgi-saṅgam — association with those who enjoy the association — CC Madhya 22.82

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sat-saṅgaḥ — the association of devotees of the Lord — SB 11.2.30

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sat-saṅgaḥ — association with devotees — CC Madhya 22.85

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su-saṅga — by the association of devotees — SB 5.12.16

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tat-saṅga — by association with the prostitute of intelligence — SB 6.5.15

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upasaṅgamya — approaching — Bg 1.2, SB 10.27.2, SB 10.37.9, SB 10.71.36, SB 11.6.40-41

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vimukta-saṅgaḥ — free from all material association — SB 5.11.15

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vitta-vyatiṣaṅga — by monetary transactions — SB 5.13.13

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Līlā-cchanda — chronological pastimes — Madhya 1.40, CC Madhya 1.39-40

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svacchanda — free — SB 8.6.26

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svacchanda — carefree — CC Adi 17.131

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triṣṭup jagatī aticchandaḥ — Triṣṭup, Jagatī and Aticchanda — SB 11.21.41

vareṇa cchandayām āsa — asked to take a benediction as he liked — SB 9.16.7

vītihotraḥ madhucchandāḥ — Vītihotra and Madhucchandā — SB 10.74.7-9

Nandinī

govinda-ānandinī — She who gives pleasure to Govinda — CC Adi 4.82

janaka-nandinī — is the daughter of King Janaka — CC Madhya 9.201

kalinda-nandinī — of the river Yamunā — CC Madhya 8.107

nandinī — Nandinī — CC Adi 12.59

Science

ajām — nescience, māyā — CC Madhya 15.180

ajayā — with nescience — SB 3.7.5

ajñāna — nescience — SB 3.7.7, SB 3.12.2

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ānvīkṣikī — spiritual science, by which one can distinguish between matter and spirit — SB 11.16.24

astra-jñaḥ — expert in military science — SB 1.7.28

ātma-ānuśāsanam — instruction in the science of the Self — SB 10.87.44

ātma-tattva — the science of God or that of the living entity — SB 2.9.4

ātma-tattva — the science of self-realization — SB 3.32.34-36

ātma-tattva-vidām — of the learned scholars who are aware of the spiritual science — SB 5.10.19

ātma-tattvam — the science of self-realization — SB 8.24.56

ātma-tattvam — the science of the Supersoul — SB 12.12.57

ātma-vādibhiḥ — by those who describe spiritual science — SB 12.6.30-31

ātma-vān — learned in spiritual science — SB 11.16.28

ātma-vidyā — in spiritual science — SB 11.2.20-21

ātma-vidyā — the science of the self — SB 12.12.42-43

ātma-vidyā-viśāradaḥ — expert in transcendental science — SB 9.13.20-21

ātma-vittamāḥ — all of you are most perfect in knowledge of the science of the self — SB 11.5.1

avidyā — nescience — SB 1.8.35, SB 2.6.21, SB 3.14.27

avidyā — by nescience — SB 4.20.5, SB 5.1.37, SB 5.13.25

avidyā — nescience, or godlessness — CC Madhya 6.154

avidyā — nescience, or māyā — CC Antya 5.145

avidyā-racitam — created by nescience — SB 4.16.19

avidyām — nescience — Iso mantra 9, Iso mantra 11

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avidyayā — by nescience — SB 5.10.6

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āyuḥ-veda-dṛk — fully conversant in the medical science — SB 8.8.34

āyuḥ-veda-pravartakaḥ — the inaugurator of medical science, Āyur Veda — SB 9.17.4

āyuḥ-vedam — medical science — SB 3.12.38

bhagavat-āśrita-āśrita-anubhāvaḥ — the consequence of taking shelter of a devotee who has similarly taken shelter of a spiritual master in the paramparā system (one is sure to get out of the great nescience of the bodily concept of life) — SB 5.13.25

bhāgavatam — the book dealing in the science of the eternal relation with the Lord — SB 1.1.3

bhāgavatam — the science of God and His devotional service — SB 2.7.19

bhāgavatam — the science of Godhead — SB 2.7.51

bhāgavatam — the science of the Personality of Godhead — SB 2.8.28

bhāgavatam — the glories of the Lord or the science of the Lord — SB 2.9.44

bhāgavatān dharmān — the science of devotional service — SB 11.3.22, SB 11.3.33

bhakti-śāstra — of the science of devotional service — CC Madhya 20.1

bhakti-siddhānta — conclusive statements about the science of devotional service — CC Madhya 10.113

bhakti-yoga — the science of devotional service — SB 1.8.20

bhakti-yogam — the science of devotional service — CC Madhya 6.255

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bhava-arṇavam — the ocean of nescience — SB 9.8.13, SB 10.2.31

bhava-arṇave — in the ocean of nescience — CC Antya 20.33

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īśa-anukathāḥ — the science of God — SB 2.10.1

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keha tare — someone crosses the ocean of nescience — CC Madhya 22.43

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tat-vidām — to persons acquainted with the science of devotional service — CC Madhya 24.348

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prabandha — subject matters — CC Adi 17.328

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pāda — lotus feet — SB 1.1.15

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pāda — Your feet — SB 10.51.46

pāda — her feet — SB 10.53.44

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pāda — foot — CC Adi 7.59, CC Adi 7.59

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padā — with the foot — SB 5.26.29, SB 11.8.13

padā — by his feet — SB 6.8.36

padā — by his foot — SB 6.9.13-17

padā — with his footstep — SB 9.4.47

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pada — from their position in Vaikuṇṭha — SB 7.1.33

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pada — stanza — CC Madhya 1.54

pada — the legs — CC Madhya 2.13

pada — verses — CC Madhya 3.121, CC Antya 13.79

pada — words — CC Madhya 6.194

pada — the lotus feet of the Lord — CC Madhya 15.154

pada — her foot — CC Antya 14.24

pada — foot — CC Antya 14.29

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pada-abja — lotus feet — SB 4.8.22

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pada-abjam — lotus feet — SB 3.5.44, SB 4.24.67, SB 10.51.57

pada-abjayoḥ — at the lotus feet — CC Adi 15.1

pāda-abje — to the lotus feet — CC Madhya 25.86

pada-abje — for the lotus feet — MM mantra 24

pāda-ādi — legs, etc — SB 2.2.13

padā ahanat — struck on the leg — SB 1.16.5

pada-āhataḥ — being trampled by the foot — SB 7.8.3-4

pada-āhatām — beaten on the legs — SB 1.17.3

pada-ākrāntān — following at her heels — SB 3.31.38

pada-ālambhaḥ — the taking hold of the lotus feet — CC Adi 3.63

pada-ambhoja — lotus feet — SB 1.16.6, SB 3.4.15, CC Adi 11.1

pada-ambhoja — of the lotus feet — SB 4.6.24, SB 10.89.19

pada-ambhoja — from the lotus feet — SB 4.20.25

pada-ambhoja — the lotus feet — CC Adi 10.1

pada-ambhojam — upon the lotus feet — SB 10.22.28

pada-ambhojam — lotus feet — SB 10.86.31

pada-ambhojāt — than the lotus feet — SB 10.49.12

pāda-ambhojāt — from the lotus flower of His feet — CC Adi 16.82

pada-ambhojau — whose lotus feet — CC Adi 1.15, CC Madhya 1.3, CC Antya 1.5

pāda-amboruha — of lotus feet — MM mantra 5*

pāda-ambu-ruha — upon the lotus feet — SB 12.6.35

pāda-ambuja — the lotus feet — SB 3.20.5, CC Adi 6.60

pāda-ambuja — of the lotus feet — SB 10.47.66, SB 11.2.33

pada-ambuja — from the lotus feet — SB 10.21.10

pada-ambuja — of the lotus feet — SB 10.29.37, SB 10.35.6-7

pada-ambuja — by the lotus feet — SB 10.47.1-2

pada-ambuja-dvaya — of the two lotus feet — SB 10.14.29, CC Madhya 6.84, CC Madhya 11.104

pāda-ambuja-sarva-svaiḥ — whose all in all is the lotus feet — CC Madhya 23.100

pada-ambujaḥ — having lotus feet — SB 3.24.17

pāda-ambujaḥ — whose lotus feet — SB 10.16.26

pada-ambujam — lotus feet — SB 1.8.36, SB 1.18.4, SB 3.5.43, SB 10.31.7, SB 10.62.4

pada-ambujam — the lotus feet — SB 1.11.26

pada-ambujam — whose lotus feet — SB 3.32.22

pada-ambujam — Your lotus feet — SB 11.29.3

pāda-ambujam — under the lotus feet — SB 2.9.18

pāda-ambujam — the lotus feet — SB 6.3.11, SB 10.85.38

pāda-ambujam — whose lotus feet — SB 9.11.21

pāda-ambujam — to the lotus feet — SB 10.15.5

pāda-ambujam — His lotus feet — SB 10.83.40

pada-ambujāt — from the lotus feet — SB 1.8.37

pāda-amburuha — on the lotus feet — SB 7.7.30-31

pada-aṅguṣṭha — the toes of His lotus feet — SB 4.21.31

pāda-aṅguṣṭha — with the big toes of his feet — SB 7.3.2

pāda-aṅguṣṭha — His toe — CC Antya 12.50

pada-aṅguṣṭha-viniḥsṛtā — emanating from the toe of the Lord — CC Madhya 24.217

pāda-aṅkita — marked with footprints — SB 3.1.32

pada-antikam — near the lotus feet — SB 11.5.5

pada-anugaiḥ — by infantry — SB 9.10.35-38

pada-anusarpaṇe — walking to those places — SB 9.4.18-20

pada-anusarpaṇe — in walking to — CC Madhya 22.137-139

pada-anusmṛti — constant remembrance of the lotus feet of the Lord — SB 3.5.13

pada-aravinda — of the lotus feet — SB 3.15.43, CC Madhya 17.142, CC Madhya 24.115, CC Madhya 25.158, MM mantra 22

pada-aravinda — lotus feet — SB 4.9.12

pāda-aravinda — of the lotus feet — SB 6.3.28

pāda-aravinda — of the lotus feet of the Lord — SB 7.6.27

pāda-aravinda — to the lotus feet of the Lord — SB 7.9.10

pāda-aravinda — unto the lotus feet — CC Madhya 20.59, CC Antya 4.69, CC Antya 16.26

pada-aravindam — lotus feet — SB 3.5.39, SB 10.82.48, CC Madhya 1.81, CC Madhya 13.136

pada-aravindam — the lotus feet — SB 3.33.37

pada-aravindam — to the lotus feet — SB 11.6.7

pāda-aravindam — the lotus feet — SB 3.13.4

pāda-aravindam — lotus feet — SB 3.21.14

pāda-aravindam — the lotus feet of the Lord — SB 9.10.13

pāda-aravindam — to the lotus feet — SB 10.85.19

pāda-aravindasya — of the lotus feet — SB 4.22.20

pada-aravindāt — from the lotus feet — SB 11.2.53

pada-aravindayoḥ — of the lotus feet — SB 4.9.36

pada-aravinde — unto the lotus feet — CC Adi 1.42

pāda-aravinde — in the lotus feet — CC Madhya 6.255

pāda-arcana — worshiping the feet — SB 10.84.10

pāda-ardham — half a line — SB 12.12.59

pada-artha — knowledge — SB 4.7.31

pada-artha — categories — CC Adi 2.93

pada-artha — subject matter — CC Madhya 6.272

pada-artha — meanings — CC Antya 17.40

pada-arthābhiḥ — the words and ideas comprising which — SB 11.6.6

pada-arthasya — of physical bodies — SB 3.11.2

pada-artheṣu — within material objects — SB 12.7.20

pāda-āśraya — of the shelter of the lotus feet — CC Adi 3.1

pada-āśrayaḥ — taken shelter of the lotus feet — SB 4.12.49-50

pāda-ātmikā — only one fourth — CC Madhya 21.56

pāda-avanatam — fallen at her feet — SB 4.9.46

pāda-avane — from the bathing of Your lotus feet — SB 11.6.19

pāda-avanejana-pavitratayā — because of washing the lotus feet of Lord Viṣṇu and thus being transcendentally pure — SB 8.21.4

pāda-avanejanīḥ — the water which had washed his feet

— SB 10.80.20-22

pāda cāpi' — massaging the legs — CC Antya 19.73

pāda-cārī — moving on foot — SB 6.12.27-29

pāda-cāriṇām — of the animals who move on legs, like the cows and buffalo — SB 6.4.9

pada-chāyā — the shade of the feet — CC Adi 5.230

pada-cihna — footprints — CC Adi 14.8

pada-cyutaḥ — nor do I fear being deprived of my position — SB 8.22.3

pada dhari' — keeping Your feet — CC Antya 6.133

pada dhari' — keeping His feet — CC Antya 6.138

pada-dhūli — the dust of the feet — CC Adi 6.65-66, CC Madhya 6.38, CC Madhya 25.272, CC Antya 6.154

pada-dhūli — dust of the feet — CC Madhya 15.82

pada-dhūli — dust of the lotus feet — CC Antya 7.46

pada-dhūli-sama — like a particle of dust at Your lotus feet — CC Antya 20.34

pada-dvaya — two lotus feet — CC Madhya 13.137

pāda-eka-mūla — whose only shelter is the lotus feet — SB 6.11.24

padā ekena — standing on only one leg — SB 1.17.2

padā ekena — with one leg — SB 4.8.76

padā ekena — by one step — SB 8.19.34

padā ekena — by one footstep — SB 8.20.32-33

padā ekena — by one step only — SB 8.21.31

padā ekena — on one foot — SB 10.1.40

pada-ekena — on one leg — SB 8.1.8

pada-hasta — legs and hands — CC Madhya 13.107

pāda-jala — water from washing the feet — CC Antya 16.43

pada-kamala tomāra — Your lotus feet — CC Madhya 13.141

pāda-kamalam — His lotus feet — SB 10.80.11

pada-kamalam — to the lotus feet — CC Madhya 19.134, CC Antya 1.212

pada-kamalayoḥ — of the two lotus feet — CC Madhya 13.80

pada-krama — the special sequential arrangement of mantras — SB 12.13.1

pāda-madhye — between the two legs — CC Madhya 15.24

pāda-mūlam — soles of the feet — SB 1.18.16, SB 2.1.26

pāda-mūlam — the shelter of the lotus feet — SB 2.8.6

pāda-mūlam — feet — SB 3.25.43, SB 4.29.50, SB 10.29.31

pāda-mūlam — lotus feet — SB 4.9.8, SB 4.24.55, SB 8.6.14

pāda-mūlam — the lotus feet — SB 4.9.31

pāda-mūlam — at the lotus feet — SB 5.10.15

pāda-mūlam — to His transcendental lotus feet — SB 6.4.33

pāda-mūlam — at the root of his feet — SB 9.4.36

pāda-mūlam — the base of the lotus feet — SB 10.23.29, SB 10.25.12

pāda-mūlam — the sole of the lotus feet — SB 11.29.38

pāda-mūlam — to the lotus feet — SB 12.6.1

pāda-mūlam — the soles of the lotus feet — SB 12.8.44

pāda-mūlāt — away from the feet — SB 10.29.34

pāda-mūlāt — from the lotus feet — CC Adi 4.125

pāda-mūle — at the feet — SB 6.14.50-51

pāda-mūle — at the lotus feet — SB 7.1.38

pāda-nakha — nails of the feet — SB 1.18.21

pada-nakha — of the nails on the toes — CC Madhya 21.128

pada-nyāsaiḥ — footprints — SB 1.17.26

pāda-okaḥ — shelter of Your lotus feet — SB 4.7.28

paḍa paḍa — go on reciting — CC Antya 15.69

pāḍā-paḍasīra — neighboring — CC Adi 14.40

pāda-padma — lotus feet — SB 4.9.10, CC Adi 3.108, CC Adi 4.273, CC Adi 8.81, CC Madhya 7.124, CC Madhya 12.21, CC Antya 4.42

pāda-padma — of the lotus flower of the feet — SB 8.23.7

pāda-padma — unto the lotus feet — CC Adi 1.40

pāda-padma — of the lotus feet — CC Antya 6.136

pāda-padma — the lotus feet — CC Antya 19.6

pāda-padmābhyām — with His lotus feet — SB 12.2.30

pāda-padmam — lotus feet — SB 1.15.17, SB 3.20.36, SB 4.6.38, SB 4.8.19, SB 4.9.17, SB 10.47.13

pāda-padmam — the lotus feet — SB 8.22.10

pāda-padmayoḥ — of the lotus feet — SB 12.12.54

pāda-padme — whose lotus feet — SB 11.4.9

pāda-padme — unto the lotus feet — CC Adi 1.37, CC Adi 1.38, CC Adi 1.39

pāda-padme — on the lotus feet — CC Adi 7.170

pāda-padme — at the lotus feet — CC Antya 4.40

pāda-pāḥ — the trees — SB 10.20.21

pāda-pallava — lotus feet — Bs 5.50

pāda-pallavaḥ — His feet, which are tender like new buds — SB 10.15.19

pāda-pallavam — lotus feet — SB 2.2.10, SB 10.14.30

pāda-pallavam — the lotus-petal feet — SB 10.53.40-41

pāda-pāṁsubhiḥ — by the dust of the feet — SB 4.4.13

pāda-pāṁsuḥ — dust of the lotus feet — SB 10.12.12

pāda-paṅkaja — of the lotus feet of the Supreme Personality of Godhead — SB 8.9.28

pāda-paṅkaja — of the lotus feet — SB 10.33.34

pāda-paṅkaja — lotus feet — CC Antya 20.32

pāda-paṅkajam — whose lotus feet — SB 10.39.49-50, SB 12.3.43

pāda-paṅkajam — to the lotus feet — MM mantra 27

pada-paṅktibhiḥ — by the series of the marks — SB 5.8.23

pāda-pīṭa — at Kṛṣṇa's lotus feet — CC Madhya 21.72

pāda-pīṭhaḥ — whose footstool — SB 11.29.4

pāda-pīṭhaḥ — whose lotus feet — CC Madhya 21.33

pāda-pīṭhe — at the lotus feet — CC Madhya 21.70

pāda-pīṭhe stuti — offering prayers unto the lotus feet — CC Madhya 21.72

pāda-prahāra pāñā — being kicked — CC Antya 12.25

pāda-prakṣālana — washing the feet — CC Madhya 3.40, CC Madhya 20.73

pāda-prakṣālana — washing of the feet — CC Madhya 9.83, CC Madhya 19.85

pāda prakṣālana — washing of the lotus feet — CC Madhya 7.122

pāda prakṣālana — washing the feet — CC Madhya 15.223

pāda prakṣālana kari' — after washing His feet — CC Antya 12.124

pāda-prakṣālane — washing the feet — CC Antya 16.42

pāda prakṣālila — washed the feet — CC Madhya 24.275

pāda prakṣālite — washing His feet — CC Antya 16.45

pāda-prasāraṇa — extending His legs — CC Antya 19.68

pada-pravālam — feet reddish like coral — SB 8.12.19

pāda-pūraṇe — in completing the verse — CC Madhya 24.67

pāda-pūta-jalām hareḥ — whose water is transcendentally pure because of emanating from the toes of the Supreme Personality of Godhead Viṣṇu — SB 9.9.9

pāda-raja — the dust of your feet — CC Antya 16.22

pāda-rajaḥ — the dust of the feet — SB 3.22.6

pāda-rajaḥ — the dust of the lotus feet — SB 5.12.12, SB 6.11.18

pāda-rajaḥ — by the dust of the lotus feet — SB 7.5.32

pāda-rajaḥ — dust of the feet — SB 10.14.34

pāda-rajaḥ — of the dust of the lotus feet — CC Madhya 22.53, CC Madhya 25.85

pāda-rajasā — by the dust of their lotus feet — SB 7.14.42

pāda-ratām — who have fallen at the lotus feet — CC Antya 20.47

pada-reṇu — the dust of the feet — CC Adi 5.230, CC Antya 11.54

pada-reṇu — the dust of the lotus feet — CC Antya 20.152

pāda-reṇum upāsate — worship the dust of the lotus feet — SB 8.16.36

pāda-saṁvāhana — massaging the feet — CC Adi 5.136, CC Adi 10.155, CC Madhya 3.105

pāda-saṁvāhana — massaging the legs — CC Madhya 9.353, CC Madhya 14.7

pāda-samvāhana — massaging the legs — CC Madhya 17.90, CC Madhya 19.90, CC Antya 10.82, CC Antya 10.83-84, CC Antya 19.71

pāda-samvāhana — massaging Your legs — CC Antya 10.88

pāda-samvāhana — massaging of the legs — CC Antya 10.90

pāda-samvāhana — massaging of the feet — CC Antya 18.108

pāda-saṁvāhana-ādibhiḥ — even by massaging her feet — SB 9.18.35

pāda-saṁvāhana-ādibhiḥ — by massaging His feet and offering other services — SB 10.15.14

pāda-saṁvāhana-ādibhiḥ — by massaging His feet, etc — CC Adi 5.139

pāda-saṁvāhanam — the massaging of the feet — SB 10.15.17

pāda-saṁvāhanam — massaging the feet — CC Adi 6.64

pāda-samvāhane — massaging the feet — CC Antya 12.146

pāda-saroja-bhājām — of the devotees engaged in the transcendental loving service of Your lotus feet — SB 3.4.15

pāda-sarojam — lotus feet — SB 3.21.21

pāda-saroruha — of the lotus feet — SB 5.18.21

pāda-śauca — washing the feet — CC Antya 7.10

pāda-śaucāt — by the water which washed His lotus feet — SB 4.1.14

pāda-sevā — by serving the lotus feet — SB 4.9.27

pāda-sevanam — worshiping the lotus feet — SB 4.8.41

pāda-sevanam — serving the feet — SB 7.5.23-24

pāda-sevanam — executing devotional service according to time, circumstances and situation, only in relationship with Viṣṇu — CC Madhya 9.259-260

pāda-sevāya mati — her desire is to serve the lotus feet — CC Antya 20.60

pāda-sparśa — for the touch of His lotus feet — SB 10.23.47

pāda-sparśa kaila — touched with His feet — CC Madhya 16.224

pāda-sparśa-vilajjitaḥ — being ashamed because Durvāsā was touching his lotus feet — SB 9.5.2

pāda-sparśam — being touched by the feet — SB 4.10.10

pāda-sparśāt — by the touch of Your foot — SB 10.34.15

pāda-spṛśaḥ — from the touch of the lotus feet — CC Madhya 24.206

pada śuni' — by hearing the stanzas — CC Madhya 3.122

pada-tala — the soles of His feet — CC Madhya 2.34

pada-tala — His foot — CC Madhya 13.83

pāda-talataḥ — on the bottom or soles of the feet — SB 2.5.40-41

pada-tale — under the shelter of the lotus feet — CC Adi 10.91

pāda-tīrtha — the water which washed their feet — SB 4.22.11

pāda-tīrthāt — from the Personality of Godhead — SB 3.4.20

pada-trayam — three steps only — SB 1.3.19

pada-trayam — three paces of land — SB 8.13.13

pada-trayam — three steps — SB 8.15.1-2

pada-trayam — three feet — SB 8.19.19

pāda-udaka — the water that touched the lotus feet — CC Antya 11.65

pāda-udakam — the water which has washed the feet — SB 10.80.4

pāda-ūna — less by a quarter (six hundred miles) — SB 4.6.32

pāda-upadhāna — shoes — CC Adi 10.33

pāda-upasarpaṇam — approaching the lotus feet — SB 7.6.2

pada-upasarpaṇam — worship of the lotus feet — SB 8.24.30

pāda-vikṣepaṇa — throwing forth of the foot — CC Madhya 24.19

pada-vinyāsa — with styles of walking — SB 5.2.5

pāda-viśleṣaṇa — separation from His lotus feet — SB 3.4.5

pada-yuga-ālaya — fully absorbed in meditation on the lotus feet — SB 7.9.18

pāda-yugalam — both the feet — SB 4.26.20

pāda-yugalam — the two lotus feet — SB 10.21.15

pāda-yugalam — to his two feet — SB 10.69.14

pāda-yugam — two feet — SB 10.68.36

padaaravinda — of the lotus feet — CC Madhya 24.45

pādābhyām — at Their feet — SB 12.8.39

padāghāta — because of beating on the ground by the legs of the demons and demigods — SB 8.10.38

pādāḥ — legs — SB 1.17.24

pādāḥ — principles — SB 3.12.35

pādāḥ — the legs — SB 12.3.18

pādaḥ — leg — SB 1.17.25

pādaḥ — His feet — SB 10.54.34, SB 10.86.11

pādaḥ — the lotus feet — SB 11.6.13

pādaḥ — having legs — SB 11.7.22

padaḥ — a kingdom — SB 5.24.28

padaḥ — of the place — SB 10.2.38

padāḥ — with phrases — SB 10.39.16

pādāḥ trayaḥ — the cosmos of three fourths of the Lord's energy — SB 2.6.20

paḍāha — You teach — CC Adi 16.31, CC Adi 16.32

padaiḥ — by the aphorisms — Bg 13.5

padaiḥ — by the feet — SB 1.8.39

padaiḥ — the marks on the sole of the foot — SB 1.14.21

padaiḥ — by the soles of the feet — SB 1.16.32-33

padaiḥ — by the touch of the lotus feet — SB 8.18.31

padaiḥ — with the marks of Their feet — SB 10.15.1

padaiḥ — by His footprints — SB 10.16.17

padaiḥ — footprints — SB 10.30.26

padaiḥ — with the footprints — SB 10.30.26

padaiḥ — with words — SB 10.50.32-33, CC Antya 1.186

padaiḥ — by His feet — SB 11.1.6-7

pādaiḥ — by three legs — SB 1.16.20

pādaiḥ — by the legs — SB 1.16.25

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pāḍāila — caused to be picked up — CC Adi 17.82

paḍāila — taught — CC Madhya 8.264

paḍāila — instructed — CC Madhya 20.361

paḍāite — to teach — CC Adi 16.4

paḍāite — to instruct — CC Madhya 6.120

padakaiḥ — because of the footprints — SB 10.47.50

padam — position — Bg 2.51, SB 1.12.27, SB 4.8.20, SB 4.8.37, SB 4.9.30, SB 4.28.53, SB 4.28.55, SB 4.31.27, SB 5.11.8, SB 5.24.25, SB 6.5.23, SB 8.3.6, SB 8.8.19, SB 12.12.64

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padam — abode — Bg 18.56, SB 3.2.20, SB 3.29.43, SB 4.12.35, SB 11.12.3-6, CC Madhya 21.51, CC Madhya 21.88, CC Madhya 21.100

padam — personality — SB 2.1.19

padam — lotus feet — SB 2.2.18, SB 4.24.52

padam — the place — SB 2.6.11, SB 7.14.29, SB 11.24.12

padam — ultimate phase — SB 2.7.47

padam — ultimate stand — SB 3.2.12

padam — feet — SB 3.3.3, SB 3.24.28, SB 3.25.28, SB 4.12.30, SB 10.31.11

padam — respective positions — SB 3.6.12

padam — post — SB 3.6.14, SB 4.24.29

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padam — the position — SB 4.11.28, SB 9.15.39, SB 10.60.35, SB 12.11.11-12, CC Madhya 8.206

padam — place of habitation — SB 4.31.16

padam — the abode — SB 5.19.23, SB 7.4.13, SB 10.83.41-42, SB 11.30.39

padam — an abode — SB 6.5.43

padam — the subject matter — SB 7.5.49

padam — the lotus feet — SB 8.3.7, SB 11.19.3

padam — the shelter — SB 8.3.26, SB 10.14.58

padam — to the place — SB 8.5.24, SB 9.4.60

padam — step — SB 8.20.34, SB 8.22.2

padam — this position — SB 8.22.16

padam — a place — SB 8.24.20

padam — original position — SB 8.24.51

padam — one step — SB 10.29.34

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padam — Your true nature — SB 10.87.16

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padam — the substance — SB 12.4.20-21

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padam — the Personality — SB 12.6.7

padam — personal situation — SB 12.6.33

padam — the dwelling place — CC Madhya 2.65

padam — the path — CC Madhya 13.207

padam — on the path — CC Antya 15.97

pādam — and legs — Bg 11.23

pādam — legs — Bg 13.14

pādam — feet — SB 4.31.24

pādam — My foot — SB 10.47.16

pādam — leg — SB 10.72.43

pādam — the lotus feet — SB 11.14.36-42

pādam — his foot — SB 11.18.16

pādam — His foot — SB 11.30.28-32

pādam — a single line — SB 12.12.59

padām — feet — SB 3.20.27

padam atra — here is the same Personality of Godhead Śrī Kṛṣṇa — SB 1.10.23

padam padam — in every step — SB 3.5.41

padam padam — at every step — SB 10.14.58

padāmbuje — the lotus feet — SB 6.5.22

pādān — legs — SB 1.17.12, SB 1.17.42

pādān — his legs — SB 10.36.14

paḍāna — teaches — CC Adi 13.28

paḍāna — instructs — CC Madhya 17.104

paḍāñā — by educating them — CC Adi 16.19

padānām — footprints — SB 10.42.28-31

padāni — pilgrimages — SB 3.1.17

padāni — four legs — SB 3.12.41

padāni — the legs — SB 7.12.26-28

padāni — different stages — SB 7.13.21

padāni — footsteps — SB 8.19.16, SB 8.21.29

padāni — steps — SB 8.19.27, SB 10.36.11

padāni — the footprints — SB 10.16.18, SB 10.30.24, SB 10.30.25, SB 10.30.27, SB 10.30.30, SB 10.38.25

padāni — the feet — SB 10.30.30

padāni — footprints — SB 10.30.31

padāni — the steps — SB 10.87.15

padāni — the vibrations — SB 10.90.21

padāni — the places — SB 11.11.42

padāni — the three-line Gāyatrī mantra — SB 11.16.12

pādau — the legs — SB 2.10.25, SB 3.6.22

pādau — His lotus feet — SB 3.2.3, SB 8.5.32

pādau — at His lotus feet — SB 3.4.20

pādau — the two feet — SB 3.26.58, CC Madhya 22.137-139

pādau — the feet — SB 4.9.45, SB 10.4.23, SB 10.85.36, SB 10.86.30

pādau — the two lotus feet — SB 4.23.22, SB 8.18.27

pādau — at the two feet — SB 7.5.35

pādau — upon the lotus feet — SB 8.24.40

pādau — his two legs — SB 9.4.18-20

pādau — our feet — SB 10.29.34

pādau — his feet — SB 10.38.37-38, SB 10.52.29

pādau — (Lord Kṛṣṇa's) feet — SB 10.48.15-16

pādau — His feet — SB 10.59.41, SB 10.64.30, SB 10.83.10, SB 12.11.6-8

pādau — at His feet — SB 11.6.40-41

padavī — designation — CC Adi 13.59

padavī — the position — CC Adi 17.281, CC Madhya 9.150, CC Antya 1.153

padavī — the surname — CC Madhya 6.51

padavīm — glories — SB 1.3.38, SB 3.1.42

padavīm — situation — SB 3.13.28, SB 4.23.31

padavīm — the path — SB 3.24.34, SB 3.27.3, SB 5.9.13, SB 10.60.13, SB 10.69.44, CC Madhya 2.36

padavīm — abode — SB 3.32.43

padavīm — path — SB 4.8.31, SB 10.30.26

padavīm — any trace — SB 4.13.49

padavīm — position — SB 5.1.5, SB 5.1.38, SB 8.6.20

padavīm — position of liberation — SB 7.14.1

padavīm — the position — SB 7.14.14, SB 7.15.74

padavīm — the place — SB 8.12.31

padavīm — to the place — SB 10.29.35

padavīm — the means of attaining — SB 10.59.44, SB 10.61.5

padavīm — the trail — SB 11.30.41

padavīm — the destination — SB 11.31.14

padavīm — to the site — CC Antya 4.64

padavyā — along the path — SB 10.16.17

padavyaḥ — opulences — SB 4.4.21

paḍāya — teaches — CC Madhya 6.278, CC Antya 13.111

paḍaya — falling off — CC Madhya 7.137

paḍaya — fall down — CC Madhya 13.103

paḍaya — touches — CC Madhya 20.133

padāyataḥ — foot soldiers — SB 10.50.24

paḍaye — falls down — CC Adi 5.209

paḍaye — touch — CC Madhya 1.165

paḍaye — recites — CC Madhya 17.211

pādayoḥ — at the feet — SB 1.14.23, SB 1.17.30, SB 4.28.49, SB 7.5.20, SB 9.18.26, SB 10.54.32, SB 10.73.1-6, SB 10.86.24, SB 11.30.34

pādayoḥ — under the lotus feet of the Lord — SB 2.9.14

pādayoḥ — of the feet — SB 3.7.19

pādayoḥ — of the lotus feet — SB 4.9.30, SB 7.2.34

pādayoḥ — at His lotus feet — SB 4.12.7

pādayoḥ — on the two feet — SB 4.15.9-10

pādayoḥ — the feet — SB 4.20.18

pādayoḥ — feet — SB 5.23.6

pādayoḥ — on the two legs — SB 6.8.4-6

pādayoḥ — the lotus feet of the saintly person — SB 7.13.15

pādayoḥ — on the feet — SB 8.20.23

pādayoḥ — at the lotus feet of the Lord — SB 9.10.35-38

pādayoḥ — on the soles of the feet — SB 9.20.24-26

pādayoḥ — of Your lotus feet — SB 10.10.38

pādayoḥ — at the lotus feet — SB 10.13.63, SB 12.13.22

pādayoḥ — of the legs — SB 10.14.12

pādayoḥ — at His feet — SB 10.14.41, SB 10.65.27, SB 11.30.42

pādayoḥ — at His two feet — SB 10.15.4

pādayoḥ — upon His feet — SB 10.27.2

pādayoḥ — by the legs — SB 10.37.4, SB 10.44.2

pādayoḥ — their feet — SB 10.44.50

pādayoḥ — by the feet — SB 10.72.42

pādayoḥ — at (Lord Śiva's) feet — SB 10.89.6-7

pādayoḥ — at the two feet — SB 11.29.45

pādayoḥ — Their feet — SB 12.8.38

padayoḥ — on the feet — SB 1.15.10

padayoḥ — at Your lotus feet — SB 3.15.49

padayoḥ — of the feet — SB 10.29.35, SB 10.90.49

padayoḥ — of the lotus feet — CC Antya 4.64

pādayoḥ jahau — threw on his legs — SB 9.9.23-24

Viruda

govinda-virudāvalī — the Govinda-virudāvalī — Madhya 1.40, CC Madhya 1.39-40

Viruda a laudatory poem, panegyric Monier-Williams Dictionary

Tena

Tena 1. m. a note or cadence introductory to a song Monier-Williams Dictionary

Melāpaka

Melāpaka uniting, bringing together, conjunction Monier-Williams Dictionary

Śītala

candana-śītalam — as cool as sandalwood pulp — CC Adi 4.259

śītala — cool — CC Adi 4.247, CC Madhya 4.164, CC Madhya 12.106, CC Madhya 12.133, CC Madhya 14.97

śītala — very cool — CC Madhya 1.159, CC Antya 4.123

śītala — cold — CC Madhya 4.38, CC Madhya 15.220, CC Antya 14.100

śītala samīra — very cool breeze — CC Madhya 18.77

śītala-vāyu — cool breeze — CC Madhya 13.203

śītalāḥ — cool — SB 10.22.37

śītalam — cool and calm — CC Madhya 12.1

su-śītala — very, very cool — CC Adi 4.247

su-śītala — cool and pleasing — CC Madhya 2.34, CC Antya 15.76

su-śītala — very cool — CC Antya 15.21

su-śītala karite — to make it very cool — CC Madhya 15.73

Udga

udgalat — overflowing — SB 1.10.14

udgama — the birth — CC Adi 4.15-16

udgama — awakening — CC Adi 7.142, CC Madhya 14.173, CC Antya 20.13, CC Antya 20.131

udgama — birth — CC Madhya 19.157

udgama — generating — CC Antya 1.128

udgama — appearance — CC Antya 18.95

udgamaiḥ — eruptions — MM mantra 18

udgāra — the awakening — CC Madhya 14.191

udgāra — coming out — CC Antya 16.132

udgāri — emitting — SB 10.66.32-33

udgāri — spreading — CC Madhya 1.84

udgatān — being greatly desired — SB 4.22.3

udgātre — unto the priest known as udgātā — SB 9.16.21-22

udgāyan — singing loudly Himself — SB 10.29.44

udgāyan — loudly singing — SB 10.69.39

udgāyati — chants very loudly — SB 7.4.39, SB 7.7.34

udgāyati — He would sing very loudly — SB 10.11.7

udgāyati — sings out loudly — SB 11.14.24

udgāyatīnām — who were loudly singing — SB 10.46.46

udghāṭita — pushed open — SB 6.9.33

udghātyakaḥ — udghātyaka — CC Antya 1.186

udghūrṇā — unsteadiness — CC Madhya 23.59, CC Madhya 23.61

udghūrṇā — udghūrṇā — CC Antya 14.16

udghūrṇā-daśā — the ecstatic condition known as udghūrṇā — CC Antya 19.32

udghūrṇā-pralāpa — talking inconsistently in madness — CC Madhya 1.87

udghuṣṭe — in sound — SB 4.1.18

udgīrṇa — manifesting — CC Adi 4.260

udgīrṇa — overflowing — CC Madhya 20.180

udgīrṇa — emitting — MM mantra 18

udgīta — by the loud song (of the flute) — SB 10.31.16

udgīta — by the singing flute — CC Madhya 19.210, CC Antya 7.42

udgītam — loud chanting — SB 10.47.63

udgīthaḥ — the son named Udgītha — SB 5.15.6

udgrāha — argument — CC Madhya 9.47

udgrāha-ādi prāya — unnecessary argument — CC Antya 7.100

udgrāhe — to establish the conclusion — CC Madhya 9.43

udgranthayaḥ — without attachment, free from material bondage — SB 3.15.47

udgrathayanti — root out — SB 4.22.39

udgrathita — untied — SB 10.81.40

udgrāyudhaḥ — Udgrāyudha — SB 9.21.28-29

udgṛhya — resorting to — SB 11.22.4

udgṛhya — accepting — CC Madhya 6.109

Kavi

bāṅgāla-kavira — of a poet from Bengal — CC Antya 20.111

ekaviṁśam — and the twenty-first — SB 2.9.6

grāmya-kavira — of a poet who writes poetry concerning man and woman — CC Antya 5.107

kavi — poet — CC Adi 16.37, CC Adi 16.100, CC Adi 16.105, CC Antya 5.156

kavi — a poet — CC Madhya 22.78-80

kavi — of poets — MM mantra 52

kavi-datta — Kavi Datta — CC Adi 12.81

kavi kahe — the poet said — CC Adi 16.49, CC Adi 16.53, CC Antya 5.114

kavi-karṇapūra — Kavi-karṇapūra — CC Madhya 19.118

kavi-vara — the most elevated poet — CC Adi 16.44

kavibhiḥ — by the recognized learned person — SB 1.5.22

kavibhiḥ — even by the highly learned — SB 2.4.8

kavibhiḥ — by great learned persons — SB 5.18.33

kavibhiḥ — by learned scholars — SB 5.20.38, SB 7.14.34, SB 10.84.36, SB 12.7.17

kavibhiḥ — by great saintly persons — SB 5.22.3

kavibhiḥ — by persons who are thoughtful and advanced in knowledge — SB 7.4.34

kavibhiḥ — by learned persons — SB 7.14.39

kavibhiḥ — by great thinkers — SB 10.31.9

kavibhiḥ — by poets — SB 10.37.15-20

kavibhiḥ — by learned authorities — SB 10.58.40

kavibhiḥ — by the sages — SB 11.19.36-39

kavibhiḥ — by greatly exalted persons — CC Madhya 14.13

kavicandra — Kavicandra — CC Adi 10.109, CC Adi 10.113

kaviḥ — the thinker — Bg 10.37

kaviḥ — highly qualified — SB 1.4.21

kaviḥ — the enlightened person — SB 2.2.3

kaviḥ — great scientist — SB 2.7.40

kaviḥ — Kavi — SB 4.1.7, SB 5.1.26, SB 5.4.11-12

kaviḥ — being purified in consciousness — SB 4.7.48

kaviḥ — devotee — SB 4.8.65

kaviḥ — the great learned sage — SB 6.7.9

kaviḥ — one who is advanced in knowledge — SB 6.16.59

kaviḥ — seeing his own interest — SB 6.18.56

kaviḥ — the supreme inspirer — SB 7.3.30

kaviḥ — he who can understand the subtle cause of creation (Lord Brahmā) — SB 7.9.34

kaviḥ — a great poet or orator — SB 7.13.10

kaviḥ — very learned — SB 7.13.19

kaviḥ — another son, known as Kavi — SB 9.2.15

kaviḥ — learned — SB 9.4.12, SB 11.7.28

kaviḥ — a son named Kavi — SB 9.21.19-20

kaviḥ — and a learned scholar — SB 9.22.18-19

kaviḥ — learned and discriminating — SB 10.86.13

kaviḥ — completely learned — SB 11.11.29-32

kaviḥ — a learned person — CC Madhya 24.21

kaviḥ — omniscient — Iso mantra 8

kaviḥ ca — of the name Kavi — SB 4.1.45

kaviḥ haviḥ antarīkṣaḥ — Kavi, Havir and Antarīkṣa — SB 11.2.20-21

kaviḥ nyagrodhaḥ — Kavi and Nyagrodha — SB 10.90.33-34

kavim — the one who knows everything — Bg 8.9

kavim — poetic — SB 2.3.13

kavim — the great scholar — SB 2.9.19

kavim — the total living entities — SB 3.5.50

kavim — fully cognizant — SB 3.24.33

kavim — Kavi — SB 9.1.11-12

kavim — the learned — SB 9.4.1

kavim — learned — SB 11.7.25

kavim — scholarly — SB 12.6.54-56

kavinā — by the poet Brahmā — SB 3.6.38

kavīnām — of all great thinkers — Bg 10.37

kavīnām — among learned scholars — SB 11.16.28

kavīnām — of the poets — SB 11.30.3

kavira — of the poet — CC Antya 5.129, CC Antya 5.161

kavire — unto the poet — CC Adi 16.98

kavitā — poetry — CC Adi 16.38, CC Madhya 17.212

kavitā sundarī — a beautiful wife or fruitive activities — CC

Antya 20.30

kavitām — fruitive activities described in flowery language — CC Antya 20.29

kavitva — poet — CC Adi 8.5

kavitva — poetic integrity — CC Adi 16.35

kavitva — poetic imagination — CC Adi 16.85

kavitva — poetic explanation — CC Adi 16.86

kavitva — poetic ingenuity — CC Adi 16.100, CC Adi 16.102

kavitva — superexcellence in poetic presentation — CC Antya 1.172

kavitva — poetic art — CC Antya 1.192, CC Antya 1.193

kavitva — poetic qualifications — CC Antya 1.198

kavitva — poetry — CC Antya 5.95, CC Antya 5.107

kavitve — in a literary career — CC Adi 16.34

kavitve — in the poetic power — CC Adi 16.101

kavitvera — of poetic quality — CC Adi 16.50

mahā-kavi — of all great poets — CC Adi 16.99

rāmacandra kavirāja — Rāmacandra Kavirāja — CC Adi 11.51

sei kavi — that poet — CC Antya 5.111, CC Antya 5.158

śrī-kavi-karṇapūra — the poet named Kavi-karṇapūra — CC

Antya 6.262

śrī-kaviḥ uvāca — Śrī Kavi said — SB 11.2.33

śrī-sadāśiva kavirāja — Śrī Sadāśiva Kavirāja — CC Adi 11.38

śrutaḥ kaviḥ vṛṣaḥ vīraḥ — Śruta, Kavi, Vṛṣa and Vīra — SB 10.61.14

tina kavirāja — all three are Kavirājas, or physicians — CC Adi 11.51

tomāra kavitva śuni' — by hearing your poetic ability — CC Antya 1.157

vanamālī kavicandra — Vanamālī Kavicandra — CC Adi 12.63

yadunātha kavicandra — Yadunātha Kavicandra — CC Adi 11.35

yadvā-tadvā kavira — of any so-called poet — CC Antya 5.102

Antara

abhyantara — inner space — SB 2.8.16

abhyantara — internal — SB 5.1.33

abhyantara — within the abdomen — SB 5.13.8

abhyantara — inner — SB 5.16.5

abhyantara — within the house — CC Madhya 3.150

abhyantara — inside — CC Madhya 12.92

abhyantara — within — CC Madhya 20.279-280

abhyantara-varṣam — the inner division — SB 5.16.7

ajita-antarām — because of keeping Ajita, the Supreme Personality of Godhead, Viṣṇu, within herself — SB 10.2.20

ānanda-antara — very happy within Himself — CC Madhya 3.40

anantaraḥ — within and by Himself — SB 1.13.48

anantaraḥ — following him — SB 10.52.22

anantaram — thereafter — Bg 12.12

anantaram — constantly — SB 4.12.7

anantaram — without delay — SB 4.19.28

anantaram — after death — SB 4.28.28

anantaram — without interior, unbroken — SB 5.12.11

anantaram — after that — SB 7.2.4-5, SB 11.17.37

anantaram — as soon as possible — SB 7.3.12

anantaram — immediately following — SB 10.51.33, SB 10.52.44

anartha-antara-bhāvena — Himself in the status of Viṣṇu — SB 5.6.6

aṇḍa-antara-stha — which are scattered throughout the universe — Bs 5.35

antarā — from within — SB 2.10.17

antarā — between — SB 3.29.26, SB 4.21.11

antarā — separated — SB 4.28.54

antarā — while in youth — SB 9.18.40

antarā — without — SB 10.14.43, SB 12.4.29

antarā — in the meantime — SB 10.87.37

antarā — during the present — SB 11.19.7

antara — and in the middle — SB 6.16.36

antara — within — SB 10.52.42, SB 10.87.41, CC Madhya 1.51, CC Madhya 1.56, CC Madhya 2.17, CC Madhya 5.114

antara — or internally — SB 10.87.20

antara — period — CC Adi 3.9

antara — the heart — CC Adi 4.106, CC Madhya 3.121, CC Antya 3.231, CC Antya 16.48

antara — in the heart — CC Adi 4.110

antara — space between — CC Adi 4.171

antara — internal — CC Adi 10.97

antara — without cessation — CC Adi 17.46

antara — within the mind — CC Madhya 10.67

antara — within Himself — CC Madhya 10.154

antara — his contemplation — CC Madhya 10.160

antara — separate — CC Madhya 12.215

antara — within You — CC Madhya 21.15

antara — internally — CC Madhya 22.156-157

antara — at heart — CC Antya 2.139, CC Antya 6.23

antara — within themselves — CC Antya 6.183

antara — different — CC Antya 7.89

antara-antare — dispersed among — SB 10.16.18

antara-ātmanā — by the innermost part of the heart — SB 1.11.32

antara-bhāva — duality — SB 3.15.34

antara-cāriṇaḥ — remaining in intermediate situations — SB 11.25.21

antara-dadhāt — kept hidden and invisible for some time — SB 10.13.15

antara-gatam — between — SB 10.48.7

antara-gatena — being overtaken — SB 2.7.27

antara-kathā — confidential talks — CC Adi 12.48

antara-stham — situated within — Bs 5.35

antarādhim — some disease within — SB 1.16.19

antaradhīyata — disappeared — SB 3.19.15, SB 7.2.59, SB 10.77.21, CC Antya 15.81

antaradhīyata — disappeared from the vision of Lord Śiva and his associates — SB 8.12.17

antaradhīyata — disappeared from that place — SB 8.24.39

antaradhīyata — He disappeared — SB 10.29.48

antaraḥ — without — SB 1.13.48

antaraḥ — within the heart — SB 2.9.18

antaraḥ — a fault — SB 6.18.71

antaraḥ — in the internal (remembrance of sense gratification) — SB 11.25.36

antaraḥ — other — CC Madhya 1.206, CC Madhya 8.73

āntaraḥ — existing within as the Supersoul — SB 11.15.36

antarāle — at intervals in the middle — SB 5.8.14

antarāle — in the intermediate spaces within the universe — SB 5.26.4

antarāle — in the intermediate space — SB 5.26.5

antarāle — in the middle — SB 6.16.36

antaram — between — Bg 11.20, SB 4.17.16, SB 10.70.3

antaram — the difference — Bg 13.35

antaram — in between — SB 2.2.21, SB 3.6.29, SB 5.20.43

antaram — within — SB 2.7.7, CC Madhya 25.130

antaram — distinction — SB 3.15.33

antaram — internal — SB 3.26.34

antaram — difference — SB 4.28.63, SB 7.14.9, SB 11.26.21

antaram — besides Me — SB 6.4.47

antaram — inside — SB 8.1.12, SB 10.82.45, SB 11.9.13

antaram — in this millennium — SB 8.5.1

antaram — the manvantara — SB 8.13.29

antaram — within the room — SB 10.9.6

antaram — internally — SB 10.30.4

antaram — opportunity — SB 10.57.3

antaram — the right opportunity — SB 10.86.8

antaraṅga — internal — CC Adi 4.6, CC Madhya 21.92

antaraṅga — confidential associate — CC Adi 4.105

antaraṅga — more — CC Adi 6.25

antaraṅga — very confidential — CC Adi 7.17, CC Adi 10.54, CC Antya 6.142, CC Antya 6.162

antaraṅga — confidential — CC Adi 10.93

antaraṅga — confidential associates — CC Adi 17.177

antaraṅga — intimate — CC Madhya 13.54

antaraṅga — intimate friend — CC Antya 3.19

antaraṅga — very intimate and confidential associates — CC Antya 6.11

antaraṅga — very intimate — CC Antya 16.44

antaraṅgā — the internal potency — CC Madhya 6.160, CC

Madhya 8.152

antaraṅgā — internal — CC Madhya 8.152

antaraṅga-sevā — very confidential service — CC Antya 6.241

antarāṇi — the reigns of the Manus — SB 12.7.9-10

antarasya — another — NBS 59

antarataḥ — in the water — SB 8.2.29

antarāya — by impediments — SB 5.1.5

antarāya — by that obstacle — SB 5.8.26

antarāya — obstacles — SB 11.10.21

antarāyaḥ — hindrances — SB 1.13.56

antarāyaḥ — obstacle — CC Adi 4.202

antarāyāḥ — disturbances — SB 11.4.10

antarāyaiḥ — by disturbances — SB 11.7.10

antarāyaiḥ — by obstacles and discrepancies — SB 11.10.22

antarāyaiḥ — by obstructions — SB 11.28.29

antarāyaiḥ — by obstacles — SB 11.28.44

antarāyān — impediments — SB 11.15.33

antarayan — disturbing — CC Antya 1.164

antarāyatayā — because of being impediments (on the path of bhakti-yoga) — SB 7.10.1

apāntaratamāḥ — Vyāsa's previous name, Apāntaratamā — SB 6.15.12-15

apāntaratamaḥ — Vyāsadeva — SB 9.4.57-59

asura-udara-antaram — within the belly of the great demon — SB 10.12.26

avāntara-diśaḥ — the different corners (northeast, southeast, northwest and southwest) — SB 9.16.21-22

bahiḥ antaram — within the external and internal — SB 10.3.15-17

bhakta khāya nirantara — and the devotees eat such fruit continuously — CC Madhya 25.276

bhāva-antara — a change of ecstasy — CC Madhya 13.120

bhrātṛ-hantāram — the killer of the brothers — SB 6.18.24

bhuja-antarāt — from the entanglement in the midst of the arms — SB 8.12.29-30

daśā-antaram — another lamp — CC Madhya 20.316, Bs 5.46

deha-antara — of transference of the body — Bg 2.13

deha-antaram — transferring bodies — SB 10.1.8

deha-antaram — another body (made of material elements) — SB 10.1.39

deśa-antara — to different parts of the country — CC Antya 12.84

dhānvantaram — the incarnation of Godhead named Dhan-

vantari — SB 1.3.17

dina-antarāṇi — other days — CC Madhya 2.58

drumayoḥ antaram — between the two trees — SB 10.11.26

dugdha-antara — something other than milk — CC Madhya 20.309

duḥkhita antara — very unhappy within the mind — CC Madhya 16.230

dvi-lakṣa-yojana-antara-gatāḥ — situated at a distance of 1,600,000 miles — SB 5.22.15

eka manvantara-avatārera — of only one feature of the Lord, namely the manvantara-avatāras — CC Madhya 20.324

ghaṇṭāra — of bells — CC Madhya 13.21

grāma-antara haite — from different villages — CC Madhya 7.102

grāma-antara haite — from other villages — CC Antya 6.55

gṛha-antaraḥ — everything within the house — SB 10.5.6

hantāraḥ — killers — SB 4.11.24

hantāram — the killer — Bg 2.19, SB 10.66.27-28

kāla-antara-kṛtam — things done in the past, at a different time (in the kaumāra age) — SB 10.12.41

kariyācha antara — you have kept within your mind — CC Antya 2.31

kari' veśa-antara — changing the dress — CC Madhya 16.161

karma-antara — in other household affairs — SB 10.9.1-2

kāya-abhyantara-vahninā — because of the fire of hunger and thirst within the body — SB 5.14.19

kṛpā-pūrṇa-antara — whose hearts are always filled with mercy — CC Antya 12.3

loka-alokayoḥ antarāle — between the countries full of sunlight and those without sunlight — SB 5.20.34

loka-antaram — into a different life — SB 4.28.18

mānasottara-mervoḥ antaram — the land between Mānasottara and Meru (beginning from the middle of Mount Sumeru) — SB 5.20.35

manu-antara — of the manvantara millennium — SB 5.1.28

manu-antara — lifetimes of Manu — SB 12.8.14

manu-antara — of reigns of the various Manus — SB 12.12.19

manu-antara — prescribed duties given by the Manus — CC Adi 2.91-92

manu-antara — period of a Manu — CC Adi 3.8

manu-antara — periods of Manu — CC Adi 3.8

manu-antara — period of Manu — CC Adi 3.9

manu-antara — changes of Manu — CC Madhya 20.320

manu-antara-avatāra — the incarnations who appear during

the reign of each Manu — CC Madhya 20.246, CC Madhya 20.319

manu-antara-avatāra — incarnations who appear during the reign of each Manu — CC Madhya 20.322

manu-antaraḥ — the change of Manus [in one day of Brahmā there are fourteen Manus] — SB 6.1.3

manu-antaram — up to the end of one Manu — SB 4.28.31

manu-antaram — the reign of each Manu — SB 12.7.15

manu-antarāṇi — changes of Manu — SB 8.13.7

manuantara-avatārāḥ — the particular incarnations of the Supreme Personality of Godhead in each manvantara —SB 12.12.19

manvantara — changes of Manus — SB 2.10.1

manvantara-adhipān — and the changes of such — SB 3.7.25

manvantara-parivṛttam — changed by the end of a life of a Manu — SB 5.24.24

manvantaram — the duration of time until the end of the life of one Manu — SB 7.10.11

manvantarāṇi — the reign of the Manus — SB 2.10.4

manvantarāṇi — different advents of Manus — SB 3.10.30

manvantarāṇi — periods of Manu — SB 8.14.11

manvantarāṇi — all about the periods of the various Manus — SB 9.1.1

mora antara-vārtā — My internal intentions — CC Antya 1.86

mugdha-antarābhiḥ — by those whose hearts are enchanted — CC Madhya 1.84

nāsa-abhyantara — within the nostrils — Bg 5.27-28

nirantara — without intervening space — SB 3.20.30

nirantara — constantly, twenty-four hours daily — SB 4.8.61

nirantara — constantly — CC Adi 3.101, CC Adi 4.106, CC Adi 6.80, CC Adi 6.81, CC Adi 6.96, CC Adi 9.38, CC Madhya 2.5, CC Madhya 2.17, CC Madhya 8.180, CC Madhya 8.187, CC Madhya 9.19, CC Madhya 9.24, CC Madhya 9.24, CC Madhya 9.108, CC Madhya 9.110, CC Madhya 11.191, CC Madhya 12.69, CC Madhya 14.161, CC Madhya 19.220, CC Antya 3.28, CC Antya 16.124

nirantara — always — CC Adi 6.93, CC Adi 7.95-96, CC Adi 8.63, CC Adi 10.97, CC Adi 11.39, CC Adi 13.10, CC Adi 13.35, CC Adi 17.34, CC Adi 17.46, CC Adi 17.166, CC Madhya 2.3, CC Madhya 3.183, CC Madhya 7.127, CC Madhya 9.194, CC Madhya 14.162, CC Madhya 17.67, CC Madhya 18.141, CC Antya 6.292, CC Antya 7.107, CC Antya 8.29, CC Antya 8.77, CC Antya 15.66, CC Antya 19.36

nirantara — twenty-four hours a day — CC Adi 10.143, CC Madhya 22.159, CC Antya 3.137

nirantara — without cessation — CC Madhya 1.52, CC Madhya 15.104, CC Antya 1.199

nirantara — without stopping — CC Madhya 1.251, CC Madhya 16.164

nirantara — continually — CC Madhya 6.75

nirantara — incessantly — CC Madhya 6.121, CC Madhya 7.147, CC Madhya 12.215, CC Madhya 16.72, CC Madhya 17.97, CC Madhya 17.111, CC Madhya 25.198, CC Antya 19.73, CC Antya 19.89

nirantara — day and night — CC Madhya 16.230

nirantara — continuously — CC Madhya 19.70, CC Madhya 21.12, CC Madhya 24.261, CC Antya 2.19, CC Antya 4.32, CC Antya 11.84, CC Antya 12.4, CC Antya 16.126

nirantara āvirbhāva — constant appearance — CC Antya 2.80

nirantara kara — constantly perform — CC Madhya 25.154

nirantaraḥ — eternally — SB 3.11.2

nirantaraḥ — without cessation — SB 3.29.33

nirantaraḥ — always — CC Madhya 1.206, CC Madhya 8.73

nirantaram — nondifferent — SB 3.25.17

nirantaram — with no material qualities — SB 4.6.42

nirantaram — incessantly — SB 4.21.36

nirantaram — continuously — SB 6.9.39

nirantaram — constantly — SB 8.8.18, Bs 5.59

nirantaram — relentlessly — SB 10.50.23

nirantaram — ceaselessly — Bs 5.61

nirantarau — fixed close, side by side — SB 4.25.24

pravara-antaram — differences between one another — SB 9.16.37

prema-antaraṅga-bhūtāni — which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa —CC Madhya 23.95-98

puruṣa-arcana-antarāt — from the offenses in worshiping the Deity — SB 6.8.17

rasa-antara-āveśe — in the ecstatic love characterized by different mellows — CC Antya 20.38

samanantaraḥ — the next son, Vidhātā — SB 6.18.3-4

santarā — another type of tangerine — CC Antya 18.104

śāntarajaḥ — a son named Śāntaraja — SB 9.17.12

sāvarṇeḥ antarasya — during the period of the Manu known as Sāvarṇi — SB 8.22.31

sva-antara — his duration of life — SB 3.22.35

sva-antaram — his own period — SB 3.22.36

svatantara — independent — CC Madhya 15.144

svāyambhuva-antaram — the change of the period of Svāyambhuva Manu — SB 1.3.12

tat-anantaram — thereafter — Bg 18.55

tat-antarā — existing between the east, west, north and south — SB 9.11.3

tat-antarā — at that instant — SB 10.50.43

tat-antara-gataḥ — now became entangled with the affairs of Kṛṣṇa, who was enjoying luncheon pastimes with His cowherd boys — SB 10.13.15

tat-antaram — in that Manu's period — SB 4.1.9

tat-antaram — after that — SB 6.18.61

tat-gata-antara-bhāvena — his mind saturated with devotional service — SB 9.4.31-32

trayodaśa-lakṣa-yojana-antarataḥ — another 1,300,000 yojanas — SB 5.23.1

tri-gavyūti-antara — within a limit of twelve miles — SB 10.6.14

utkaṇṭhā-antara — with great eagerness in the mind — CC Antya 2.38

valita-antarām — quite fit although appearing differently — CC Adi 14.5

vāñchā-antara-hīna — he has no desire other than to serve Kṛṣṇa — CC Madhya 24.182

vīkṣya antarā — seeing her within the room — SB 10.6.9

viṣaṇṇa-antara — morose mind — CC Antya 12.4

vivara-antaram — within — SB 12.4.13

yat-aṅgāntaram — whose chest — SB 9.14.20

yoga-antarāyān — obstacles on the path of yoga — SB 7.15.23

yuga-manv-antara-avatāra — the yuga and manv-antara incarnations — CC Adi 4.11-12

Mani

maṇi — pearls — SB 2.9.11, SB 4.24.47-48, SB 10.12.4

maṇi — rubies — SB 3.15.44

maṇi — of jewels — SB 3.21.52-54, SB 10.60.3-6, SB 10.89.54-56

maṇi — of precious stones — SB 3.23.13

maṇi — gemlike — SB 3.23.50

maṇi — jewels — SB 4.6.10

maṇi — with small gems — SB 8.2.8

maṇi — made of jewels — SB 10.5.11

maṇi — (a string of) gems — SB 10.35.18-19

maṇi — like jewels — SB 10.39.39

maṇi — their jewels — SB 10.54.55

maṇi — the jewel — SB 10.56.16, SB 10.56.31, SB 10.56.37

maṇi — jeweled — SB 10.60.8, SB 10.69.9-12, SB 10.75.24

maṇi — with jewels — SB 10.69.9-12, SB 10.73.28

maṇi — a jewel (the Kaustubha) — SB 10.73.1-6

maṇi — with gems — SB 10.81.28, SB 10.89.52

maṇi — of the gems — SB 10.89.53

maṇi — which are like jewels — SB 11.2.54

maṇi — the touchstone — CC Adi 7.126, CC Madhya 6.171

maṇi — the jewels — CC Madhya 21.93-94

maṇi — who is the jewel — MM mantra 30

mānī — thinking yourself very important — SB 4.29.49

mānī — thinking himself to be — SB 7.7.41

mānī — proud — SB 10.75.36

māni — we consider — CC Adi 3.7

māni — I accept — CC Adi 4.62, CC Adi 5.127, CC Adi 17.170, CC Madhya 3.185, CC Madhya 6.54, CC Madhya 6.59, CC Madhya 8.155, CC Madhya 13.137, CC Madhya 16.167, CC Madhya 19.214, CC Madhya 20.64, CC Antya 7.133

māni — we accept — CC Adi 7.136, CC Madhya 8.249

māni — accept — CC Adi 7.140

māni — I consider — CC Adi 16.102, CC Madhya 21.127, CC Madhya 24.95, CC Antya 5.35-36, CC Antya 7.128

māni — accepting — CC Madhya 2.71

māni — notice — CC Madhya 15.177

māni — we can understand — CC Madhya 24.129

māni — consider — CC Antya 7.124

maṇi-gaṇa — jewels — CC Adi 5.118

maṇi-gaṇa-aṁśukaiḥ — by various effulgent and valuable stones — SB 9.11.31-34

maṇi-gaṇāḥ — pearls — Bg 7.7

maṇi-gaṇāḥ — gems — SB 12.6.50

maṇi-grīvaḥ — His neck decorated with the Kaustubha jewel — SB 4.30.5

maṇi-hema-ketubhiḥ — with flags made with pearls and gold — SB 8.15.20

maṇi-kūṭaḥ — Maṇikūṭa — SB 5.20.3-4

maṇi-mat — gem-studded — SB 3.15.41

maṇi-mayaiḥ — made of pearls — SB 8.15.16

maṇi-mayam — bedecked with jewels — SB 1.15.14

maṇi-mayī — made of jewels — SB 11.27.12

maṇi-pīṭhe — between the gems and the lotus feet or the throne — CC Madhya 21.95

maṇi-pradīpāḥ — lamps made of jewels — SB 4.9.62

maṇi-praveka — glowing effulgence of the valuable stones — SB 3.8.6

maṇi-praveka — highly valuable jewels — SB 3.8.29

maṇi-preṣṭham — the most precious of jewels — SB 10.56.20

maṇi-ṣaṇḍa — like gems — SB 5.25.4

maṇi-su-darpaṇa — glowing gems — CC Madhya 21.127

maṇi-vrāta — having many gems — SB 10.39.51-52

mānibā duḥkha — become unhappy — CC Madhya 17.7

mānibe — will feel — CC Madhya 12.14

maṇibhiḥ — and jewels — SB 10.16.65-67

maṇibhiḥ — with jewels — SB 10.46.45

maṇibhiḥ — by gems — CC Antya 1.161

maṇigrīvau — the other was Maṇigrīva — SB 10.9.23

maṇigrīvau — and Maṇigrīva — SB 10.10.23

maṇiḥ — the gem — SB 10.56.11, SB 10.57.22, CC Madhya 24.348

maṇiḥ — the jewel — SB 10.57.22, SB 10.57.38-39, MM mantra 30, MM mantra 30, MM mantra 30, MM mantra 30

maṇiḥ — jewel — SB 10.57.23, MM mantra 30

maṇiḥ — a jewel — SB 10.87.39

maṇiḥ — jewel, specifically the jewel known as vaidūrya — CC Madhya 9.156

maniḥ — the jewel — SB 10.57.3

maṇikarṇikāya — to the bathing place known as Maṇikarṇikā

— CC Madhya 17.82

māṇikya-siṁhāsana — the throne known as Māṇik-ya-siṁhāsana — CC Madhya 5.121

māṇikya-siṁhāsana — the throne of the name Māṇik-ya-siṁhāsana — CC Madhya 5.124

mānila — accepted — CC Adi 12.68, CC Adi 17.187, CC Madhya 7.33, CC Madhya 8.49

mānilā — thought Himself — CC Madhya 9.80

mānilā — accepted — CC Madhya 25.15, CC Antya 7.121

mānile — accepting — CC Adi 7.140, CC Adi 8.9, CC Adi 8.10

mānile — if one considers — CC Madhya 9.154

mānile — if one accepts — CC Madhya 25.48

mānilena — He accepted — CC Antya 7.139

maṇim — the jewel — SB 1.7.55, SB 10.34.32, SB 10.56.3, SB 10.56.10, SB 10.56.13, SB 10.56.14, SB 10.56.14, SB 10.56.15, SB 10.56.38, SB 10.56.43, SB 10.56.45, SB 10.57.6, SB 10.57.10, SB 10.57.21, SB 10.77.33

maṇim — the pearl necklace — SB 3.28.28

maṇim — jewel — SB 10.56.4

maṇim — the gem — SB 10.56.12

maṇim — the Syamantaka jewel — SB 10.57.40

maṇim prati — concerning the jewel — SB 10.57.38-39

maṇimā maṇimā — an honorific — CC Madhya 13.14

maṇimān — Maṇimān — SB 4.5.17

maṇimān — Lord Maṇimān — SB 10.6.22-23

maṇimat-mada-ādayaḥ — Maṇimān, Mada, etc — SB 4.4.4

maṇīn — jewels — SB 10.27.26

maṇinā — by the jewel — SB 1.7.56

maṇinā — together with the jewel — SB 10.56.1

maṇinā — because of his jewel — SB 10.56.9

maṇinā — with the jewel — SB 10.56.31, SB 10.56.32, SB 10.57.41, SB 10.83.10

māninā — (by me) who was falsely proud — SB 10.27.12

māniñā — accepting — CC Adi 5.177

māninaḥ — thus being thought of — SB 2.9.30

māninaḥ — thinking — SB 3.10.26

māninaḥ — offering respect — SB 3.29.23

māninaḥ — thinking of ourselves — SB 6.9.25

māninaḥ — who consider ourselves to be — SB 6.17.32

māninaḥ — falsely prestigious — SB 8.15.22

māninaḥ — presuming myself — SB 10.14.10

māninaḥ — falsely identifying themselves — SB 10.27.7

mānina􏰀 — conceited — SB 10.53.57

māninaḥ — those who are proud — SB 10.54.41

māninaḥ — being conceited — SB 10.68.32-33

māninaḥ — the honorable ones — SB 10.71.28

māninaḥ — thinking himself — SB 10.78.25-26

māninaḥ — overly proud — SB 11.5.7

māninaḥ — those who are falsely proud — SB 11.29.3

māninām — to others who are falsely proud — SB 10.20.12

māninām — of those who falsely consider themselves — SB 10.25.16

māninām — of those who presume themselves to be — SB 10.27.6

māninām — for those who consider — SB 10.54.43

māninām — who presume themselves — SB 10.64.32, SB 10.74.3

māninām — who are proud — SB 10.68.39

māninām — very proud — SB 11.21.33-34

maṇīnām — of ornaments — SB 10.33.6

maṇīnām — of valuable jewels — CC Madhya 8.95

māninam — who presume Yourself — SB 10.77.17-18

mānine — proud — SB 4.2.13

mānini — consider — SB 1.7.38

mānini — O respectful one — SB 3.14.19, SB 10.60.55

mānini — O You who are most beautiful in Your prestigious position — SB 8.9.6

mānini — O reservoir of love — SB 10.60.53

māninī — being very proud — SB 9.18.34

māninī — proud, egoistic woman — CC Madhya 14.137

māninīnām — women such as Satyabhāmā — SB 1.16.35

māninīnām — of women, who are proud by nature — SB 10.30.6

māninīnām — to the women — SB 10.47.12

māninyaḥ — becoming proud — SB 10.29.47

maṇipura-pateḥ — of the king of Maṇipura — SB 9.22.32

manīṣā — thoughts — SB 2.1.36

manīṣā — idea — SB 11.28.21

manīṣā — the cleverness — SB 11.29.22

manīṣām — philosophically — SB 2.9.28

manīṣayā — to the best of your knowledge — SB 1.1.11

manīṣayā — power of intelligence — SB 1.17.20

manīṣayā — with scholarly attention — SB 2.2.34

manīṣayā — by intelligence — SB 5.1.12

manīṣayā — by purified intelligence — SB 6.4.27-28

manīṣayā — by possessing the power to consider — SB 6.5.10

manīṣayā — by his intelligence — SB 6.16.33

manīṣī — such a great saintly person — SB 7.13.10

manīṣī — the intelligent man — SB 11.28.32

manīṣī — philosopher — Iso mantra 8

manīṣiṇaḥ — great sages or devotees — Bg 2.51

manīṣiṇaḥ — great thinkers — Bg 18.3

manīṣiṇaḥ — great philosophers — SB 2.5.36

manīṣiṇaḥ — great sages — SB 3.14.27

manīṣiṇaḥ — great learned brāhmaṇas performing ritualistic ceremonies and sacrifices — SB 6.4.27-28

manīṣiṇaḥ — people with advanced consciousness — SB 8.6.11

manīṣiṇaḥ — the learned — SB 11.8.20

manīṣiṇām — even for the great souls — Bg 18.5

manīṣiṇām — of the intelligent men — SB 2.3.1

manīṣiṇām — of the intelligent — SB 10.47.33

manīṣiṇām — of the clever — SB 11.29.22

manīṣiṇī — very intelligent — SB 6.14.45

manīṣita — ingenuity — SB 2.9.22

manīṣita — desired — SB 12.8.44

manīṣitam — such considerations having been discussed — SB 10.3.18

manīṣitam — the thinking — SB 10.36.38

mānişu — proud — SB 10.83.25-26

mānitāḥ — properly worshiped — SB 1.4.28-29

mānitaḥ — honored — SB 10.39.1, SB 10.57.26, SB 10.84.66

māniyā — accepting — CC Madhya 6.168

māni' — accepting — CC Adi 5.177, CC Adi 7.55, CC Adi 10.140, CC Adi 17.168, CC Madhya 6.175, CC Madhya 9.98, CC Madhya 22.140, CC Antya 16.148, CC Antya 19.33

Tara

tārā — stars — SB 1.19.30, SB 3.11.13, SB 4.21.19

tārā — planets — SB 8.18.5

tārā — Tārā, the wife of Bṛhaspati — SB 9.14.10

tārā — they — CC Adi 6.63, CC Adi 7.36, CC Madhya 1.193, CC Madhya 17.27, CC Antya 9.97, CC Antya 9.148, CC Antya 11.75

tārā — all of them — CC Adi 14.60, CC Madhya 24.251, CC Antya 9.61, CC Antya 12.53

tārā — the nonbelievers — CC Adi 17.36

tāra — the irises — SB 5.5.31

tāra — eyes — SB 8.12.20

tāra — of that — CC Adi 1.76, CC Adi 3.56, CC Adi 4.46, CC Adi 4.53, CC Adi 4.58, CC Adi 4.67, CC Adi 4.97, CC Adi 4.140, CC Adi 4.157, CC Adi 5.52, CC Adi 6.36, CC Adi 9.24, CC Adi 11.8, CC Adi 12.4, CC Madhya 1.9, CC Madhya 1.89, CC Madhya 2.32, CC Madhya 2.49, CC Madhya 2.51, CC Madhya 2.88, CC Madhya 3.3, CC Madhya 3.97, CC Madhya 3.165, CC Madhya 8.293, CC Madhya 9.6, CC Madhya 9.34, CC Madhya 11.25, CC Madhya 13.179, CC Madhya 14.85, CC Madhya 14.219, CC Madhya 16.18, CC Madhya 17.232, CC Madhya 20.388, CC Madhya 21.82, CC Madhya 21.98, CC Madhya 21.117, CC Madhya 21.125, CC Madhya 21.142, CC Madhya 22.106, CC Madhya 23.62, CC Madhya 24.211, CC Madhya 24.327, CC Madhya 25.117, CC Antya 7.11, CC Antya 7.39, CC Antya 7.41, CC Antya 10.97, CC Antya 15.20, CC Antya 15.21, CC Antya 16.91, CC Antya 16.92, CC Antya 16.98, CC Antya 16.98, CC Antya 16.99, CC Antya 16.124, CC Antya 16.131, CC Antya 16.132, CC Antya 17.41, CC Antya 18.21, CC Antya 18.23, CC Antya 18.52, CC Antya 19.94, CC Antya 19.103, CC Antya 20.71, CC Antya 20.76

tāra — of them — CC Adi 1.92, CC Adi 2.44, CC Adi 2.68, CC Adi 2.103, CC Adi 9.22, CC Adi 9.23, CC Adi 11.56, CC Adi 12.78, CC Adi 16.43, CC Madhya 1.194, CC Madhya 1.195, CC Madhya 2.33, CC Madhya 2.34, CC Madhya 2.88, CC Madhya 3.57, CC Madhya 9.359, CC Madhya 21.21, CC Madhya 21.93-94, CC Madhya 21.104, CC Madhya 21.128, CC Madhya 23.58, CC Madhya 25.102, CC Antya 6.66

tāra — his — CC Adi 2.78, CC Adi 5.206, CC Adi 5.206, CC Adi 5.226, CC Adi 6.55-56, CC Adi 7.83, CC Adi 7.121, CC Adi 7.143, CC Adi 8.7, CC Adi 10.51, CC Adi 12.72, CC Adi 13.123, CC Adi 17.64, CC Adi 17.96, CC Adi 17.97, CC Adi 17.128, CC Adi 17.162, CC Adi 17.190, CC Adi 17.226, CC Adi 17.307, CC Adi 17.310, CC Madhya 2.29, CC Madhya 2.31, CC Madhya 2.34, CC Madhya 8.39, CC Madhya 8.306, CC Madhya 13.142, CC Madhya 15.114, CC Madhya 15.115, CC Madhya 15.263, CC Madhya 15.266, CC Madhya 15.273, CC Madhya 15.283, CC Madhya 15.292, CC Madhya 20.38, CC Madhya 21.133, CC Madhya 21.134, CC Madhya 22.24, CC Madhya 22.142, CC Antya 2.157, CC Antya 3.4-5, CC Antya 3.161, CC Antya 3.205, CC Antya 3.209, CC Antya 3.255, CC Antya 4.32, CC Antya 4.190, CC Antya 4.193, CC Antya 5.120, CC Antya 5.130, CC Antya 5.155, CC Antya 6.254, CC Antya 7.140, CC Antya 7.149, CC Antya 8.46, CC Antya 8.100, CC Antya 8.100, CC Antya 9.18, CC Antya 9.49, CC Antya 9.50, CC Antya 9.74, CC Antya 9.74, CC Antya 12.50, CC Antya 12.60, CC Antya 16.81, CC Antya 16.83, CC Antya 16.135, CC Antya 17.66, CC Antya 19.40, CC Antya 19.104, CC Antya 20.65

tāra — by them — CC Adi 3.11, CC Madhya 22.14-15

tāra — of him — CC Adi 3.64, CC Adi 4.18, CC Adi 6.85, CC Adi 7.114, CC Adi 17.25, CC Madhya 4.146, CC Madhya 6.264-265, CC Madhya 7.111, CC Madhya 12.128, CC Madhya 20.12, CC Madhya 20.14, CC Madhya 21.134, CC Madhya 21.134, CC Antya 4.45, CC Antya 4.159

tāra — to Him — CC Adi 3.105-106

tāra — of the devotees — CC Adi 4.237

tāra — its — CC Adi 4.255, CC Adi 5.21, CC Adi 5.73, CC Adi 7.81, CC Adi 7.97, CC Madhya 8.159, CC Madhya 8.274, CC Madhya 21.53, CC Madhya 25.124, CC Antya 16.145, CC Antya 19.92, CC Antya 19.108

tāra — of it — CC Adi 5.19, CC Adi 5.19, CC Madhya 2.95, CC Madhya 15.128-129, CC Madhya 15.177, CC Antya 3.88, CC Antya 14.42, CC Antya 16.132

tāra — of the effulgent atmosphere — CC Adi 5.33

tāra — their — CC Adi 5.230, CC Adi 9.23, CC Adi 10.42, CC Adi 14.38, CC Madhya 15.82, CC Madhya 17.35, CC Madhya 17.203, CC Antya 3.166, CC Antya 5.38

tāra — His — CC Adi 5.231, CC Adi 10.160, CC Adi 10.160, CC Antya 2.3, CC Antya 18.49, CC Antya 18.52

tāra — of the ocean of transcendental bliss — CC Adi 6.44

tāra — of the philosophy — CC Adi 7.101

tāra — of that month — CC Madhya 1.16

tāra — of those pastimes — CC Madhya 1.17

tāra — of those — CC Madhya 1.20, CC Madhya 2.31, CC Madhya 21.28, CC Antya 14.10, CC Antya 16.130

tāra — that — CC Madhya 1.42, CC Madhya 22.149

tāra — with it — CC Madhya 2.43

tāra — to that — CC Madhya 3.76, CC Madhya 15.242

tāra — of the cot — CC Madhya 4.81

tāra — of Mādhavendra Purī — CC Madhya 4.187

tāra — of the elderly brāhmaṇa — CC Madhya 5.38

tāra — for him — CC Madhya 5.90

tāra — him — CC Madhya 5.101, CC Madhya 15.250

tāra — for that — CC Madhya 5.151, CC Madhya 16.135

tāra — of Jagadānanda — CC Madhya 6.251

tāra — of such mercy — CC Madhya 8.34

tāra — of that creeper — CC Madhya 8.209

tāra — of such activities — CC Madhya 8.215

tāra — of those verses — CC Madhya 13.134

tāra — of the tree — CC Madhya 15.173

tāra — of Vaikuṇṭhaloka — CC Madhya 15.175

tāra — of this room — CC Madhya 15.206

tāra — Amogha's — CC Madhya 15.279

tāra — of which — CC Madhya 16.196, CC Madhya 20.382, CC Madhya 21.138

tāra — of that incident — CC Madhya 16.213

tāra — of the riches — CC Madhya 19.7

tāra — of this ocean — CC Madhya 19.137

tāra — of the creeper — CC Madhya 19.156

tāra — of those unwanted creepers — CC Madhya 19.158

tāra — of this — CC Madhya 19.177, CC Madhya 22.71

tāra — of śānta-rasa — CC Madhya 19.214

tāra — of Vṛndāvana — CC Madhya 21.29

tāra — of that arrow — CC Madhya 21.105

tāra — of the devotee — CC Madhya 24.60

tāra — of the dog — CC Antya 1.32

tāra — of Junior Haridāsa — CC Antya 2.164

tāra — her — CC Antya 3.123, CC Antya 14.28, CC Antya 20.56

tāra — for them — CC Antya 3.155

tāra — of that place — CC Antya 3.157

tāra — of those two girls — CC Antya 5.17

tāra — of Parameśvara Modaka — CC Antya 12.56

tāra — of Lord Kṛṣṇa — CC Antya 15.46

tāra — of pearls — CC Antya 15.63

tara — cross over — SB 5.13.20

tara — his — CC Adi 17.196

tāra adhikāra gela — the Muslim caudhurī lost his position — CC Antya 6.18

tāra āge — before it — CC Madhya 13.69

tāra āge — before that — CC Madhya 13.70

tāra āge — before him — CC Madhya 17.125

tāra āge — in front of that — CC Madhya 21.118

tāra āge — just in front of the cottage — CC Madhya 24.260

tāra aṅge — on their bodies — CC Madhya 9.232

tāra aṅge — on his body — CC Madhya 25.190

tāra anusandhāna — inquiring about him — CC Madhya 14.16

tāra ardheka — half of it — CC Madhya 3.91

tāra artha — the meanings of those Vedic literatures — CC Madhya 25.98

tāra artha — their meaning — CC Antya 20.138

tāra astra — their weapons — CC Madhya 9.232

tārā-āvalī — like the stars — CC Antya 1.191

tāra bhakti — his devotion — CC Antya 4.27

tāra bhaye — due to fear of him — CC Antya 3.44

tāra bhitara — within them — CC Antya 15.22

tāra bole — by his words — CC Antya 8.72

tāra citta — their consciousness — CC Antya 15.19

tāra doṣa — his fault — CC Madhya 15.287

tāra doṣa nāhi — he is also not at fault — CC Antya 3.205

tāra dravya — of their goods — CC Antya 6.92

tāra dvārete — at the Kazi's door — CC Adi 17.143

tāra ei ta pramāṇa — this is the evidence of that — CC Madhya 21.78

tārā-gaṇāḥ — the numerous stars — SB 5.23.7

tārā-gaṇe — the stars — CC Adi 8.5

tārā gāya — let them sing — CC Adi 10.19

tāra gāye — on his body — CC Madhya 17.28

tāra ghara — to his house — CC Antya 3.159

tāra ghara — his house — CC Antya 12.54

tāra ghare — at his house — CC Antya 3.150, CC Antya 12.55, CC Antya 14.48

tāra guṇa — the quality of that sweetness — CC Madhya 21.140

tāra guṇa kahi' — explaining his humble behavior — CC Antya 5.157

tāra haya — he certainly maintains — CC Antya 19.109

tāra-hema — of pearls and gold — SB 4.6.27

tāra hita — his benefit — CC Antya 12.33

tāra-i mukhe — from his mouth — CC Antya 5.139

tāra icchā — his desire — CC Antya 9.73

tārā kahe — all of them replied — CC Madhya 21.76

tāra kāṇe — in his ear — CC Antya 17.43

tārā-kara — of the hand of Tārā (Rādhā) — CC Antya 1.184

tāra karilā bhakṣaṇa — ate it — CC Antya 11.20

tāra karuka vyaya — let him spend that — CC Antya 9.33

tāra madhu — the honey collected from those lotus flowers — CC Madhya 25.273

tāra madhye — among them — CC Adi 4.48, CC Adi 4.81, CC Madhya 8.109, CC Madhya 14.151

tāra madhye — out of that — CC Adi 13.12, CC Adi 13.38

tāra madhye — out of those twenty-four years — CC Adi 13.35

tāra madhye — amongst them — CC Madhya 1.11-12

tāra madhye — within that period — CC Madhya 1.19, CC Madhya 1.23

tāra madhye — within that book — CC Madhya 9.200

tāra madhye — within that — CC Madhya 13.141, CC Madhya 16.214-215, CC Madhya 25.257, CC Madhya 25.258, CC Antya 1.179, CC Antya 1.180, CC Antya 13.136-137, CC Antya 20.127

tāra madhye — in that dealing — CC Madhya 14.162

tāra madhye — within that pastime — CC Madhya 15.298

tāra madhye — within that episode — CC Madhya 16.55

tāra madhye — within those episodes — CC Madhya 16.83

tāra madhye — through them — CC Madhya 17.26

tāra madhye — among the living entities who are conditioned within the material world — CC Madhya 19.144

tāra madhye — among all such living entities — CC Madhya 19.145

tāra madhye — among the small quantity of human beings — CC Madhya 19.145

tāra madhye — of them all — CC Madhya 22.99

tāra madhye — within the creation — CC Madhya 25.111

tāra madhye — in that — CC Madhya 25.253

tāra madhye — of the nine different types of devotional service — CC Antya 4.71

tāra madhye — within these statements — CC Antya 5.160

tāra madhye — between the two — CC Antya 8.79

tāra madhye — in the midst of that — CC Antya 10.159

tāra madhye — along with that — CC Antya 10.159

tāra madhye — in that connection — CC Antya 11.91-93

tāra madhye — within that place — CC Antya 14.62

tāra madhye — within that chapter — CC Antya 20.103, CC Antya 20.105, CC Antya 20.111, CC Antya 20.118, CC Antya

20.127

tāra madhye — in that chapter — CC Antya 20.104, CC Antya 20.118, CC Antya 20.124, CC Antya 20.125

tāra mate — according to the opinion of the Siddhārtha-saṁhitā — CC Madhya 20.223

tāra mate — according to this opinion — CC Madhya 20.237

tāra mukha — their faces — CC Antya 15.43

tāra mukhe — in his mouth — CC Madhya 17.127

tāra mukhe — in their mouths — CC Madhya 17.130, CC Madhya 17.143

tāra mukhe — on his head — CC Madhya 25.193

tāra nāhika gaṇana — there is no possibility of counting them — CC Madhya 20.277

tāra nāma — His holy name — CC Madhya 6.99

tāra nāma — his name — CC Antya 12.54

tāra nikaṭe — near him — CC Madhya 24.236

tāra pāche — after that — CC Antya 18.87

tāra pāche līlā — all the pastimes after that period — CC Madhya 1.20

tāra pāra — beyond that — CC Madhya 13.142

tāra paricaya — his acquaintance — CC Antya 5.92

tāra pariśrama — his labor — CC Antya 12.109

tāra pāśe — around the stack of rice — CC Madhya 4.73

tāra pāśe — by the side of the vegetables — CC Madhya 4.74

tāra pāśe — by their side — CC Antya 18.94

tāra pāya paḍi' — falling down at her feet — CC Antya 20.53

tāra phala — the results of that — CC Madhya 19.26

tāra rūpe satṛṣṇa — attracted to her beauty — CC Antya 20.53

tāra śakti — the potency of such energy — CC Madhya 21.103

tāra sama — like him — CC Adi 6.55-56

tāra sama — equal to that — CC Madhya 19.139, CC Antya 9.95

tāra saṅge — with him — CC Madhya 12.192, CC Antya 1.50

tāra śāstra-yuktye — on the logic of his scripture — CC Madhya 18.187

tāra śata śata dhāra — the flow of that eternal bliss is running in hundreds of branches — CC Madhya 25.271

tāra śeṣe — after their eating — CC Madhya 25.276

tāra sevaka — his servants — CC Antya 9.86

tāra sevaka — his servant — CC Antya 9.113

tāra skandhe — on his shoulder — CC Adi 17.100

tāra sparśa haile — if I touch them — CC Antya 4.127

tāra sparśe — by the touching of Kṛṣṇa by Lakṣmī — CC Madhya 9.116

tāra sthāne — in his custody — CC Madhya 20.39

tāra strī — his wife — CC Madhya 25.190

tāra tale — below them — CC Madhya 12.159, CC Madhya 12.159

tāra tale — underneath that tree — CC Madhya 18.76

tāra tale — below Vṛndāvana-dhāma — CC Madhya 21.46

tāra tale — below the spiritual world — CC Madhya 21.52

tara-tama — lower and higher levels — CC Madhya 8.83

tara-tama — superior or superlative — CC Madhya 22.71

tāra ṭhāñi — from him — CC Madhya 12.132, CC Antya 9.19

tāra ṭhāñi — unto him — CC Madhya 20.17

tāra tīre — on their banks — CC Antya 16.147

tārā-upākhyānam — the history of Tārā — SB 12.12.22

tāra upara — on that — CC Madhya 4.72

tāra upare — upon that — CC Antya 14.92

tāra vākye — in their words — CC Antya 19.53

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tārābhiḥ — by stars — SB 3.23.38

tārāḥ — the luminaries — SB 2.6.13-16

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tārakā — the gopī named Tārakā — CC Madhya 8.142

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tārakā-gaṇaiḥ — (surrounded) by the stars — SB 10.70.18

tārakā-mayaḥ — simply because of Tārā, a woman, the wife of Bṛhaspati — SB 9.14.7

tārakāḥ — the stars — SB 2.5.11

tārakāḥ — stars — SB 10.64.12

tārakāḥ — and stars — SB 10.84.12

tārakaḥ — Tāraka — SB 8.10.19-24, SB 12.3.9-13

tārakaḥ — the deliverer — MM mantra 14

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tārakeṇa — with Tāraka — SB 8.10.28

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tarala — by the waves — SB 10.29.45-46

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tarala — (like) waves — SB 10.82.7-8

tarala — the locket — CC Madhya 8.176

taralaiḥ — by the waves — SB 11.1.22, SB 12.9.17-18

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tārām — Tārā — SB 9.14.4

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tāraṇa — liberation — CC Adi 13.68

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taraṇau — within the sun — SB 10.14.26

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taraṅga — of the waves — SB 8.10.51

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taraṅga — waves — CC Adi 10.45, CC Madhya 3.119, CC Madhya 12.213, CC Madhya 13.171, CC Madhya 14.169, CC Madhya 21.113, CC Antya 14.95, CC Antya 18.21, CC Antya 18.27

taraṅga — the waves — CC Madhya 22.134, CC Antya 17.47

taraṅga — from the waves — MM mantra 50

taraṅga-bale — by the force of the waves — CC Madhya 2.27

taraṅga-bindu — a drop of a wave — CC Antya 15.19

taraṅga-haste — by the waves of the Yamunā, which are compared to hands — CC Antya 18.91

taraṅge — in the waves — CC Madhya 3.132, CC Madhya 12.184

taraṅge — waves — CC Madhya 24.312

taraṅge — the waves — CC Antya 18.30, CC Antya 18.31

taraṅgera gaṇe — in the waves — CC Antya 18.29

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taraṅgitāḥ — forming waves — NBS 45

taraṇiḥ — the sun-god — SB 8.5.36

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taranti — overcome — Bg 7.14

taranti — cross over — SB 3.16.19, SB 10.14.24, CC Madhya 20.121, CC Madhya 22.23, CC Madhya 24.138

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taranti sma — transcended — SB 10.43.28

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tarasā — with all dexterity — SB 1.15.8

tarasā — quickly — SB 3.18.14, SB 3.30.23, SB 6.9.4, SB 10.61.37, SB 10.83.13-14

tarasā — in great haste — SB 3.20.24

tarasā — swiftly — SB 4.4.4, SB 10.15.30, SB 10.17.6, SB 10.44.34, SB 10.55.19, SB 10.67.17

tarasā — with great haste — SB 4.9.42-43

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tarasā — with great force — SB 6.12.2, SB 6.12.27-29, SB 8.8.1, SB 10.10.27, SB 10.59.8

tarasā — by the strength — SB 8.2.28

tarasā — with great strength — SB 8.7.13

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tarasā — very hastily — SB 9.2.5-6

tarasā — by force — SB 9.20.18, SB 10.52.16-17

tarasā — very soon — SB 10.12.30

tarasā — with haste — SB 10.34.28, SB 10.52.12

tarasā — rapidly — SB 10.37.5

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tāratamye — by comparison — CC Madhya 22.71

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tarati — crosses over — SB 4.12.8, SB 4.20.32, SB 4.24.75, CC Madhya 22.44

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taravaḥ — all the trees — SB 1.2.2

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taravaḥ — trees — SB 4.19.8, SB 11.22.54-55

taravaḥ — the trees (on the bank of the river) — SB 7.2.23

taravaḥ — large trees — SB 8.10.46

taravaḥ — O trees — SB 10.30.12, CC Antya 15.51

taravaḥ — and the trees — SB 10.35.8-11

taravaḥ surāṇām — the trees of the demigods (desire trees) — CC Madhya 14.228

tārayati — delivers — CC Antya 3.60

tārayati — he makes cross beyond — NBS 50

tāraye saṁsāra — can deliver the whole world — CC Madhya 22.65

tārayiṣyati — will bring you across — MM mantra 12

tārayitum — to free — SB 8.2.28

tāra' — deliver — CC Adi 7.92, CC Madhya 7.128

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Graha

ācārya-anugrahāt — by the mercy of the spiritual master — SB 9.1.40

āgraha — with great enthusiasm — CC Madhya 1.119

āgraha — eagerness — CC Madhya 7.51

āgraha — persistence — CC Madhya 15.155

āgraha — the eagerness — CC Madhya 25.47

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āgraha karila — expressed their eagerness — CC Madhya 25.162

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āgraha kariñā — showing great eagerness — CC Madhya 1.124

āgraha kariya — with great eagerness — CC Madhya 9.306

āgraha kariyā — with great eagerness — CC Madhya 25.26, CC Antya 8.13, CC Antya 8.17, CC Antya 12.136

āgraha kariyā — with eagerness — CC Antya 8.14

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āgraha kari' — with great eagerness — CC Antya 8.13

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vigrahaḥ — whose form — CC Adi 2.107, CC Madhya 8.137, CC Madhya 20.154, CC Madhya 21.35, Bs 5.1

vigrahaḥ — having a body — CC Madhya 23.79-81

vigrahaiḥ — and his body — SB 6.10.10

vigrahaiḥ — by such animals whose bodies — SB 8.10.10-12

vigrahaiḥ — and quarrel — SB 12.3.20

vigraham — a form — SB 1.9.10

vigraham — form — SB 2.10.47

vigraham — enmity — SB 3.31.29

vigraham — transcendental form — SB 4.7.24

vigraham — having form — SB 4.12.5

vigraham — separation — SB 4.13.8-9

vigraham — the personified form — SB 6.16.33

vigraham — the bodies — SB 9.15.32

vigraham — battle — SB 10.37.23

vigraham — whose bodies — SB 10.59.16

vigraham — war — SB 10.69.31

vigraham — warfare — SB 10.79.30

vigraham — quarrel — SB 11.23.48

vigraham — who is the form — CC Adi 2.95, CC Madhya 20.151

vigraham — the form of the Lord — CC Madhya 24.112, CC Madhya 24.144, CC Madhya 25.156

vigrahān — whose bodies — SB 4.31.3

vigrahasya — of the form — SB 2.1.38

vigrahasya — whose form — Bs 5.32

vigrahāt — from this fighting — SB 8.11.44

vigrahāt — by a quarrel — SB 11.7.3

vigrahāya — the forms — SB 4.30.23

vinigrahaḥ — control — Bg 17.16

vinigrahāt — from the punishment I am now suffering — SB 8.22.3

viparyaya-graham — the misidentification — SB 10.77.32

vipra-graha — brāhmaṇa ghosts — SB 6.8.25

viṣayagrahaṇa — accepting sense objects — CC Antya 2.118

vitta-graham — as a money-grabbing ghost — SB 5.26.36

yakṣma-graha-arditaḥ — being oppressed by a disease that brings about gradual destruction — SB 6.6.23

yat-anugrahaṇe — to receive her favor — SB 3.15.21

yatna-āgraha vinā — without sincere endeavor — CC Madhya 24.171

yoga-saṅgrahaḥ — the essence of spiritual practice — SB 11.23.60

Grama

anya grāma — other villages — CC Madhya 9.7-8

bhūta-grāma — to other living entities — SB 3.29.24

bhūta-grāma — all the living entities — CC Adi 3.32

bhūta-grāmaḥ — the aggregate of all living entities — Bg 8.19

bhūta-grāmaḥ — the aggregate creations — SB 3.6.8

bhūta-grāmam — all the cosmic manifestations — Bg 9.8

bhūta-grāmam — the combination of material elements — Bg

17.5-6

deśa-grāma — villages and towns — CC Madhya 18.220

duḥkha-grāmāt — from all miseries — SB 1.3.29

eka grāma — to one village — CC Madhya 4.11

ghara-grāma — house and village — CC Antya 3.161

govardhana-grāma — to the village known as Govardhana — CC Madhya 18.17

grāma — villages — SB 1.6.11, SB 5.5.30, SB 7.2.14, SB 10.67.3, SB 10.71.21, CC Madhya 4.97, CC Madhya 7.117, CC Madhya 16.219, CC Antya 4.210, MM mantra 17

grāma — in a village — SB 7.13.1

grāma — of the villages — SB 10.41.7

grāma — towns — SB 11.18.24

grāma — village — CC Adi 5.181, CC Adi 13.30, CC Adi 14.52, CC Madhya 1.226, CC Madhya 18.27

grāma — the village — CC Madhya 1.166, CC Madhya 18.30, CC Antya 3.163

grāma — the place — CC Madhya 16.267

grāma — to the village — CC Madhya 18.35

grāma — a village — CC Antya 1.40

grāma-ādi — of villages, etc — SB 4.18.32

grāma-antara haite — from different villages — CC Madhya

7.102

grāma-antara haite — from other villages — CC Antya 6.55

grāma-antare — in a different village — CC Madhya 18.31, CC Madhya 18.44

grāma-bhitara — inside a village — CC Antya 12.18

grāma haite — from the village — CC Antya 6.52

grāma-madhye — within the village — CC Madhya 4.47

grāma-nivāsinaḥ — very much attached to materialistic enjoyment — SB 9.19.2

grāma-sambandha — neighborhood relationship — CC Adi 17.148

grāma-sambandhe — in a village relationship — CC Adi 17.48

grāma-sambandhe — in our neighborhood relationship — CC Adi 17.148

grāma-sevā — to live in a village and serve the people therein — SB 7.15.38-39

grāma-siṁhā — "lions of the village" (dogs) — SB 10.83.34

grāma-siṁhāḥ — the dogs — SB 3.17.10

grāma-siṁhān — dogs — SB 3.18.10

grāma-vāsāḥ — village residents — SB 12.3.33

grāmaḥ — all kinds of — SB 1.7.44

grāmaḥ — the totality — SB 10.85.22

grāmaḥ — the village neighborhood — SB 11.25.25

grāmāḥ — villages — SB 1.14.20, SB 10.24.24

grāmakam — of the name Grāmaka — SB 4.25.52

grāmam eyāya — wanted to come back to the capital — SB 9.7.17

grāmān — villages — SB 1.12.14, SB 4.18.31, SB 5.26.27, SB 6.14.34, SB 8.18.32

grāmān — and villages — SB 11.23.32, SB 11.27.51

grāmaṇyaḥ — Yakṣas — SB 5.21.18

grāmaṇyaḥ — the Yakṣas — SB 12.11.47-48

grāmāt — from one's mundane home — SB 10.90.50

guṇa-grāma — very much qualified — CC Adi 16.31

guṇa-grāma — glories — CC Adi 17.69

indriya-grāmaḥ — his senses — SB 6.2.40

indriya-grāmaḥ — the group of senses — SB 9.19.17, CC Antya 2.119

indriya-grāmaḥ — the senses — SB 10.4.38

indriya-grāmaḥ — all the senses — SB 11.7.9

indriya-grāmam — the full set of senses — Bg 6.24

indriya-grāmam — all the senses — Bg 12.3-4

indriya-grāmam — the senses — SB 10.3.33

kalāpa-grāma — in the village Kalāpa (nearby Badarikāśrama) — SB 10.87.7

kalāpa-grāmam — the place named Kalāpa-grāma — SB 9.12.6

kalāpa-grāmam — the village known as Kalāpa — SB 9.22.16-17

kugrāma diyā diyā — going through village pathways — CC Antya 6.185

kulīna-grāma-vāsī — the inhabitants of Kulīna-grāma — CC Adi 10.80, CC Madhya 10.89, CC Madhya 16.16-17, CC Antya 12.9

kulīna-grāma-vāsī — residents of the village known as Kulīna-grāma — CC Madhya 11.91

kulīna-grāma-vāsi — the residents of Kulīna-grāma — CC Madhya 1.131

kuliyā-grāma — to the place known as Kuliyā — CC Madhya 1.151

maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ — whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean — SB 10.3.1-5

nānā-grāma — various villages — CC Antya 6.91

nānā-grāma haite — from various villages — CC Madhya 3.157

nandigrāmāt — from His residence, known as Nandigrāma — SB 9.10.35-38

nija-grāma — his own village — CC Madhya 7.101

pura-grāma-vraja-ādiṣu — in all the towns, villages and pasturing grounds — SB 10.4.31

pura-grāma-vraja-ādiṣu — in towns, cities and villages here and there — SB 10.6.2

puruṣottama-grāma — the place known as Puruṣottama, Jagannātha Purī — CC Madhya 14.232

rāma-keli grāma — to the village of the name Rāmakeli — CC Madhya 1.166

rāmakeli-grāma — to the village of Rāmakeli — CC Madhya 16.260

śālagrāma — śālagrāma-nārāyaṇa-śilā — CC Adi 13.86

śālagrāma-lakṣaṇa — characteristics of the śālagrāma-śilā — CC Madhya 24.335

śālagrāmam — the village known as Śālagrāma — SB 5.8.30

śambhala-grāma — in the village Śambhala — SB 12.2.18

saṅgrāma — fight — CC Madhya 5.120

saṅgrāma-mūrdhani — in the midst of battle — SB 1.15.30

saṅgrāmajit bṛhatsenaḥ — Saṅgrāmajit and Bṛhatsena — SB 10.61.17

saṅgrāmam — fighting — Bg 2.33

saptagrāma-mulukera — of the place known as Saptagrāma — CC Antya 6.17

saundarya-ādi-guṇa-grāma — the transcendental qualities, headed by beauty — CC Madhya 21.104

sei grāma haite — from the village known as Pichaldā — CC Madhya 16.200

subhadra-saṅgrāmajitau — Subhadra and Saṅgrāmajit — SB 11.30.16

tattva-grāma — the sum total of the creative elements — SB 1.3.10

yājapura-grāma — the village of Yājapura-grāma — CC Madhya 5.3

yamunā-pāre grāma — his residence on the other side of the Yamunā — CC Madhya 18.82

yei grāma — which villages — CC Madhya 17.47

Murcch

ha-ilā mūrcchite — fainted — CC Madhya 12.144

haila mūrcchā — He became unconscious — CC Antya 18.29

hayena mūrcchita — becomes unconscious — CC Madhya 18.170

kabhu mūrcchā — sometimes unconscious — CC Antya 18.7

mūrccha — fainting — SB 4.29.71

mūrcchā — unconsciousness — CC Madhya 2.10

mūrcchā-chale — pretending to be unconscious — CC Antya 18.115

mūrcchā pāñā — becoming unconscious — CC Antya 15.57

mūrcchā yāya — becomes unconscious — CC Antya 16.150

mūrcchālaḥ — unconscious — CC Antya 18.1

mūrcchām — unconsciousness — SB 3.31.6

mūrcchām — fainting — SB 5.26.8

mūrcchāya — in the swoon — CC Madhya 2.73

mūrcchayitvā — vibrating — SB 1.6.32

mūrcchita — unconscious — CC Adi 12.22, CC Madhya 2.72, CC Madhya 6.16, CC Madhya 9.56, CC Madhya 17.219, CC Antya 19.87

mūrcchita — senseless — CC Madhya 1.98

mūrcchita — fainted — CC Madhya 7.70

mūrcchita — unconsciousness — CC Madhya 7.139

mūrcchitā — fainted — CC Adi 14.45

mūrcchita ha-ilā — became unconscious — CC Madhya 18.72

mūrcchita ha-iyā — fainting — CC Adi 5.197

mūrcchita hañā — becoming unconscious — CC Madhya 7.92

mūrcchita hañā — fainting — CC Madhya 16.142, CC Madhya 19.242, CC Madhya 25.184

mūrcchitaḥ — unconscious — SB 3.30.23, SB 10.76.33

mūrcchitaḥ — fainted — SB 5.26.15, SB 5.26.16

mūrcchitaḥ — stupefied — SB 10.36.12

mūrcchitāḥ — fainted — SB 6.11.7

mūrcchitāḥ — stunned — SB 10.34.24

mūrcchitam — who was unconscious — SB 10.16.54

mūrcchitam — augmented — SB 10.34.23

mūrcchitasya — of him who has become like dull matter — SB 11.21.21

mūrcchite — unconscious — CC Madhya 4.198

mūrcchite — fainting — CC Madhya 8.283

mūrcchitena — and melodious music — SB 2.7.33

tomāra mūrcchā dekhi' — seeing Your unconsciousness — CC Antya 18.115

vimūrcchitaḥ — almost fainting — SB 6.5.35

vimūrcchitaḥ — becoming unconscious — SB 6.14.50-51

vimūrcchitam — resounded — SB 4.6.12

virmūrcchitāḥ — rendered senseless — SB 11.31.16-17

Daivata

adhidaivatam — called adhidaiva — Bg 8.4

ātma-daivatam — the Lord of all living entities — SB 6.9.26-27

daivata īśvara — He is actually the Supreme Personality of Godhead — CC Adi 12.34

daivataḥ — destiny — SB 4.7.39

daivataḥ — by providence — SB 11.23.11

daivatāḥ — having as their worshipable Deity — SB 10.63.2

daivataiḥ — by the demigods — SB 11.31.9

daivataiḥ — with such demigods — CC Madhya 18.116, CC Madhya 25.80

daivatam — worshipable Deity — SB 1.11.7, SB 3.16.17

daivatam — demigod — SB 4.2.2, SB 6.18.33-34

daivatam — worshipable — SB 7.14.42

daivatam — worshipable deity — SB 10.24.18

daivatam — (having Him) as my object of worship — SB 10.38.20

daivatāni — the Deities in the temples — SB 1.14.20

guru-ātma-daivataḥ — he for whom the spiritual master is his very life and worshipable deity — SB 11.3.22

hari-daivatam — unto the Supreme Personality of Godhead,

Hari — SB 7.15.5

para-daivatāya — the supremely worshipable Deity — SB 12.8.47

Prabhavati

prabhavati — is manifest — Bg 8.19

prabhavati — able to influence — SB 5.24.14

prabhavati — can have its effect — SB 11.2.54

prabhavati — manifests — CC Madhya 8.182

Kanta

avanikaṇṭakam — thorns of the world — SB 2.7.22

aviddha-kaṇṭakaḥ — a person who has not been pinpricked — SB 10.10.14

daṇḍaka-kaṇṭakaiḥ — by thorns in the forest of Daṇḍakāraṇya (while Lord Rāmacandra was living there) — SB 9.11.19

dvija kamalākānta — Dvija Kamalākānta — CC Madhya 10.94

ekānta — unflinching — SB 1.9.22, CC Adi 10.63, CC Madhya 15.296

ekānta — exclusively — SB 1.18.14, SB 1.18.15, SB 10.22.31-32

ekānta — exclusive — SB 1.18.19, SB 10.51.59

ekānta — pure — SB 4.24.55

ekānta — without deviation — SB 5.1.6

ekānta — exclusively fixed — SB 6.9.48

ekānta — the exclusive — SB 10.33.14

ekānta — sole — SB 11.7.38

ekānta — much — CC Adi 4.160

ekānta — positively — CC Adi 17.277

ekānta — only — CC Madhya 7.154

ekānta — in a solitary place — CC Madhya 18.80

ekānta āśraya kara — fully surrender — CC Antya 5.131

ekānta-bhakti-bhāvena — because of his performing unalloyed devotional service — SB 9.4.28

ekānta-bhakti-yogena — with unalloyed devotional service — SB 5.25.4

ekānta-bhaktiḥ — unalloyed devotional service — SB 7.7.55

ekānta-bhāve — with single-minded attention — CC Madhya 5.46

ekānta-bhāve — without deviation — CC Madhya 10.47

ekānta-bhāve — with full attention — CC Antya 2.86

ekānta-bhūtāni — detached — SB 6.18.30

ekānta-dhāma — the only abode — SB 10.44.14, CC Adi

4.156, CC Madhya 21.112

ekānta-dhiyām — who are advanced in spiritual consciousness — SB 6.11.22

ekānta-jana-priyaḥ — most beloved by the devotees — SB 8.24.31

ekānta-matayaḥ — of those who are fixed in the Supreme, who is one — SB 1.15.47-48

ekānta-matiḥ — fixed in monism or oneness of mind — SB 1.4.4

ekānta-saṁsthitām — fixed in one subject matter, devotional service — SB 7.8.2

ekānta-yoginaḥ — equal to the achievements of the greatly successful mystic yogīs — SB 8.22.6-7

ekāntam — overly — Bg 6.16

ekāntam — who has full faith in the one Supreme — SB 5.20.33

ekāntam — solely — CC Antya 8.67-68

ekāntam — exclusively — MM mantra 3*

ekāntataḥ — absolutely — SB 1.1.9

ekāntataḥ — in complete understanding — SB 4.22.47

ekāntataḥ — ultimately — SB 4.29.34

ekāntataḥ — alone — SB 5.24.24

hata-sva-kānta-smaraṇena — the asura was thinking of his own dead relatives, who would not be satisfied unless Kṛṣṇa were dead — SB 10.12.26

kamalākānta — Kamalākānta — CC Adi 10.119

kamalākānta viśvāsa — Kamalākānta Viśvāsa — CC Adi 12.28

kāntā — wife — SB 9.10.22

kāntā — of His girlfriend — SB 10.30.11

kāntā — the girlfriend — SB 10.30.31

kāntā — lovers — CC Adi 4.80

kāntā — lover — CC Antya 7.25

kāntā — the beloved — CC Antya 20.54

kāntā — of consorts — MM mantra 30

kāntā — as a lover — NBS 66

kāntā — as a conjugal lover — NBS 82

kānta — O lover — SB 10.31.5, SB 10.31.11

kānta — as husband or lover — SB 10.60.45

kānta — my lover — SB 10.62.11

kānta — lovers — SB 11.8.43

kānta — for lovers — SB 11.8.44

kānta — lover — CC Adi 17.277

kānta — of her husband, Nārāyaṇa — CC Madhya 9.111

kāṅṭā — thorns — CC Antya 13.82

kāntā-aṅga — with the body of the beloved — CC Antya 15.44

kānta-bhāve — on the platform of conjugal love — CC Madhya 19.232

kāntā-bhāvera — of the condition of the female — CC Madhya 14.191

kāntā-gaṇa — lovers — CC Adi 3.12

kāntā-gaṇa — of the lovers — CC Adi 4.74-75

kāntā-gaṇa — beloved damsels — CC Madhya 24.290

kāntā-gaṇa — the beloved gopīs — CC Antya 18.83

kāntā-gaṇera — of the lovers of Kṛṣṇa — CC Adi 4.74-75

kāntā-gaṇera — of the devotees in conjugal love — CC Madhya 24.34

kānta-kāma — fulfilling one's desires — SB 9.11.31-34

kānta-kāminīḥ — desiring to get the he-goat as their husband — SB 9.19.5-6

kāntā kari' — accepting as beloved — CC Antya 20.59

kāntā-prema — loving service between husband and wife — CC Madhya 8.79

kānta-sakhāḥ — with their husbands and friends — SB 4.3.12

kānta-sevā-sukha-pūra — the service of the Lord is the home of happiness — CC Antya 20.60

kāntaḥ — their boyfriend — SB 10.29.4

kāntaḥ — the enjoyer — CC Madhya 14.227

kāntaḥ — beloved — CC Antya 16.87

kāntaḥ — the enjoyer, lover — Bs 5.56

kāntāḥ — the damsels — CC Madhya 14.227

kāntāḥ — loving consorts — Bs 5.56

kaṇṭaka — of disturbing elements like thieves and debauchees — SB 3.6.31

kaṇṭaka — by thorns — CC Madhya 13.102

kaṇṭakā — her thorns — SB 10.36.35

kaṇṭaka-ādibhyaḥ — and thorns, etc — SB 7.15.17

kaṇṭaka-drumaḥ — thorn tree — SB 7.5.17

kaṇṭaka-durgama — difficult to traverse because of thorns — CC Madhya 17.222

kaṇṭaka-śarkara — pierced by thorns and small stones — SB 5.13.8

kaṇṭaka-śarkarā-kṣetram — a field covered with thorns and sharp pebbles — SB 5.14.18

kaṇṭaka-viddha-aṅgaḥ — a person whose body has been pin-pricked — SB 10.10.14

kaṇṭakaḥ — being a pinprick for everyone — SB 3.18.22-23

kaṇṭakam — thorn — SB 1.15.34

kaṇṭakam — whose thorns — SB 10.51.17

kaṇṭakān — the thorns — SB 12.3.3-4

kaṇṭakebhyaḥ — and thorns — SB 10.8.25

kaṇṭakena — by the thorn — SB 1.15.34

kaṇṭakena — with a thorn — SB 9.3.4, SB 9.3.7

kāntam — as it desires — SB 1.6.18

kāntam — charming — SB 3.23.16

kāntam — as their beloved — SB 10.29.12

kāntam — as their lover — SB 10.33.14

kāntam — the real beauty — SB 10.38.14

kāntam — her lover — SB 10.48.7

kāntam — lover — SB 10.62.15

kāntam — their consort — SB 10.90.10

kāntam — a paying lover or a customer — SB 11.8.23

kāntām — His consort — SB 10.30.33

kāntām — His beloved — SB 10.48.6

kāntān — lovers or customers — SB 11.8.24

kāntāt — from a lover — SB 11.8.30

kāntayā — Your wife — SB 4.7.36

kāntāya — the supreme husband or master of all living entities — SB 5.18.18

kṛṣṇa-kāntā — of the lovers of Lord Kṛṣṇa — CC Adi 4.69

kṛṣṇa-kāntā-gaṇa — the lovers of Lord Kṛṣṇa — CC Adi 4.74-75

lakṣmī-kānta — the husband of the goddess of opulence — CC Adi 2.23

lakṣmī-kānta-ādi — of the goddess of fortune's husband (Nārāyaṇa) — CC Madhya 8.145

nūtna-kuca-kuṅkuma-kāntayaḥ — their bodies, especially their breasts, were decorated with fresh kuṅkuma — SB 10.11.33

sa-kaṇṭakam — a place full of thorns — SB 8.2.20

saba kāntā-gaṇa — all the beloved gopīs — CC Antya 18.100

sakhā guru kāntā-gaṇa — friends, superiors and beloved damsels — CC Madhya 24.289

saṁyama-ekāntāḥ — the ultimate aim of subjugating — SB 7.15.28

sarva-kāntā — of all the Lord's lovers — CC Adi 4.82

sena śrīkānta — Śrīkānta Sena — CC Adi 10.63

seyā-kulera kāṅṭā — it is like the thorn of the seyā berry tree — CC Antya 19.40

śrī-gopīkānta — Śrī Gopīkānta — CC Adi 10.110

śrīkānta — Śrīkānta — CC Madhya 11.89, CC Madhya 20.38, CC Antya 12.38

śrīkānta — Śrīkānta Sena — CC Antya 2.44

śrīkānta — the nephew of Śivānanda Sena — CC Antya 12.36, CC Antya 12.39

śrīkānta — my dear Śrīkānta — CC Antya 12.37

śrīkānta-sena nāma — named Śrīkānta Sena — CC Antya 2.37, CC Antya 12.34

śrīkānta, vallabha-sena — Śrīkānta and Vallabha Sena — CC Madhya 13.41

uru-kaṇṭake — which is full of thorns — SB 10.51.27

vajra-kaṇṭaka-śālmalī — Vajrakaṇṭaka-śālmalī — SB 5.26.7

vajrakaṇṭaka-śālmalīm — a silk-cotton tree with thorns like thunderbolts — SB 5.26.21

Siddhi

abhīṣṭa-siddhiḥ — the fulfillment of all desires — SB 8.24.52

anya-siddhi — perfection due to anything else — CC Madhya 21.117

arthasiddhiḥ — Arthasiddhi — SB 6.6.7

bhakti-siddhi — perfection in devotional service — CC Madhya 24.196

karma-siddhiḥ — achievement of the intended goal of activity — SB 10.24.6

kārya-siddhi nahe — he does not become successful — CC Antya 6.224

mahā-siddhi — and of great mystic perfections — SB 5.20.40

mantra-siddhi-ādi — the perfection of the mantra and so on — CC Madhya 24.331

mat-siddhi-kāmena — with a desire to achieve My association — SB 3.4.11

naiṣkarmya-siddhim — the perfection of nonreaction — Bg 18.49

nānā-saṅkalpa-siddhiṣu — where one becomes perfect in all kinds of mystic power — SB 6.17.2-3

prāpta-siddhi — persons who have achieved the success — CC Madhya 24.158

prasiddhi — celebrated — CC Adi 10.27

prasiddhiḥ — ultimate success — SB 2.7.49

saba siddhi haila — everything was perfectly executed — CC Antya 7.171

saṁsiddhiḥ — the highest perfection — SB 1.2.13

saṁsiddhiḥ — perfect accomplishment — SB 11.15.6-7

saṁsiddhim — in perfection — Bg 3.20

saṁsiddhim — perfection — Bg 8.15, Bg 18.45, SB 3.33.31, SB

11.16.3, SB 12.10.5

saṁsiddhim — the way of perfection — SB 1.19.37

saṁsiddhim — the supreme perfection — SB 11.19.6

sarva-siddhi — all success — CC Madhya 22.54

sarva siddhi haya — there is all perfection — CC Antya 20.18

sarva-siddhi-niṣevitaḥ — attended by all mystic perfections — CC Madhya 23.79-81

śāstra-parasiddhi — determined by reference to the revealed scriptures — CC Madhya 20.168

siddhi — in perfection — Bg 18.26

siddhi — of liberation — SB 3.33.1

siddhi — perfection — CC Adi 10.46, CC Madhya 12.181, CC Madhya 22.135

siddhi — the perfection — CC Madhya 1.177

siddhi — of perfection — CC Madhya 7.13

siddhi — success — CC Madhya 16.65

siddhi — of perfection in yogic performance — CC Madhya 19.149

siddhi — of achieving mystic power — CC Madhya 22.35

siddhi — mystic power — CC Madhya 23.24

siddhi — the perfection of doing something — CC Madhya 24.27

siddhi — the yogic perfections — CC Madhya 24.28

siddhi — the perfection of mystic yoga — CC Madhya 24.39

siddhi-asiddhyoḥ — in success and failure — Bg 2.48

siddhi-asiddhyoḥ — in both success and failure — SB 10.36.38

siddhi-dā — conferring perfection — SB 3.33.32

siddhi-daḥ — the giver of mystic perfections — SB 11.15.2

siddhi-daḥ — will award perfection — SB 11.20.8

siddhi-daḥ — the bestower of perfection — SB 12.10.5

siddhi-daḥ — bestowing perfection — CC Madhya 22.50

siddhi-dam — giving the perfection — SB 11.20.14

siddhi-prāpti — passing away — CC Madhya 1.257

siddhi-prāpti — attainment of perfection — CC Madhya 4.196, CC Madhya 9.300

siddhi-prāpti-kāle — at the time of his departure from this mortal world to achieve the highest perfection of life —CC Madhya 10.133

siddhi-vraja — of the groups of material perfections of the yogīs (aṇimā, laghimā, prāpti and so on) — CC Madhya 19.165

siddhibhiḥ — mystic perfections (aṇimā, laghimā, prāpti, prākāmya, mahimā, īśitva, vaśitva, and kāmāvasāyitā) —Bs 5.5

siddhiḥ — success — Bg 4.12, SB 3.2.19

siddhiḥ — perfection of liberation — SB 3.14.17

siddhiḥ — perfection — SB 5.1.4, SB 5.17.3, SB 5.20.6, SB 11.15.32

siddhiḥ — Siddhi — SB 6.18.2

siddhiḥ — result — SB 6.18.73

siddhiḥ — ultimate purpose — SB 11.3.36

siddhiḥ — mystic perfection — SB 11.15.2

siddhiḥ — the source of manifestation — SB 11.22.31

siddhiḥ — fulfillment — Bs 5.25

siddhiḥ — realization — Bs 5.61

siddhim — success — Bg 3.4, SB 4.30.1

siddhim — perfection — Bg 4.12, Bg 12.10, Bg 14.1, Bg 16.23, Bg 18.45, Bg 18.46, Bg 18.50, SB 1.15.51, SB 3.6.17, SB 4.23.35, SB 8.13.13, SB 8.22.6-7, SB 9.6.32, SB 10.29.13, SB 11.19.4, SB 11.27.49, MM mantra 48

siddhim — yogic perfection — SB 4.18.19

siddhim — the perfection — SB 11.3.46

siddhīnām — of mystic perfections — SB 10.81.19

siddhīnām — of the mystic perfections — SB 11.15.35

tāṅra siddhi-kāle — at the time of Īśvara Purī's passing away — CC Adi 10.139

vāñchā-siddhi — perfection of desire — CC Antya 11.36

yoga-saṁsiddhim — the highest perfection in mysticism — Bg 6.37

yoga-siddhīḥ — eight kinds of mystic yogic power (aṇimā, laghimā, mahimā, etc) — SB 6.11.25

yoga-siddhīḥ — the perfections of yogic practice — SB 10.16.37

yoga-siddhīḥ — the eightfold yoga perfections — SB 11.14.14

Maitr

durmaitrāḥ — cheating friends — SB 7.5.27

kṛta-bhūta-maitraḥ — having become friendly to everyone — SB 5.13.20

kṛta-maitram — endowed with good faith and friendship — SB 6.2.5-6

kṛta-maitrasya — having put faith in the mind — SB 5.6.4

kṛta-maitrāya — friendly — SB 3.32.41

kṣattṛ-maitreyayoḥ — between Vidura and Maitreya — SB 12.12.8

maitra — a friend — CC Madhya 22.78-80

maitra-ādikaḥ — his morning worship and other regular duties — SB 10.39.32

maitraḥ — friendly — Bg 12.13-14, SB 3.27.8, SB 6.2.36-

37, Madhya 23.107, CC Madhya 23.106-107

maitraḥ — worshiping the demigods — SB 1.13.31

maitraḥ — very friendly to everyone — SB 5.4.14

maitraḥ — a real friend — SB 7.5.56-57

maitraḥ — never cheating anyone, and thus a true friend — SB 11.11.29-32

maitrāḥ — friendly — SB 12.3.19

maitram — a friendly favor — SB 10.36.28

maitrasya — friendship — SB 10.88.9

maitreyaḥ — the great sage Maitreya — SB 3.1.1, SB 3.18.1, SB 3.18.13, SB 3.22.1, SB 3.22.21, SB 3.23.12, SB 3.24.1

maitreyaḥ — the sage Maitreya — SB 3.17.1, SB 4.7.6, SB 4.7.16

maitreyaḥ — Maitreya — SB 3.25.4, SB 4.7.1, SB 4.7.48, SB 4.7.55, SB 10.86.18

maitreyaḥ — the saint Maitreya — SB 4.17.8

maitreyaḥ — Maitreya, the great sage — SB 4.20.32

maitreyaḥ kavaṣaḥ tritaḥ — Maitreya, Kavasa and Trita — SB 10.74.7-9

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maitreyaḥ uvāca — Maitreya said — SB 3.7.9, SB 3.10.11, SB

3.11.1, SB 3.11.18, SB 3.12.37, SB 3.13.6, SB 3.14.5, SB 3.14.30, SB 3.15.11, SB 3.19.1, SB 3.20.12, SB 3.23.1, SB 3.24.5, SB 3.24.20, SB 3.25.5, SB 3.25.12, SB 3.25.31, SB 3.29.6, SB 3.33.1, SB 3.33.9, SB 3.33.12, SB 4.2.17, SB 4.2.33, SB 4.3.1, SB 4.4.1, SB 4.4.24, SB 4.5.1, SB 4.6.1-2, SB 4.8.1, SB 4.9.18, SB 4.12.1, SB 4.14.29, SB 4.20.17, SB 4.29.80, SB 4.30.3, SB 4.30.21, SB 4.30.43, SB 4.31.1, SB 4.31.8, SB 4.31.23

maitreyaḥ uvāca — Śrī Maitreya Muni said — SB 3.8.1, SB 3.13.16

maitreyaḥ uvāca — the great sage Maitreya said — SB 3.9.26, SB 3.10.4, SB 3.14.37, SB 3.21.6, SB 3.21.33, SB 3.24.41, SB 4.1.1, SB 4.8.14, SB 4.8.24, SB 4.8.70, SB 4.12.8, SB 4.12.28, SB 4.12.44, SB 4.13.6, SB 4.16.1, SB 4.17.9, SB 4.22.41

maitreyaḥ uvāca — the sage Maitreya said — SB 3.9.44, SB 3.13.46, SB 3.14.51, SB 3.15.1, SB 4.1.29, SB 4.2.4, SB 4.19.1

maitreyaḥ uvāca — Śrī Maitreya Ṛṣi said — SB 4.1.17

maitreyaḥ uvāca — the sage Maitreya continued — SB 4.8.39

maitreyaḥ uvāca — the great sage Maitreya continued — SB 4.9.1, SB 4.9.36, SB 4.10.1, SB 4.14.1

maitreyaḥ uvāca — the great sage Maitreya continued to speak — SB 4.9.26, SB 4.17.1, SB 4.19.39, SB 4.20.1, SB 4.20.34, SB 4.21.1, SB 4.21.45, SB 4.22.1, SB 4.22.17, SB 4.22.48, SB 4.23.29, SB 4.24.19, SB 4.25.1

maitreyaḥ uvāca — the great sage Maitreya replied — SB 4.9.29

maitreyaḥ uvāca — the sage Maitreya continued to speak — SB 4.11.1, SB 4.23.1-3

maitreyaḥ uvāca — Maitreya answered — SB 4.13.25

maitreyaḥ uvāca — the great sage Maitreya answered — SB 4.13.29

maitreyaḥ uvāca — Maitreya continued to speak — SB 4.15.1, SB 4.24.1

maitreyaḥ uvāca — the great saint Maitreya said — SB 4.15.7, SB 4.17.12, SB 4.21.11

maitreyaḥ uvāca — the great saint Maitreya continued to speak — SB 4.18.1, SB 4.24.32

maitreyam — unto Maitreya — SB 3.5.1

maitreyam — unto the sage Maitreya — SB 3.7.1

maitreyam — from the sage Maitreya — SB 3.20.4

maitreyāt — from the great sage Maitreya — SB 1.13.1

maitreyeṇa — with Maitreya — SB 3.1.3

maitrī — friendly relation — SB 1.19.16

maitrī — Maitrī — SB 4.1.49-52

maitrī — friendship — SB 10.47.6, SB 10.60.15, SB 10.69.17, SB 10.84.62, SB 11.2.46, CC Madhya 22.73, CC Antya 4.112

maitrī — sympathy — SB 10.81.36

maitrī — compassion — SB 12.3.48

maitrī-ādibhiḥ — by friendship, etc — SB 4.9.47

maitrī-dṛśam — your causeless mercy upon me like a friend — SB 5.10.24

maitrīm — benediction — SB 1.15.4

maitrīm — friendship — SB 4.8.34, SB 11.3.23

maitrīm — the friendship — SB 10.82.37

maitrīm — the acts of friendship — SB 10.84.65

maitṛīm — friendship — SB 10.82.36

maitryā — with friendship — SB 3.29.17, SB 10.39.19

maitryā — through friendship — SB 3.29.27

maitryā — by friendship — SB 4.11.13, CC Antya 19.45

śraddhā, maitrī, dayā, śāntiḥ, tuṣṭiḥ, puṣṭiḥ, kriyā, unnatiḥ, buddhiḥ, medhā, titikṣā, hrīḥ, mūrtiḥ — names of thirteen daughters of Dakṣa — SB 4.1.49-52

vaira-maitram — considering friendship and enmity — SB 7.9.41

Calana

cālana — in moving — CC Madhya 24.24

calana-samaya — at the time of departure — CC Madhya 1.221

cālanaiḥ — pushing away — SB 10.44.5

cālanam — moving — SB 3.26.37

mahat-vicalanam — the movement of great personalities — SB 10.8.4

mahat-vicalanam — the wandering of saintly persons — CC Madhya 8.40

ratha-calana-samaya — at the time of drawing the car — CC Madhya 14.47

Ghana

aghānām — of all sins and offenses — CC Madhya 3.28

ajīghanat — killed — SB 3.3.10

alpa-maryādā-laṅghana — a slight deviation from the standard etiquette and behavior — CC Antya 3.45

ghana — of clouds — SB 3.30.1, SB 4.10.16, SB 10.82.43

ghana — of dense clouds — SB 4.10.23

ghana — like a cloud — SB 10.16.9, SB 10.51.23-26, SB 10.73.1-6

ghana — thick — SB 10.31.12

ghana — like a rain cloud — SB 10.39.46-48

ghana — a cloud — SB 10.69.9-12

ghana — heavy — CC Adi 11.30

ghana — the cloud — CC Antya 18.86

ghana — full — MM mantra 30

ghana-anīkam — bunches of clouds — SB 2.10.43

ghana-āvaliḥ — a line of clouds — SB 1.9.14

ghana-āvalīḥ — the clouds — SB 4.24.65

ghana-āvarta-dugdha — finely condensed milk — CC Madhya 3.53

ghana-āvṛta — condensed — CC Antya 6.58

ghana-cchadāḥ — situated behind a cover of clouds — SB 7.8.26

ghana-chadāḥ — behind the clouds — SB 10.12.29

ghana-dugdha — condensed milk — CC Madhya 15.217

ghana-dugdha-pūra — like condensed milk — CC Madhya 8.304

ghana-dyutiḥ — lightninglike effulgence — CC Antya 1.142

ghana gharma — much perspiration — CC Madhya 13.203

ghana-ruk — of black color — SB 4.5.3

ghana-śyāmaḥ — whose bodily hue was intense blue-black — SB 6.4.35-39

ghana-śyāmāḥ — as having a complexion resembling bluish rainclouds — SB 10.13.46

ghana-śyāmam — deeply bluish — SB 4.8.47

ghana-śyāmam — densely cloudy — SB 4.24.45-46

ghana-śyāmam — the color of a dark rain cloud — SB 11.14.36-42

ghana-śyāmam — dark blue like the clouds — SB 11.30.28-32

ghanāghanāḥ — the rain clouds — SB 3.24.7

ghanaḥ — cloud — SB 1.11.27

ghanaḥ — concentrated — SB 4.21.34

ghanaḥ — a cloud — SB 12.4.32

ghanaḥ — the cloud — SB 12.4.33

ghanāḥ — clouds — SB 8.7.15, SB 10.36.3-4

ghanāḥ — the clouds — SB 10.20.24

ghanaiḥ — with clouds — SB 10.15.38

ghanaiḥ — by the clouds — SB 10.20.19

ghanaiḥ — by clouds — SB 11.28.25

ghanam — full of — SB 10.37.22

ghanam — a cloud — SB 10.59.15

ghane ghana — repeatedly — CC Madhya 12.160

jaghāna — killed — SB 3.13.32, SB 6.6.33-36, SB 9.9.20-21

jaghāna — struck — SB 3.19.2, SB 6.11.10, SB 10.36.13, SB 10.63.14

jaghāna — he struck — SB 10.17.7

jaghāna — he attacked — SB 10.37.3

jaghana-ādibhiḥ — front portion — SB 2.5.36

jaghanam — the hips — SB 2.1.27

jaghanataḥ — from his buttocks — SB 3.20.23

jaghanataḥ — from the loins — SB 11.17.14

jhaṣa-kula-ullaṅghana — by the jumping of different fish — SB 5.24.10

jñāna-ghanam — Your Lordship, who are concentrated knowledge — SB 9.8.23

jñāna-ghanāya — who is knowledge or the impersonal Brahman — SB 8.3.12

karimu laṅghana — I shall observe fasting — CC Antya 11.18

laṅghana — fasting and difficult endeavor — CC Antya 6.207

laṅghanaiḥ — jumping — SB 10.18.12

mahā-ghanāḥ — big clouds — SB 8.10.49

maryādā laṅghana — transgressions of regulative principles — CC Madhya 12.210

maryādā-laṅghana — transgressing the etiquette — CC Antya 4.166

meghānām — of clouds — SB 10.25.2

nā kare laṅghana — does not deny — CC Madhya 3.199

nabhaḥ-ghanaiḥ — by the dense clouds — SB 6.10.24

nava-ghana — a newly formed cloud — CC Antya 15.64

nava-ghana — of new clouds — CC Antya 17.41

nava-ghana — new cloud — CC Antya 18.86

praṇaya-ghana — of the concentrated loving affairs — CC Antya 1.128

sa-ghana — constant — CC Antya 10.72

sa-ghana huṅkāra — a sound like that of a cloud — CC Antya 2.19

sa-taḍit-ghanam — with the lightning and the clouds — SB 4.6.27

saghana — with great gravity — CC Adi 13.71

saghana — repeatedly — CC Madhya 17.157

saghana — very deep — CC Antya 16.103

sukha-ghana-mūrtau — form of complete happiness — CC Madhya 24.128

uttarā-hanuvat ghanam — on the cloud resembling the upper lips — SB 10.12.20

Patha

akṣa-pathaiḥ — by methods of empirical perception — SB 12.8.48

akṣi-pathaḥ — visible — SB 10.64.26

āmāra śapatha — My condemnation — CC Madhya 16.141

anu-patham — along the path — CC Madhya 24.177

anupapāṭha — recited — SB 7.5.3

anupatha — on the path — SB 3.16.21

anupatha — walking alongside — SB 10.82.29-30

anupathāḥ — followers — SB 4.25.27

anupathāḥ — his attendants — SB 4.28.23

anupathāḥ — following — SB 5.22.4

anupatham — along the path — SB 5.1.8

anupatham — as He passed through — SB 5.5.30

anupatham — the path — SB 5.24.26

anupatham — the pathway — SB 6.5.33

anupatham — following that path — SB 9.8.19

anupatham — following You along the path — SB 10.15.6

anupatham — useful for serving — SB 10.87.22

anupathān — the attendants of Hiraṇyakaśipu — SB 7.8.31

anupathānām — who are Your servants — SB 5.3.4-5

anupathāt — from the way of life — SB 5.8.29

āra eka pāṭhāna — another Muslim — CC Madhya 18.207

ārya-patha — the path of varṇāśrama — CC Adi 4.167-169

ārya-patha — the regulative principles — CC Antya 17.35

ārya-patham — the path of chastity — SB 10.47.61, CC Antya 7.47

asat-patham — on the path of material enjoyment — SB 3.28.7

ātma-patha — the path of self-realization — SB 3.33.5

ātma-pathaḥ — path of self-realization — SB 3.24.37

bhāgavata-paṭhana — recitation of Śrīmad-Bhāgavatam — CC Antya 13.126

bhavat-niyama-anupathāḥ — who are always obedient to your order — SB 5.10.4

catuḥ-patham — and intersections — SB 10.53.8-9

dakṣiṇā-patha — of the southern part of the world — SB 9.1.41

dhūma-patha — in sacrifices — SB 4.4.10

dhyāna-pathaḥ — in the path of my meditation — SB 1.9.24

dila pāṭhāiyā — sent — CC Adi 12.29

dila pāṭhāñā — sent back — CC Madhya 16.250

dilā pāṭhāñā — has sent — CC Antya 4.195

dūra patha — long journey — CC Madhya 4.184

dūra patha — long distance — CC Antya 18.72

gaḍa-dvāra-patha — the path of the fortress — CC Madhya 20.16

gaṅgā-tīra-patha — the path on the bank of the Ganges — CC Madhya 3.17, CC Madhya 3.18-19

gauḍa-patha diyā — by the path through Bengal — CC Antya 13.90

ghara pāṭhāilā — sent to His residence — CC Antya 11.77

ghare pāṭhāila — sent back to his home — CC Madhya 15.259

ghare pāṭhāila — sent home — CC Antya 9.54

gītā-pāṭha — reading the Bhagavad-gītā — CC Madhya 9.101

jñāna-pathaiḥ — by the paths of worship — SB 6.4.34

karena paṭhana — recites — CC Madhya 13.135

karila paṭhana — recited — CC Madhya 17.213

karite paṭhana — to recite — CC Madhya 11.56

kariyā paṭhane — reading regularly — CC Antya 20.67-68

ku-patha-deṣṭṝṇām — who show the path of danger — SB 6.7.14

ku-patha-pākhaṇḍam — the wrong path of atheism — SB 5.6.9

locana-patham — the path of the eyes — CC Madhya 2.36

mada-utpathānām — going astray out of false pride — SB 3.1.43

mahā-patham — for the great journey — SB 11.31.26

mat-pathaḥ — means for achieving Me — SB 11.21.1

mṛjita-patha-rujaḥ — whose fatigue due to walking on the street was diminished — SB 9.10.4

mṛtyu-patham — a material life of repeated birth and death — SB 9.8.13

nā pāṭhāo — you do not need to send — CC Madhya 24.280

nija-veda-pathāt — from his own path, recommended by the Vedas — SB 5.26.15

o-pāṭha — such a reading — CC Madhya 6.273

pākhaṇḍa-patham — the path of sinful activities — SB 4.19.38

pāṣaṇḍa-patha — the path of the faithless — SB 3.7.31

patha — path — SB 2.3.19

patha — of the direction — SB 9.2.16

patha — roads — SB 10.69.1-6

patha — the way — CC Madhya 1.155, CC Madhya 5.146

patha — way — CC Madhya 1.156

patha — the path — CC Madhya 4.39, CC Antya 19.98

patha — road — CC Madhya 13.15, CC Madhya 13.16

patha — the road — CC Madhya 16.258

patha — public way — CC Madhya 17.24

patha — the general path — CC Antya 6.173

patha — paths — CC Antya 12.71

pathā — the path — SB 2.9.18

pathā — by the road — SB 3.30.23

pathā — by the path — SB 3.32.20

pathā — on a path — SB 4.29.30-31

pāṭha — recite — CC Madhya 2.27

pāṭha — the reading — CC Madhya 6.260, CC Madhya 6.262

pāṭha — reading — CC Madhya 6.273

pāṭha-ādeḥ — of teaching and so on — SB 12.13.3

patha-anugaḥ — follower of the path — SB 3.3.19

patha-bāndhā — construction of the road — CC Madhya 1.160

patha bhuli' — leaving the general path — CC Madhya 24.239

patha cali' — walking on the path — CC Antya 6.174

patha chāḍe — leave the path — CC Madhya 17.25

patha chāḍi' — giving up the road — CC Adi 17.93

patha chāḍi' — leaving aside the path — CC Madhya 24.236

patha chāḍi' — giving up the general pathway — CC Antya 6.172

patha haite — from the road — CC Madhya 16.228

patha kare — clears the way — CC Adi 10.142

patha nāhi — there was no passage — CC Antya 10.99

patha nāhi pāya — does not get the path — CC Madhya 24.270

patha-śrānti — fatigue because of walking — CC Madhya 18.159

patha yata — as many avenues — CC Madhya 12.135

paṭhadbhiḥ — reciting from the Vedas — SB 9.10.35-38

pathaḥ — way — SB 2.1.32

pathaḥ — path — SB 2.3.12

pathaḥ — ways — SB 3.7.30

pathaḥ — the path — SB 3.9.11

pathaḥ — the path (of religiousness) — SB 10.48.23

pathaḥ — the means of achieving — SB 11.20.37

pathaḥ — whose path — CC Adi 3.111

pāthaḥ-jani — with lotuses — CC Adi 2.2

pāṭhāi — we may send — CC Madhya 10.71

pāṭhāibā — will send — CC Antya 3.78-79

pathaiḥ — by those who follow the path — SB 10.48.23

pathaiḥ — with the varieties — SB 10.87.37

pathaiḥ — by the processes — SB 11.27.49

pāṭhāiha — send — CC Antya 1.217

pāṭhāilā — sent — CC Adi 7.160, CC Madhya 1.243, CC Madhya 1.245, CC Madhya 1.262, CC Madhya 7.135, CC Madhya 10.135, CC Madhya 11.75, CC Madhya 11.206, CC Madhya 16.38, CC Antya 1.22, CC Antya 1.27, CC Antya 2.100, CC Antya 5.25, CC Antya 5.53, CC Antya 6.248, CC Antya 11.80, CC Antya 12.149, CC Antya 16.105

pāṭhāilā — was sent — CC Adi 7.165

pāṭhāilā — sent back — CC Adi 10.32, CC Madhya 1.261

pāṭhāilā — has sent — CC Madhya 16.171, CC Antya 3.28

pāṭhāilā — He sent — CC Antya 5.81, CC Antya 7.153-154, CC Antya 10.54

pāṭhāila — sent — CC Adi 7.164, CC Adi 15.21, CC Adi 17.203, CC Madhya 1.24, CC Madhya 1.31, CC Madhya 1.174, CC Madhya 7.74, CC Madhya 9.193, CC Madhya 9.354, CC Madhya 10.74, CC Madhya 12.154-155, CC Madhya 16.41, CC Madhya 16.110, CC Madhya 16.169, CC Madhya 16.233, CC Madhya 19.11, CC Madhya 19.91, CC Antya 3.151, CC Antya 3.152, CC Antya 6.246, CC Antya 6.259

pāṭhāila — I sent — CC Madhya 1.210

pāṭhāila — have sent — CC Madhya 4.30

pāṭhāila — sent them — CC Madhya 6.33

pāṭhāila — sent ahead — CC Madhya 9.338

pāṭhāila — sent back — CC Madhya 10.61, CC Madhya 17.147

pāṭhāila — dispatched — CC Madhya 12.6

pāṭhāilā grāme — he sent to the nearby village — CC Antya 6.52

pāṭhāilā more — has sent me — CC Antya 5.56

pāṭhāila more — sent to me — CC Antya 6.247

pāṭhāilā vṛndāvana — sent back to Vṛndāvana — CC Antya 20.109

pāṭhāilā vṛndāvana — sent to Vṛndāvana — CC Antya 20.122

pāṭhāiluṅ — I sent — CC Madhya 19.20

pāṭhāiluṅ — sent — CC Antya 1.202

pāṭhāimu — shall send — CC Madhya 24.262, CC Antya 6.168

pāṭhāimu vṛndāvane — shall send to Vṛndāvana — CC Antya 4.200

pāṭhāite — to send — CC Madhya 10.68, CC Antya 6.258

pāṭhāite — to send back — CC Antya 6.247

pāṭhāiyā — sending — CC Adi 13.82, CC Adi 17.143, CC Madhya 3.23, CC Madhya 8.299

pāṭhāle — you sent — CC Madhya 1.209

patham — way — SB 10.60.13

patham — into the path — SB 10.78.4

paṭhan — by recitation, repeated reading, etc — SB 1.6.26

paṭhan — by reading — SB 4.23.32

paṭhan — reciting — SB 6.19.26-28

paṭhan — studying thoroughly — SB 9.22.38

pathān — the methods — SB 10.45.34

paṭhana — responding — CC Adi 8.78

paṭhana — the reading of the book — CC Madhya 9.96

paṭhana — recitation — CC Madhya 14.8, CC Antya 1.129

pāṭhāñā — sending there — CC Madhya 1.174

pāṭhāñā — let us send — CC Madhya 10.70

pāṭhāñā — sending — CC Madhya 16.46, CC Madhya 16.98, CC Madhya 16.194, CC Madhya 25.224

pāṭhāna — the race of Pāṭhānas — CC Madhya 18.163

pāṭhāna — you Pāṭhāna soldiers — CC Madhya 18.168

pāṭhāna — the Muslim soldiers — CC Madhya 18.176

pāṭhāna — the Muslims — CC Madhya 18.208

pāṭhāna — the Muslims of the Pāṭhāna community — CC Madhya 18.210

pāṭhāna — sends — CC Antya 19.5, CC Antya 19.13

pāṭhāna — sent — CC Antya 19.12

pāṭhāna kahe — the soldiers said — CC Madhya 18.172

pāṭhāna-vaiṣṇava bali' — known as Pāṭhāna Vaiṣṇavas — CC

Madhya 18.211

pāṭhāñāchena — has sent — CC Madhya 11.77

paṭhanti — they study it — SB 2.1.26

paṭhanti — are reciting — SB 5.2.9

paṭhanti — it is said — SB 7.15.42

paṭhanti — all the members of the old generation recite — SB 9.24.9

paṭhanti — they recite — MM mantra 38

pāthara — stone — CC Madhya 4.54

pāthara — a stone — CC Antya 8.97

pāthāre — in the inundation — CC Madhya 17.233, CC Madhya 17.233

pātharera — of stone — CC Madhya 4.54

paṭhatām — who recite — MM mantra 53

paṭhati — one reads — SB 5.26.38

paṭhati — recites — SB 10.57.42

paṭhati — if one recites — SB 12.12.60

pathāya — on the way of — SB 1.15.32

pathayā — whose path — SB 10.49.29

pāṭhāya — sends — CC Adi 16.18, CC Madhya 20.39

pāṭhāya — sent — CC Madhya 16.124

pāṭhāya — he sent — CC Madhya 16.124

pāṭhayām āsatuḥ — instructed — SB 7.5.2

pāṭhā'la — sent — CC Madhya 12.37

pāṭhā'la — had sent — CC Madhya 14.24

prapaṭhan — chanting — SB 4.8.53

prasāda pāṭhāilā — sent prasādam — CC Antya 4.50

prayāṇa-patha chāḍi' — leaving aside the general path — CC Madhya 24.238

rāja-patha diyā — on the government road or public road — CC Madhya 25.210

rājapatha-prānte — at the side of the common road — CC Madhya 11.162

rājapatha-prānte — on the side of the common road — CC Madhya 11.163

sat-pathaḥ — the path of Vedic civilization — SB 6.7.2-8

sat-patham — the path of the Absolute Truth — SB 3.28.1

sei pāṭhāna — the Pāṭhāna soldiers — CC Madhya 18.166

siṁha-dvārera patha — the path of the Siṁha-dvāra gate — CC Antya 4.123

śloka paṭhana — recitation of verses — CC Antya 15.26

śloka-paṭhana — reciting the verses — CC Antya 20.7

smaraṇa-patha-gatam — entered the path of remembrance

— CC Antya 3.60

stava-pāṭha — recitation of different prayers — CC Madhya 22.123

su-paṭhan — properly chanting — SB 12.13.18

śuka-pāṭha — the reciting of a parrot — CC Madhya 8.122

supathā — by the right path — Iso mantra 18

sva-dharma-patham — the path of religion — SB 5.6.9

tāre pāṭhāila — sent for him — CC Antya 9.22

tīrtha-patha — the ways to different places of pilgrimage — CC Madhya 7.17

ujjhita-patham — those who have given up the path of the Absolute Truth — SB 2.7.22

utpatha-gaḥ — a transgressor of the path (of religion) — SB 10.89.6-7

utpatha-gam — who is proceeding on the wrong path — SB 5.5.17

utpatha-gāminām — of the upstarts — SB 1.12.26

utpatha-gāminām — of those who are upstarts — SB 1.18.35

utpatha-gāminyaḥ — strayed from their courses — SB 10.20.10

utpatha-gatam — going astray from the righteous path — SB 2.7.9

utpatha-nāśanāya — for the sake of annihilating the upstarts — SB 3.1.44

utpathaḥ — the false path — SB 11.19.28-32

utpathaḥ — the wrong path — SB 11.19.40-45

utpathaiḥ — by wrong roads — SB 4.7.44

utpatham — from the right path — SB 4.14.29

utpatham — to the roadway of material desire — SB 7.15.46

utpathān — persons going astray — SB 1.17.16

utpathasthaḥ — anyone who is an upstart — SB 7.8.50

vaṇik-pathāḥ — traders — SB 8.11.25

vaṇik-pathaiḥ — by the merchants — SB 10.42.13

vaṇikpathaḥ — the merchant Tulādhāra — SB 11.12.3-6

vārtā pāṭhāilā — sent news — CC Antya 1.13

veda-patham — the path of the Vedas — SB 10.84.18

vedānta-pāṭha — study of the Vedānta philosophy — CC Adi 7.41

vedānta-paṭhana — studying Vedānta philosophy — CC Adi 7.69

vibhakta-prapathām — with many different public roads — SB 8.15.15

vidyā-pāṭha — the educational cultivation — CC Adi 8.6

vişaya pāṭhāila — sent money — CC Antya 9.71

vṛndāvana-patha — the path to Vṛndāvana — CC Madhya 3.17

yāre pāṭhāo — whoever you send — CC Madhya 24.279

yoga-pathaiḥ — by the system of yoga (mystic bodily power to attain the godly stage) — SB 1.6.35

yoga-pathaiḥ — by the yoga system — SB 3.27.6

yoga-pathaiḥ — by the procedures of the yoga system — SB 11.20.24

yoga-patham — the mystic yoga process — SB 4.4.24

yoga-patham — the path of devotional service — SB 4.6.35

Upaskṛta

upaskṛta — well formed — SB 10.88.18-19

upaskṛtaḥ — being served by — SB 1.11.27

upaskṛtam — adorned — SB 3.23.13

upaskṛtam — decorated — SB 4.9.55

upaskṛtam — thus being beautiful — SB 4.26.23

upaskṛtam — completely decorated — SB 5.9.15

upaskṛtām — ornamented — SB 10.41.20-23

Auspicious

abhadra — O inauspicious one — SB 7.5.29

abhadra — of inauspicious things — SB 10.72.4

abhadra — sinful, inauspicious things — SB 11.7.5

abhadra-randhana — O killer of all inauspiciousness — SB 4.30.28

abhadram — inauspiciousness — SB 1.10.14

abhadram — an inauspicious thing — SB 6.5.43

abhadram — inauspicious — CC Madhya 22.19

abhadrām — inauspicious — SB 4.27.28

abhadrāṇi — all inauspiciousness or annihilation — SB 10.2.29

abhadrāṇi — everything inauspicious — SB 12.12.55

abhadrasya — inauspiciousness — SB 1.19.3

abhadreṣu — all that is inauspicious — SB 1.2.18

abhinṛmṇayā — all-auspicious — SB 10.62.29-30

abhiṣiṣicuḥ — poured all-auspicious water on the body — SB 8.8.14

abhyadhika — auspicious — SB 1.19.6

adhanya — inauspicious — CC Madhya 2.59

adhanyāni — inauspicious — CC Madhya 2.58

ādhāsyat — will act all-auspiciously — SB 10.8.16

agha-ogha-haram — who takes away everything inauspicious from the devotee — SB 11.3.31, CC Madhya 25.140

agha-ogha-nāśaḥ — who annihilates all kinds of inauspicious

offenses for a devotee — CC Madhya 25.128

ahita — inauspiciousness — CC Madhya 20.100

akhila-vṛjina-ghnam — defeating everything inauspicious — SB 12.12.69, CC Madhya 17.138

akuśalāḥ — inauspiciousness — SB 4.22.14

akuśalam — inauspicious — Bg 18.10, SB 6.9.35

akuśalam — inauspiciousness — SB 8.16.5

akuśalāni — inauspicious activities — SB 3.9.7

amaṅgala — inauspiciousness — SB 10.90.47, CC Adi 8.35, CC Madhya 24.59

amaṅgalā — all inauspiciousness — CC Madhya 4.60

amaṅgala-ghnaḥ — which destroys everything inauspicious — SB 12.3.15

amaṅgala-kāriṇi — was acting very inauspiciously — SB 9.16.18-19

amaṅgalaḥ — inauspicious — SB 6.2.47-48

amaṅgalaḥ — a little inauspicious in some other detail — SB 8.8.22

amaṅgalaiḥ — inauspicious — SB 1.14.40

amaṅgalam — inauspicious, inferior — SB 8.7.3

amaṅgalam — inauspicious — SB 9.19.15

amaṅgalam — inauspicious sinful reactions — SB 10.38.6

amaṅgalam — the inauspiciousness — SB 10.46.46

amaṅgalam — inauspicious unhappiness — SB 11.19.18

amaṅgalānām — of the inauspicious — SB 4.6.45

amaṅgalya — inauspiciousness — SB 4.23.34

amogha-darśanaḥ — whose glance is all-auspicious — SB 6.5.32

amṛtasya — of the auspicious result — SB 5.20.5

anagha-aṅghreḥ — of my Lord, whose lotus feet destroy all inauspiciousness — SB 4.24.58

anāmayam — all-auspicious inquiries — SB 10.5.22

anayaḥ — inauspiciousness — SB 8.19.31

ariṣṭa — inauspicious obstacles — SB 11.30.9

ārti-hetavaḥ — the cause of all inauspiciousness — SB 3.17.4

aśaivam — inauspicious — SB 3.1.13

aśeṣa-aśubha — of everything inauspicious — SB 11.31.24

aśeṣa-maṅgalam — all-auspicious — SB 10.38.13

aśivaḥ — inauspicious — SB 4.2.14-15

aśivam — inauspicious — SB 4.4.16

aśivam — inauspiciousness — SB 9.4.69, SB 10.83.3

aśubha — and inauspicious — Bg 9.28

aśubha — and the inauspicious — Bg 12.17

aśubha — inauspiciousness — SB 3.9.7, SB 10.86.21

aśubha — of inauspicious reactions — SB 4.12.13

aśubha-āśaya — of our inauspicious mentality — SB 11.6.10

aśubha-āśayāt — from the inauspicious attitude of desiring sense gratification — SB 11.7.19

aśubha-dān — (the obstructions) that create inauspicious situations — SB 11.28.40

aśubha-grahaḥ — an unfavorable, inauspicious planet — SB 5.22.14

aśubha-nāśi — destroying all inauspiciousness — CC Antya 20.154

aśubhaḥ — inauspiciousness or material desires — SB 7.9.6

aśubhaḥ — all inauspiciousness — SB 10.34.9, SB 10.34.14

aśubhāḥ — all inauspicious things in their hearts — SB 10.29.10-11

aśubhāḥ — inauspicious — SB 10.56.11

aśubham — inauspicious — SB 4.14.33

aśubham — all inauspiciousness — SB 10.20.34

aśubham — the inauspicious contamination — SB 12.3.46

aśubhām — to an inauspicious — SB 11.23.22

aśubhān — inauspicious — Bg 16.19

aśubhān — engaged in inauspicious acts — CC Madhya 25.40

āsurīm — the inauspicious — SB 10.28.2

bahu-abhadra — much that is inauspicious — SB 11.3.7

bahu-anartha-bhṛt — bearing many inauspicious things — SB 3.27.25

balibhiḥ — auspicious presentations — SB 4.9.57

bata sādhu — auspiciously glorified — SB 1.10.30

bhadra — O you who are sinless and auspicious — SB 11.7.5

bhadram — auspicious — SB 2.9.21, SB 3.1.25, SB 3.12.18, SB 10.71.11

bhadram — auspiciousness — SB 4.18.11

bhadram — all auspiciousness — SB 4.24.69, SB 4.25.36, SB 8.16.11, SB 8.22.33, SB 9.4.71

bhadram — all-auspiciousness — SB 12.11.2-3

bhadram te — all auspiciousness unto you — SB 8.23.9

bhadrāṇi — all-auspicious — SB 5.6.13

bhadrāṇi — auspicious, pious activities — SB 6.1.44

bhadre — O auspicious woman — SB 8.16.8

bhadre — O you who are auspicious for all living entities — SB 10.2.7

bhadre — my dear sister (all auspiciousness unto you) — SB 10.4.21

bhāla — auspicious — CC Adi 14.18

bhavāya — for the auspiciousness — SB 10.2.41

bhavāya — for the auspicious benefit — SB 10.27.9

bhavya — auspicious — SB 4.14.30

bhavya-īśaḥ — the bestower of auspiciousness — SB 11.6.1

bhavyam — auspiciousness — CC Antya 5.112

bhuvana-maṅgala — O You who are all-auspicious for all the universes — SB 3.9.4

bhuvana-maṅgala — O most auspicious of the entire world — CC Madhya 25.38

bhuvana-maṅgala — they are all-auspicious for all the universes — CC Antya 5.124-125

cāru-saubhāgya-rekha-āḍhyā — possessing beautiful, auspicious lines on the body — CC Madhya 23.87-91

daravaram — the auspicious conchshell (Pāñcajanya) — SB 1.11.1

dhanyam — auspicious — CC Madhya 7.1

dhanyam — all-auspicious — MM mantra 34

dhanyām — auspicious — CC Antya 17.51

dhūma-ketave — unto you who are like fire or an inauspicious comet — SB 9.5.6

dhyāna-maṅgalam — the auspicious object of meditation — SB 11.14.36-42

diṣṭyā — all auspiciousness — SB 8.12.38

dravyaiḥ — auspicious items — SB 11.27.21

dravyataḥ — by achievement of auspicious objects — SB 11.21.9

ekādaśyām — on the auspicious eleventh day — SB 12.12.60

gata-śrīḥ — devoid of everything auspicious — SB 3.1.13

ha-ila maṅgala — all auspiciousness unto you — CC Madhya 1.186

harih — the vanquisher of all inauspiciousness — SB 8.6.1

hata-aśubhaḥ — one who has minimized the inauspicious qualities of material existence — SB 1.9.31

itaram — other than auspiciousness, sinful activities — SB 5.11.4

itarāṇi — which are inauspicious — SB 1.18.7

jagat-kṣema-dhātrī — the performer of everything auspicious for the world — CC Madhya 3.28

jagat-maṅgala — all-auspicious for the world — CC Adi 6.12

jagat-maṅgala — all-auspicious to the whole world — CC Madhya 17.113

jagat-maṅgalam — the most auspicious performance within this material world — SB 6.3.31

jagat-maṅgalam — for the auspiciousness of the whole world — SB 7.8.49

jagat-maṅgalam — auspiciousness for all living entities in all the universes of the creation — SB 10.2.18

jagat-maṅgalam — auspicious for the whole world — CC Antya 3.181

jaguḥ — recited auspicious songs — SB 10.3.6

janma-ṛkṣa-yoge — at that time there was also a conjunction of the moon with the auspicious constellation Rohiṇī — SB 10.7.4

janma-ṛkṣam — the auspicious star of Your birth — SB 10.11.18

jāta-karma — the auspicious ceremony at the time of birth — CC Adi 13.108

kalaśam — the ritual pot filled with auspicious substances — SB 11.27.20

kāle — at an auspicious time — SB 7.15.5

kalyāṇa — O all-auspicious one — SB 10.4.4

kalyāṇa — O all auspicious one — SB 10.54.33

kalyāṇa — all auspiciousness — CC Adi 8.81

kalyāṇa — auspicious result — CC Antya 3.202

kalyāṇa — auspiciousness — CC Antya 4.155

kalyāṇa-kṛt — one who is engaged in auspicious activities — Bg 6.40

kalyāṇa-tamam — most auspicious — Iso mantra 16

kalyāṇam — auspiciousness — SB 8.16.17

kalyāṇānām — who are by nature auspicious — SB 5.24.14

kalyāṇi — O auspicious one — SB 10.60.50

kalyāṇi — O most auspicious one — CC Adi 4.259

kalyāṇi — all-auspicious — CC Antya 15.33

kalyāṇī — auspicious — SB 10.72.7

kalyāṇī — very auspicious — CC Antya 1.161

kalyāṇīm — auspicious — SB 10.49.26

kautuka-maṅgalām — the ceremony of putting on the auspicious marriage necklace — SB 10.53.11

kṛta-kautuka — made auspicious — SB 9.11.28

kṛta-svasti-ayanam — decorated with auspicious marks — SB 3.23.30

kṛta-svasti-ayanām — dressed with auspicious garments and ornaments — SB 4.27.2

kṛta-svastyayanā — being worshiped regularly by all-auspicious ritualistic ceremonies — SB 8.8.17

kṛta-svastyayanam — engaging them in chanting auspicious Vedic hymns — SB 10.7.5

kṣema — auspicious — SB 10.85.59

kṣema-dhāma — the reservoir of all auspiciousness — SB 10.3.26

kṣema-udayaḥ — who increases the auspiciousness — SB 5.8.19

kṣemaḥ — auspicious — SB 6.1.17

kṣemaḥ — the path of auspiciousness — SB 11.21.18

kṣemam — auspicious — SB 10.26.10

kṣemam — all-auspicious — SB 12.6.7

kṣemam — real, eternal auspiciousness — CC Madhya 22.20

kṣemam — auspiciousness — CC Madhya 22.85

kuśala — auspicious — SB 6.9.35

kuśala — of auspiciousness — CC Adi 3.63

kuśala — auspiciousness — CC Adi 14.82

kuśala-karmaṇām — engaged in auspicious activities — SB

4.30.19

kuśala-praśna — questions about auspicious news — CC Antya 1.49

kuśala puchilā — inquired about the auspiciousness — CC Antya 4.25

kuśalaḥ — in full auspiciousness — SB 5.5.10-13

kuśalam — auspiciousness — SB 5.11.4

kuśalam — auspicious activities — SB 10.21.9, CC Antya 16.140

kuśalāni — auspicious objects — SB 1.18.7

kuśalāya — for auspiciousness — SB 7.8.50

kuśale — in the auspicious — Bg 18.10

kuśalinaḥ — in full auspiciousness — SB 8.16.10

lakṣaṇa — auspicious bodily markings — SB 10.52.24

lakṣaṇām — having all auspicious facilities — SB 4.25.13

loka-maṅgalam — auspicious for everyone — SB 4.6.35

loka-tīrtham — auspicious for the planets — CC Madhya 24.177

mahā-bhāge — most auspicious — SB 10.26.21

mahā-parvasu — on auspicious occasions — SB 11.27.51

maṅgala — O most auspicious — SB 4.6.45

maṅgala — auspicious — SB 4.21.42, SB 10.47.67, SB 12.11.25, CC Adi 1.104, CC Adi 2.4, CC Adi 6.12

maṅgala — of auspiciousness — SB 5.6.16

maṅgala — is auspicious — SB 8.17.8

maṅgala — whose auspiciousness — SB 9.10.20

maṅgala — auspicious offerings — SB 10.68.18, SB 10.71.36

maṅgala — auspiciousness — CC Antya 4.29

maṅgalā — and auspiciousness — SB 10.44.46

maṅgala-ācaraṇa — auspicious invocation — CC Adi 1.20, CC Adi 1.22, CC Adi 1.29, CC Adi 1.33

maṅgala-ācaraṇam — invoking auspiciousness — CC Adi 4.276

maṅgala-ācaraṇe — in the auspicious introduction — CC Adi 3.80, CC Madhya 19.133

maṅgala-ācaraṇe — in the auspicious invocation — CC Madhya 20.358

maṅgala-ācaraṇe — in the performance of auspiciousness in the beginning — CC Antya 1.182

maṅgala-ācaritaiḥ — by auspicious activities — CC Adi 6.61

maṅgala-bhūyiṣṭha-pura-grāma-vraja-ākarāḥ — whose many cities, towns, pasturing grounds and mines became auspicious and very neat and clean — SB 10.3.1-5

maṅgala-caritra — all characteristics are auspicious — CC Adi 6.12

maṅgala-dhvani — an auspicious sound — CC Madhya 25.65, CC Antya 14.102

maṅgala-dravya — auspicious things — CC Adi 13.114

maṅgala-guṇa-dhāma — the reservoir of all auspicious attributes — CC Adi 6.12

maṅgala haya — there is auspiciousness — CC Madhya 18.142

maṅgala-svanān — transcendental sounds auspicious for everyone — SB 10.12.35

maṅgalaācaraṇa — invocation of auspiciousness — CC Adi 17.313

maṅgalācaraṇa — invoking auspiciousness — CC Antya 1.35

maṅgalaḥ — auspicious — SB 10.58.29

maṅgalāḥ — their auspicious karmic reactions — SB 10.29.10-11

maṅgalaiḥ — auspicious articles — SB 4.21.4

maṅgalaiḥ — with auspicious items — SB 10.54.56

maṅgalam — auspicious — SB 1.12.13, SB 4.24.31, SB 6.18.78, SB 10.31.10, SB 12.12.49

maṅgalam — all-auspicious — SB 6.2.34

maṅgalam — auspicious mantras — SB 10.53.10

maṅgalam — auspicious rituals — SB 10.56.10

maṅgalam — the auspicious object — SB 11.31.6

maṅgalam — the most auspicious — SB 11.31.24

maṅgalām — full of auspiciousness — SB 8.15.20

maṅgalānām — of the auspicious — SB 4.6.45

maṅgalānām — of all auspiciousness — SB 8.23.22-23

maṅgalāni — which are all transcendental and therefore auspicious — SB 10.2.37

maṅgalāni — auspicious — SB 10.69.28

maṅgalāni — auspicious things (such as a brown cow) — SB 10.70.10

maṅgalena — auspicious activities — SB 6.2.32

mṛtyoḥ — of death (the inauspicious result) — SB 5.20.5

muhūrte — in the auspicious moment — SB 8.18.5

muhūrte — at the auspicious time — SB 10.59.42

naiḥśreyasam — auspicious — SB 3.15.16

nāmadheya — to chant His name is also auspicious — SB 8.17.8

naṣṭa-maṅgalaḥ — bereft of all auspiciousness or piety — SB 11.7.4

niḥśreyasa — of what is certainly very auspicious for upliftment — SB 9.4.70

nirmala-uḍu-gaṇa-udayam — in which all the auspicious stars were visible (in the upper strata of the universe) —SB 10.3.1-5

nṛmṇa-saṁsadi — in the auspicious assembly — SB 10.61.36

pāpīyasā — very inauspicious — SB 3.30.23

parama-kalyāṇa — You are the supreme auspiciousness — SB 10.10.36

parama-kalyāṇa-yaśasaḥ — whose glories are so auspicious — SB 5.20.20

parama-kalyāṇīm — most auspicious — SB 5.19.2

parama-maṅgala — the most auspicious — SB 6.9.33

parama-maṅgala — all-auspicious — CC Adi 5.228

parama maṅgala — everything is auspicious — CC Antya 4.24

parama-maṅgalam — supremely auspicious — SB 11.6.44

parama-śobhanaḥ — all-auspicious and very favorable from all points of view — SB 10.3.1-5

patiḥ āśiṣām — You are the Supreme Personality of Godhead, the master of all auspiciousness — SB 10.10.34-35

pavitraiḥ — by the all-auspicious mantras — SB 3.13.25

praseduḥ — appeared very auspicious and peaceful — SB 10.3.1-5

puṇya — auspicious — SB 10.38.28-33, SB 10.58.29

puṇya-tamān — most auspicious — SB 3.17.14

puṇyam — which is auspicious and pious — SB 4.8.62

puṇyam — auspicious — SB 10.15.1

puṇyāni — auspicious, pious — SB 8.4.17-24

puṇyāni — auspicious — SB 10.33.21

ṛkṣam — the lunar asterism (the measurement that fixes the exact auspicious time) — SB 10.53.4

rucakena — with auspicious substances — SB 3.23.32

sa-sumaṅgalaiḥ — with all-auspicious signs — SB 1.11.18

sādhu — what is auspicious — SB 9.4.39-40

sakala-loka-anubhāvasya — who is auspicious for all planetary systems — SB 5.24.30

sakala maṅgala — all auspiciousness — CC Antya 4.44

śam — auspicious — SB 3.5.4

śam — auspiciousness — SB 8.9.6, SB 8.17.8, SB 8.24.43, SB 9.4.57-59, SB 10.56.29-30

śam-tamāni — most auspicious — SB 11.31.28

śam tanoti — expands the auspiciousness — SB 5.19.28

śamala — all inauspicious qualities — SB 3.15.17

samarhaṇa — auspicious offerings — SB 10.75.8

śarma — auspiciousness — CC Antya 1.177

śarma-kṛt — auspicious — SB 7.11.31

sarva-aśubha — all inauspiciousness — SB 12.12.58

sarva-bhūta-bhavāya — for the auspiciousness of all living entities — SB 8.23.20-21

sarva-loka-hitaḥ — the Personality of Godhead, who is always auspicious to everyone — SB 9.9.9

sarva-maṅgala — with all auspicious items — SB 6.18.52

sarva-maṅgala — of all auspicious things — SB 11.31.24

sarva-nāśa — loss of all auspiciousness — CC Antya 5.117

sarva-nāśe — loss of everything auspicious — CC Antya 4.154

sarva-sat-lakṣaṇa — all auspicious bodily marks — CC Madhya 23.70

sarva-śubham-karaḥ — all-auspicious — CC Madhya 23.74

sarvataḥ-bhadrāḥ — completely auspicious — CC Adi 3.27

sarvataḥ bhadrāḥ — completely auspicious — CC Antya 7.15

śastena — auspicious — SB 3.29.15

sat — auspicious — CC Adi 13.19

saubhagam — auspiciousness — SB 1.11.8

saubhagam — the cause of auspiciousness — SB 10.29.40

saubhagasya — of all auspicious opportunities — SB 2.6.4

śīla-maṅgalam — good behavior or auspiciousness — SB 8.8.22

śiva — auspicious — SB 3.13.44, SB 3.21.38-39, NBS 84

śiva-apadeśaḥ — who is śiva, or auspicious, only in name — SB 4.2.14-15

śiva-itaraḥ — who are inauspicious — SB 4.4.14

śiva-mayāḥ — auspicious — SB 7.15.17

śiva-śaktyoḥ — being situated in your auspicious energy — SB 4.6.43

śiva-svanāsu — vibrating with auspicious sounds — SB 3.23.39

śiva-tama — most auspicious — SB 5.8.23

śivaḥ — auspicious — SB 2.2.33, SB 3.16.23, SB 3.25.19, SB 3.28.22, SB 4.2.31, SB 9.18.12-14

śivaḥ — all-auspicious — SB 4.22.8

śivaiḥ — auspicious — SB 4.9.50

śivam — causing all auspiciousness — SB 3.22.6

śivam — all-auspicious — SB 4.20.26

śivam — auspiciousness — SB 5.18.9

śivam — there is no danger (auspicious) — SB 7.15.17

śivam — Lord Śiva, the all-auspicious — SB 9.9.8

śivam — auspicious — SB 10.32.11-12, SB 11.25.13

śivatama — most auspicious — SB 5.3.4-5

śivāya — unto the all-auspicious — SB 3.14.35

śivāya — to the all-auspicious — SB 12.10.17

śive — which is very auspicious — SB 4.8.43

śmaśāna-vat aśivatamāyām — like an inauspicious cemetery or place of burial — SB 5.14.1

śobhanam — very auspicious — SB 8.20.10

śobhanam — auspiciousness — SB 10.24.11

śobhanam — auspicious — SB 10.69.20-22, SB 10.70.3

śreya — auspiciousness — SB 7.14.27-28

śreyaḥ — auspicious — SB 4.20.14

śreyaḥ — auspiciousness — SB 4.24.74, SB 7.14.24, SB 8.16.15

śreyaḥ — (causing) auspiciousness — SB 7.14.24

śreyaḥ — ultimate auspiciousness — SB 8.6.9

śreyaḥ — that which is the most auspicious — SB 8.23.17

śreyaḥ — of supreme auspiciousness — SB 10.2.34

śreyaḥ — the most auspicious — SB 10.8.16

śreyaḥ — auspicious activities, like performing penances and austerities — SB 10.8.46

śreyaḥ — with auspicious rituals — SB 11.30.11

śreyaḥ — auspicious activities — CC Madhya 8.77, CC Antya 7.34

śreyaḥ ādhāsyat — will act all-auspiciously — SB 10.26.19

śreyaḥ-kāmāḥ — persons who desire their own auspiciousness — SB 8.4.15

śreyaḥ-kāmāḥ — persons desiring the ultimate auspiciousness, the ultimate goal of life — SB 8.12.6

śreyaḥ-kāmaḥ — one who desires auspiciousness — SB 7.14.30-33

śreyaḥ-sṛtim — the auspicious path of liberation — CC Madhya 22.22, CC Madhya 24.140, CC Madhya 25.31

śreyasaḥ — of auspiciousness — SB 7.14.24

śreyasām — all auspiciousness — SB 2.7.49

śreyasām — of auspicious activities — SB 4.31.13

śreyasām — of all auspiciousness — SB 7.14.29

śreyasām — of auspicious goals — SB 10.80.45

śreyase — the source of all auspiciousness — SB 8.16.36

śreyasi — of the path of auspiciousness — SB 5.5.16

śreyobhiḥ — by auspicious activities — SB 4.31.12

śreyobhiḥ — by auspicious practices — SB 10.47.24

śreyobhiḥ — by processes for making life auspicious — SB 11.20.32-33

śrī-nāma-maṅgala — the auspicious Hare Kṛṣṇa mahā-mantra — CC Adi 10.75

śrībhiḥ — by the auspicious signs — SB 1.14.21

śrīmadbhiḥ — by the all-auspicious — SB 1.17.26

śrīmat — most auspicious — CC Madhya 22.137-139

śrīmat pāda-yugam — the most auspicious and beautiful pair of lotus feet — SB 8.20.18

śriyam — auspicious mark — SB 3.21.11

stutibhiḥ — by chanting auspicious mantras — SB 8.16.57

su-āgatam — auspicious appearance — SB 4.7.36

su-āgatam — auspicious welcome — SB 10.23.25

su-anuliptāḥ — anointed with auspicious sandalwood pulp — SB 10.24.29

su-bhadra śravase — whose glory is very auspicious — CC Madhya 22.20

su-bhadrāḥ — which are all-auspicious — SB 11.11.23-24

su-bhadrām — auspicious — SB 3.13.48

su-bhadram — very auspicious — SB 4.8.52

su-bhadrāṇi — all-auspicious — SB 11.2.39

su-darśanāḥ — auspicious to see — SB 10.38.14

su-karmī — into auspicious works — NBS 69

su-lakṣaṇa — symptoms of auspiciousness — CC Adi 13.90

su-maṅgalāḥ — auspicious — SB 2.8.2

su-maṅgalāḥ — very auspicious — CC Madhya 22.20

su-maṅgalaḥ — auspicious in every respect — SB 8.8.22

su-maṅgalaiḥ — most auspicious — SB 10.38.12

su-maṅgalam — all-auspicious — SB 2.6.36, SB 8.3.7, SB 8.18.28, SB 11.30.28-32

su-maṅgalam — and very auspicious (to hear) — SB 8.3.20-21

su-maṅgalam — for the purpose of their auspicious departure — SB 10.1.33

su-maṅgalam — most auspicious — SB 10.57.42

su-maṅgalam — very auspicious — SB 11.1.10

su-maṅgalān — most auspicious — SB 11.29.8

su-maṅgalāni — most auspicious — SB 11.1.11-12

su-mukham — auspicious face — SB 3.15.39

su-nābha — O you who have an auspicious hub — SB 9.5.6

su-śloka — auspicious — SB 3.5.7

su-vrata — O Maitreya, who have taken an auspicious vow — SB 4.13.2

śubha — from auspicious — Bg 9.28

śubha — of the auspicious — Bg 12.17

śubhā — all-auspicious — CC Madhya 21.50

śubha-aśubha — auspicious or inauspicious — CC Adi 1.94

śubha-aśubha — the materially auspicious and inauspicious — CC Madhya 23.110

śubha-aśubha-vivecanaḥ — who discriminates between what is auspicious and inauspicious — SB 6.3.7

śubha-aśubhau — auspicious and inauspicious — SB 11.21.3

śubha-aśubhayoḥ — of the auspiciousness and inauspiciousness — SB 10.87.40

śubha-dam — giving auspiciousness — CC Antya 20.154

śubha-dṛṣṭi — auspicious glance — CC Madhya 1.282

śubha-kṛt — very auspicious to the inhabitants of the universe — SB 5.22.13

śubha-kṣaṇa — auspicious moment — CC Adi 13.88

śubha-kṣaṇa — an auspicious moment — CC Adi 13.89

śubha samācāra — this auspicious news — CC Madhya 10.73

śubha-vārtā — auspicious news — CC Madhya 9.284

subhadra — all-auspicious — SB 2.4.15, SB 2.4.16

subhadra — auspicious — SB 2.4.17

subhaga — auspicious — SB 5.18.16, SB 5.25.7

śubhaga-ṛṣabham — the best of all auspicious persons — SB 8.22.13

śubhāḥ — auspicious — SB 1.1.18

śubham — all-auspicious — SB 9.21.35

śubham — very auspicious — SB 9.23.38

śubhān — the auspicious — Bg 18.71

śubhān — auspicious — SB 3.22.38

śubhāni — auspicious — SB 10.46.9-13

śubhe — O most auspicious one — SB 4.26.21

śubhe — very auspicious — SB 9.4.37

śubhe — O all-auspicious Yoga-māyā — SB 10.2.9

śuddham — auspicious — SB 4.21.10

sukṛtam — auspicious — SB 8.23.31

sulakṣaṇa-maya — full of auspicious signs — CC Adi 13.116

svastaye — unto the auspicious — SB 4.24.33

svasti — all auspiciousness — SB 5.8.14, SB 10.6.42

svasti — auspiciousness — SB 5.18.9, SB 6.14.17, SB 10.84.37

svasti — very auspicious — SB 9.5.4

svasti-ayanam — creating auspiciousness — SB 4.12.45

svasti-ayanam — auspiciousness — SB 4.23.34

svasti-ayanam — the abode of auspiciousness — SB 5.14.46

svasti-ayanam — auspicious hymns — SB 10.7.13-15

svasti-ayanam — the auspicious chants — SB 10.24.32-33

svasti-mān — full of all auspiciousness — SB 7.7.50

svastiḥ — auspiciousness — SB 4.24.33

svastimantam — endowed with all auspiciousness — SB 10.7.30

svastyayanam — auspicious — SB 8.1.32

tam aśeṣa-śekharam — unto Kṛṣṇa, who was on the peak of everything auspicious, with no question of dirtiness or uncleanliness — SB 10.11.20

tat — that destruction of the path of auspiciousness — SB 3.16.24

utpātāḥ — inauspicious omens — SB 11.30.5

vāraṇa-indram — elephants on the auspicious mission — SB 1.11.18

vastu — with auspicious items — SB 10.84.44-45

vicintayan — while thinking about inauspiciousness for his little son, Kṛṣṇa — SB 10.6.1

viparītāni — just the opposite (inauspicious, sinful activities) — SB 6.1.44

viśva-maṅgalam — all-auspicious — SB 10.31.18

yatra ubhayam — if there are both (behavior and auspiciousness) — SB 8.8.22

yogaḥ — auspicious — SB 3.18.27

su-alaṅkṛta

su-alaṅkṛta — properly dressed and decorated — SB 9.6.45-46

su-alaṅkṛta — finely decorated — SB 10.34.21

su-alaṅkṛta — nicely decorated — SB 10.41.20-23, SB 10.55.27-28

su-alaṅkṛtaḥ — fully decorated like them — SB 10.11.19

su-alaṅkṛtaḥ — nicely ornamented — SB 10.75.22

su-alaṅkṛtaḥ — well ornamented — SB 10.84.54

su-alaṅkṛtāḥ — nicely ornamented — SB 10.23.15, SB 10.24.34

su-alaṅkṛtāḥ — handsomely adorned — SB 10.24.29

su-alaṅkṛtāḥ — well ornamented — SB 10.42.36

su-alaṅkṛtāḥ — well decorated — SB 10.71.16, SB 10.75.14

su-alaṅkṛtaiḥ — decorated nicely — SB 9.10.49

su-alaṅkṛtaiḥ — well ornamented — SB 10.75.11

su-alaṅkṛtam — very well decorated — SB 1.16.11

su-alaṅkṛtam — well decorated — SB 3.8.28

su-alaṅkṛtān — decorated with nice ornaments — SB 10.11.19

su-alaṅkṛtau — nicely decorated — SB 10.41.41

su-alaṅkṛtau — beautifully ornamented — SB 10.41.50

su-alaṅkṛtebhyaḥ — to the well-ornamented (brāhmaṇas) — SB 10.45.27

su-alaṅkṛtebhyaḥ — who were richly adorned — SB 10.84.52

samalaṅkṛtāḥ

samalaṅkṛta-aṅgī — one whose body is so decorated — SB 1.16.32-33

samalaṅkṛtāḥ — decorated — SB 5.24.9

samalaṅkṛtam — nicely decorated — SB 4.21.3

samalaṅkṛtam — decorated — SB 10.53.8-9

samalaṅkṛtam — and adorned with ornaments — SB 10.63.51

samalaṅkṛtam — beautified — SB 10.69.7-8

samalaṅkṛtām — fully decorated — SB 10.63.52

samalaṅkṛtān — well decorated — SB 10.73.26

samalaṅkṛte — fully decorated with ornaments — SB 10.1.31-32

samalaṅkṛte — completely decorated — SB 10.5.3

samalaṅkṛteṣu — being so decorated — SB 3.1.18

Kiri

arka-kirīṭa-juṣṭaḥ — with a helmet as dazzling as the sun — SB 4.7.20

kirīṭa — head-dress — SB 2.2.9

kirīṭa — turban — SB 2.3.21

kirīṭa — helmets — SB 3.8.6, SB 3.8.30, SB 3.15.27, SB 4.12.20, SB 10.71.17

kirīṭa — of their helmets — SB 3.17.17

kirīṭa — a crown — SB 3.28.15

kirīṭa — helmet — SB 4.24.47-48, SB 6.16.30, SB 8.10.54, SB 8.18.2, SB 11.27.38-41, SB 11.30.28-32

kirīṭa — having their helmets — SB 8.10.39

kirīṭa — by the helmets — SB 9.11.21

kirīṭa — crown — SB 10.18.27, SB 10.77.36

kirīṭa — upon their crowns — SB 10.38.25

kirīṭa — with helmets — SB 10.39.51-52

kirīṭa — with a helmet — SB 10.59.22, SB 10.73.1-6

kirīṭa — of his crown — SB 10.59.41

kirīṭa — with a crown — SB 10.69.14

kirīṭa — wearing a crown — SB 10.75.36

kirīṭa — of His crown — SB 10.89.54-56

kirīṭa — crown or helmet — SB 11.14.36-42

kirīṭa — of the helmets — SB 11.29.4

kirīṭa-koṭi — by millions of helmets — CC Madhya 21.33

kirīṭa-koṭyā — millions of helmets — SB 3.2.21

kirīṭaḥ — His helmet — SB 4.30.6

kirīṭaiḥ — on My helmet — SB 3.16.9

kirīṭam — crown — SB 3.15.41, SB 10.68.26

kirīṭam — helmet — SB 4.15.15, SB 4.21.43, SB 10.55.24, SB 10.78.12

kirīṭam — whose crown — SB 10.44.37

kirīṭamālī — Arjuna — SB 1.7.15

kirīṭāni — and helmets — SB 10.54.7

kirīṭena — with his helmet — SB 10.27.2, SB 10.62.4, SB 10.64.9

kirīṭī — Arjuna — Bg 11.35

kirītī — Arjuna — SB 10.71.27

kirīṭinaḥ — with helmets — SB 6.1.34-36

kirīṭinaḥ — bearing helmets on Their heads — SB 10.13.47-48

kirīṭinam — with helmets — Bg 11.17

kirīṭinam — with helmet — Bg 11.46, SB 2.9.16

kirīṭinam — adorned with a crown — SB 3.21.10

kirīṭinam — the Lord is decorated with a jeweled helmet — SB 4.8.48

mahā-arha-vaidūrya-kirīṭa-kuṇḍala — of His helmet and earrings, which were studded with very valuable Vaidūrya gems — SB 10.3.9-10

mahā-kirīṭa — of a very large and gorgeous helmet — SB 6.4.35-39

mahā-maṇi-kirīṭena — with a helmet bedecked with valuable jewels — SB 8.6.3-7

rāja-kirīṭa — helmets of kings — SB 1.19.20

sphurat-kirīṭa — with a brilliant helmet — SB 8.20.32-33

Bhairav

bhairavam — fearful — SB 7.5.39-40

bhairavam — and frightening — SB 10.50.25-28

śiyālī bhairavī — Śiyālī-bhairavī — CC Madhya 9.74

su-bhairavam — very fearful — SB 4.5.6

Kauśikī

kauśikī — the River Kauśikā — SB 1.18.36

kauśikī — Kauśikī — SB 5.19.17-18

kauśikī — the river by the name Kauśikī — SB 9.15.12-13

kauśikīm — to the Kauśikī River — SB 10.79.9

Bhasa

ābhāsa — of the living entities who have the appearance — SB 6.4.23

ābhāsa — by the manifestations — SB 6.9.38

ābhāsa — hint — CC Adi 4.4, CC Adi 4.54, CC Adi 4.101

ābhāsa — a hint — CC Adi 4.229

ābhāsa — reflection — CC Adi 7.60

ābhāsa — even a tinge — CC Adi 16.46

ābhāsa — there is a tinge — CC Adi 16.73

ābhāsa — indication — CC Madhya 24.106

ābhāsa — the illumination — CC Madhya 25.117

ābhāsaḥ — the reflection — SB 2.9.34, CC Adi 1.54, CC Madhya 25.119

ābhāsaḥ — the cosmic manifestation — SB 2.10.7

ābhāsaḥ — a reflection — SB 3.27.12, SB 7.15.58

ābhāsaḥ — pretentious religious principles — SB 7.15.12

ābhāsaḥ — dim reflection — SB 7.15.14

ābhāsaḥ — slight appearance — CC Antya 3.62

ābhāsāḥ — and false appearances — SB 11.28.5

ābhāsam — the original source — Bg 13.15

ābhāsam — reflection (of the original body and senses) — SB 7.12.10

ābhāsam — knowledge — SB 8.5.27

ābhāsam — the reflection — SB 10.83.24

abhāṣata — began to speak — Bg 11.14

abhāṣata — said — SB 1.13.18, SB 4.20.1, SB 9.18.15, SB 10.37.9

abhāṣata — addressed — SB 3.13.6, SB 4.27.27

abhāṣata — you have spoken — SB 4.29.56

abhāṣata — spoke intelligently — SB 6.15.9

abhāṣata — replied — SB 6.16.49

abhāṣata — began to speak (as follows) — SB 7.9.51

abhāṣata — he addressed — SB 9.4.43

abhāṣata — said as follows — SB 9.15.37

abhāṣata — began to address Kṛṣṇa — SB 10.8.33

abhāṣata — He spoke — SB 10.19.11

abhāṣata — he said — SB 10.47.22

abhāṣata — spoke — SB 10.48.15-16, SB 11.6.40-41, SB 12.10.18

abhāṣata — he spoke — SB 10.63.33

ābhāṣata — said — SB 1.19.22

ābhāsāya — unto the reflection — SB 8.3.14

abhyabhāṣata — politely said — SB 3.14.33

abhyabhāṣata — she spoke — SB 4.3.5-7

abhyabhāṣata — addressed — SB 8.6.30

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abhyabhāṣata — spoke — SB 11.6.20

abhyabhāṣata — addressed questions — SB 11.16.8

ambhasā — by the water — Bg 5.10, SB 3.3.26

ambhasā — by water — SB 7.2.23, SB 9.4.39-40, SB 11.22.54-55

ambhasā — by pouring of water — SB 8.19.26

ambhasā — water — SB 10.86.40

ambhasaḥ — of water — SB 2.5.26-29, SB 3.26.43

ambhasaḥ — from water — SB 3.26.44

ambhasaḥ — of the water — SB 3.29.11-12

ambhasaḥ — from the water — SB 4.17.34

ambhasaḥ — from the waters — SB 11.4.18

ambhasām — of water — SB 8.2.2-3

ambhasām — of the water — SB 12.13.2

amṛta-bhāṣaṇaḥ — having nectarean speech — SB 11.7.28

anuvāda-paribhāṣayā — by explanatory repetition of words spoken previously by the King — SB 5.10.14

ati-rabhasān — running very swiftly — SB 10.44.41

ati-rabhasatara — more fiercely — SB 5.17.9

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ātma-bhāsā — by its own illuminating rays — SB 5.21.3

avabhāsam — that which clarifies — SB 3.4.13

avabhāsate — manifests — SB 4.21.42

avabhāsate — becomes manifest — SB 4.29.69

avabhāsate — shines — SB 5.23.2

avabhāsate — appears — SB 5.26.28, SB 10.70.38, SB 11.28.22

avabhāsate — he appears — SB 10.86.45

avabhāsau — like the luster — SB 3.28.24

avabhāsayan — illuminating — SB 5.1.8

avabhāsayan — making glow — SB 10.70.18

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babhāṣa — said — SB 9.10.13

babhāṣa — she spoke — SB 10.60.33

babhāṣa — he said — SB 10.84.28

bhakta-ābhāsa — an imitation devotee — CC Antya 11.42

bhāṣā — language — Bg 2.54

bhāṣā — by verbal expressions — SB 11.21.38-40

bhāṣā — in simple language — CC Madhya 2.88

bhāsā — rays — SB 3.8.27

bhāsā — by the manifestation — SB 10.13.55

bhāsā — with the glow — SB 10.60.8

bhāsā — effulgence — SB 10.70.18

bhāsā — by the effulgence — SB 12.9.22-25

bhāsa — the bhāsa — SB 3.10.25

bhāsa — by the splendor — SB 3.28.33

bhāsa — by the luster — SB 4.2.6

bhāsa — vultures — SB 5.24.6

bhāsa — indication — CC Adi 13.101

bhāsa — brilliance — CC Antya 1.173

bhāṣā-vit — knower of languages — CC Madhya 23.71

bhāsaḥ — effulgence — Bg 11.12

bhāsaḥ — rays — Bg 11.30

bhāsaiḥ — on the backs of bhāsas — SB 8.10.10-12

bhāsāila — inundated — CC Adi 10.161, CC Adi 13.32, CC Madhya 13.68, CC Madhya 14.232

bhāsāila — overflooded — CC Adi 11.58, CC Madhya 1.24, CC Madhya 7.118

bhāsāila — was inundated — CC Adi 13.30

bhāsāite — to inundate — CC Antya 5.88

bhāṣamāṇam — talking — SB 5.10.8

bhāṣamāṇasya — while describing his fortunate position — SB 8.22.12

bhāṣaṇa — and talking — SB 5.2.6

bhāṣaṇā — talking — SB 10.30.3

bhāsāñā — washing away — CC Madhya 5.142-143

bhāsāñā — floating — CC Antya 18.31

bhāṣaṇaḥ — speaking — SB 11.9.14

bhāṣante — they speak — SB 11.22.4

bhāṣante — speak — CC Madhya 6.109

bhāṣase — speaking — Bg 2.11

bhāṣase — you are uttering — SB 10.90.21

bhāsate — exists — CC Adi 4.45

bhāsate — appears — CC Madhya 8.84

bhāsāya — He floods — CC Adi 3.62

bhāsāya — floats — CC Adi 7.89-90

bhāsāya — inundates — CC Madhya 18.228

bhāsāya — may cause to float — CC Antya 3.258

bhāsāya — float — CC Antya 18.29

bhāsayantīm — illuminating — SB 10.77.13

bhāsayate — illuminates — Bg 15.6, Bg 15.12

bhāṣayati — one speaks about — NBS 55

bhāsaye — appears — CC Madhya 25.117

bhāsā'la — inundated — CC Adi 13.13

bhāsā'la — overflooded — CC Adi 17.297

doṣa-ābhāsa — even a tinge of fault — CC Madhya 13.144

duḥkha-ābhāsa — expression of disappointment — CC Antya 2.66

durbhāṣān — harsh words — SB 10.68.32-33

dyu-bhāsaḥ — the illumination of stars and planets — SB 10.14.7

dyu-bhāsaḥ — the illuminating stars and planets — CC Madhya 21.11

gaṅgā-ambhasaḥ — of the celestial waters of the Ganges — CC Adi 4.205, CC Madhya 19.171

gaṅgā-ambhasām — of the Ganges waters — NoI: verse 6

guṇa-avabhāsam — reservoir of all modes of nature — SB

3.8.15

jagat bhāsāya — inundated the entire world — CC Antya 6.102

kailā roṣa-ābhāsa — made a semblance of anger — CC Antya 7.146

kala-bhāṣaṇāt — from the unclear speech of a child — SB 7.1.18

kichu nāhi bhāsa — there is no advancement — CC Antya 8.75

kṛṣṇa-śakti-ābhāsa-āveśe — by the reflection of His power — CC Madhya 20.374

leśa-ābhāsāḥ — the dim reflection of a tiny portion — SB 6.9.39

nabhasā — sky — SB 3.5.34

nabhasaḥ — of the sky — SB 2.5.26-29, SB 11.16.34

nabhasaḥ — from the sky — SB 3.5.33, SB 4.12.19

nabhasaḥ — of ether — SB 3.26.33

nabhasaḥ — of the ethereal element — SB 3.26.34

nabhasaḥ — from ether — SB 3.26.35

nabhasaḥ — of the ether — SB 12.4.15-19

nāma-ābhāsa — almost equal to the holy name — CC Antya 3.55

nāma-ābhāsa haite — from the vibration of nāmābhāsa — CC Antya 3.61

nāma-ābhāsa haite — even on account of nāmābhāsa — CC Antya 3.63

nāma-ābhāsa haite — from a glimpse of the awakening of offenseless chanting of the holy name — CC Antya 3.186

nāma-ābhāsa mātre — simply by a glimpse of the chanting of the holy name — CC Antya 3.195

paribhāṣā — of synonyms — CC Adi 2.59

paribhāṣayā — by selected words — SB 5.2.17

phala-ābhāsa — a glimpse of the result — CC Antya 9.137

prabhāsaḥ — Prabhāsakṣetra — SB 7.14.30-33

prabhāsam — the Prabhāsa pilgrimage site — SB 3.1.20

prabhāsam — the place of pilgrimage named Prabhāsa — SB 3.3.25

prabhāsam — Prabhāsa-tīrtha — SB 10.45.38

prabhāsam — to Prabhāsa — SB 10.79.19-21, SB 10.86.2-3, SB 11.30.6, SB 11.30.10

prabhāsam — to the holy place called Prabhāsa — SB 11.6.35

prabhāṣamāṇāsu — while they were speaking — SB 10.44.17

prabhāṣase — you do speak — SB 2.3.25

prabhāṣase — You say — SB 3.16.16

prabhāṣase — are speaking — SB 9.4.10

prabhāṣate — he used to speak — SB 5.9.9-10

prabhāṣate — talks — SB 8.16.13

prakṛti sambhāṣaṇa — intimate talking with a woman — CC Antya 2.117

pramāṇa-ābhāsa — imperfect evidence — SB 6.9.36

pratibhāṣamāṇam — addressing them — SB 10.29.30

pratyabhāṣata — began to reply — SB 1.19.40

pratyabhāṣata — expressed — SB 3.7.1

pratyabhāṣata — replied — SB 4.17.8, SB 8.12.14, SB 10.70.47

preme bhāsāilā — inundated with love of Kṛṣṇa — CC Madhya 18.221

prīti-ābhāsa — appearance of pleasure — CC Antya 2.91

punar-uktavad-ābhāsa — tinge of punar-ukta-vat — CC Adi 16.77

rabhasā — with great force — SB 4.28.2

rabhasā — with anger — SB 7.2.29-31

rabhasa — by perseverance — SB 5.14.11

rabhasa — strong — SB 7.9.15

rabhasa-svanaiḥ — with tremendous sounds — SB 12.4.12

rabhasa-vilasita — expanded by the force — SB 5.9.18

rabhasāḥ — wildly engaged in — SB 3.17.11

rabhasaḥ — having speed — SB 5.8.26

rabhasaḥ — Rabhasa — SB 9.17.10

rabhasam — agitated — SB 3.15.28

rabhasam — the fierceness — SB 10.52.7

rasa-ābhāsa — overlapping of transcendental mellows — CC Madhya 10.113, CC Antya 5.97, CC Antya 5.102, CC Antya 5.103

rasa-ābhāsa — of an adulterated taste of mellow — CC Madhya 14.157

roṣa-ābhāsa — apparent anger — CC Madhya 13.185

roṣa-ābhāsa — as if angry — CC Antya 1.178

sa-rabhasa — full of wrath — SB 3.30.19

sa-rabhasam — impetuously — CC Adi 4.146, CC Madhya 8.149

saha ambhasā — along with the water — SB 3.10.6

samabhāṣata — he spoke — SB 3.24.26

samabhāṣata — he said — SB 10.89.26-27

samabhāṣata — He spoke at length — SB 11.6.50

samabhāṣata — spoke — SB 12.10.4

sambhāṣa — address — CC Adi 5.169

sambhāṣamāṇāsu — as they were conversing — SB 10.84.2-5

sambhāṣaṇa — discussion — SB 4.22.19

sambhāṣaṇa — address — CC Madhya 11.130

sambhāṣaṇa-ādibhiḥ — by directly speaking with, and so on — SB 12.10.25

sambhāṣaṇe — conversation — CC Adi 7.43

sambhāṣaṇe — addressing — CC Madhya 9.250

sambhāṣaṇīyaḥ — fit for being addressed — SB 7.13.23

sarabhasam — voraciously — SB 5.26.27

sarabhasam — impetuously — CC Madhya 20.182

sat-ābhāsam — manifest as a reflection — SB 3.27.11

strī-sambhāṣaṇe — talk with women — CC Antya 2.144

subhāṣaṇaḥ — a son named Subhāṣaṇa — SB 9.13.25

sva-ābhāsaiḥ — by its own reflections — SB 3.27.13

sva-aṅga-viśeṣa-ābhāsa-rūpe — in the form of a specific shadow from His personal body — CC Madhya 20.273

sva-bhāsā — by his own luster — SB 10.20.19

vairāgyera nāhi bhāsa — there is no trace of renunciation — CC Antya 8.16

virodha-ābhāsa — possibility of contradiction — CC Adi 16.78

virodha-ābhāsa — appears to be a contradiction — CC Adi 16.81

virodha-ābhāsa — incongruent analogy — CC Antya 18.99

viśvāsa-ābhāsa — dim reflection of faith — CC Adi 5.173

vitimira-ābhāsāḥ — having been cleared of all darkness whatsoever — SB 9.1.29

vyatikara-ambhasā — devastating water — SB 3.9.27-28

bhaṅgi

ājñā bhāṅgile — when one breaks the order — CC Antya 10.8

āmāra bhaṅgīte — by My trick — CC Antya 7.162

anila-bhaṅgī-śiśiratā — coolness from the waves of the mild breezes — CC Antya 1.160

bhaṅgī — gesture — CC Adi 7.56

bhaṅgī — indication — CC Adi 16.93

bhaṅgī — by the curve — CC Madhya 14.194

bhaṅgī — tricks — CC Madhya 18.24

bhaṅgī — hints — CC Madhya 19.70

bhaṅgī — transcendental activity — CC Antya 4.202

bhaṅgī — trick — CC Antya 4.204

bhaṅgī — incident — CC Antya 10.101

bhaṅgi — gesture — CC Madhya 15.224

bhaṅgi — indications — CC Antya 17.40

bhaṅgī kari' — doing it in fun — CC Adi 17.67

bhaṅgī kari' — as a matter of course — CC Antya 3.66

bhaṅgī kari' — making a hint — CC Antya 7.53

bhaṅgi kari' — showing an indication — CC Madhya 14.238

bhaṅgi kari' — giving a hint — CC Madhya 20.349

bhaṅgī-śataiḥ — with a hundred manners — CC Adi 4.196

bhaṅgī-traya-paricitām — bent in three places, namely the neck, waist and knees — CC Adi 5.224

bhaṅgiḥ — curvature — CC Madhya 14.192

bhāṅgila — has broken — CC Adi 17.204, CC Antya 19.51

bhāṅgila — was broken — CC Madhya 2.19

bhāṅgilā — You broke — CC Madhya 7.20

bhaṅgīm — the semblance of — CC Antya 1.171

bhaṅgīte — by behavior — CC Adi 16.6

bhaṅgīte — by a hint — CC Antya 9.83

bhāṅgiyā — breaking — CC Adi 14.43, CC Adi 17.125, CC Adi 17.178-179, CC Antya 12.119

bhāṅgiyā — dismantling — CC Madhya 15.33

bhāṅgi' — breaking — CC Adi 5.178, CC Antya 10.7

bhāṅgi' gela — became broken — CC Madhya 12.110

dhanuka bhāṅgile — if I break my bow — CC Madhya 24.257

dhanuka bhāṅgi' — breaking the bow — CC Madhya 24.258

nānā-bhaṅgīte — by various ways — CC Antya 5.82

phala bhāṅgi' — breaking the fruit — CC Madhya 15.76

prabhu-bhaṅgī — a sport of Śrī Caitanya Mahāprabhu — CC Antya 2.159

taila bhāṅgi' — breaking the pot of oil — CC Antya 12.120

tri-bhaṅgima — curved in three places — CC Adi 17.279

Samaya

sama-kāle — at the same time — CC Adi 1.101

samābhyaḥ — time — Iso mantra 8

samakāla-yugbhiḥ — who are engaged at the time — SB 5.23.1

samaya — the time — CC Adi 4.269, CC Madhya 11.128

samaya — at the time — CC Madhya 1.48

samaya-anurūpam — according to the time and circumstances — SB 4.19.37

samaya bujhiyā — understanding the time — CC Madhya 12.142

samaya bujhiyā — understanding the time and circumstances — CC Madhya 12.166

samaya-viśeṣeṇa — by the particular times — SB 5.21.7

samayaḥ — time — Bs 5.56

samaye — at the time of — SB 2.7.12

samaye — at the time — SB 6.9.12, CC Antya 1.184, MM mantra 33

Mālava

arbuda-mālavāḥ — residing in Arbuda and Mālava — SB 12.1.36

kunti — Mālava — SB 10.86.20

Lola

ālola — swinging — Bs 5.31

kallola — full of waves — CC Madhya 23.82-83

lola — flickering — SB 4.23.27

lola — restless — SB 8.12.20

lola — swinging — SB 10.29.4

vilola — lurking — SB 2.7.28

vyālola — moving — SB 10.5.11

Murali

keli-muralī — the pastime flute — CC Antya 1.161

mandra-muralī-ravaḥ — Kṛṣṇa, whose flute produces a deep sound — CC Antya 19.35

muralī — of the flute — CC Madhya 1.76, CC Madhya 23.82-83, CC Antya 1.79, CC Antya 1.114

muralī — flute — CC Antya 12.5

muralī — with a flute — CC Antya 15.63

muralī-dhvani — the vibration of the flute — CC Antya 19.42

muralī-niḥsvana — the vibration of Kṛṣṇa's flute — CC Antya 1.156

muralī-vadana — playing the flute — CC Madhya 2.15

muralī-vadana — with a flute to the mouth — CC Antya 14.18

muralī-vadana — Kṛṣṇa with His flute to His mouth — CC Antya 14.32

muralī-vadana — with His flute to His lips — CC Antya 15.56, CC Antya 15.61

muralī-vadana — Lord Kṛṣṇa with His flute to the mouth — CC Antya 16.85

murali-vādana — the blowing of Your transcendental flute — CC Madhya 13.129

muralī-vilāsi — O player of the flute — CC Madhya 2.61, CC Madhya 23.31

muralike — O good flute — CC Antya 1.162

muralīra — of the flute — CC Antya 15.67, CC Antya 17.28

muralīra tāna — the melody of the flute — CC Madhya 21.128

muralīvadana — holding a flute to His mouth — CC Adi 17.279

sakhi murali — O dear friend the flute — CC Antya 1.163

Flute

amṛta-veṇu-gīta — and sweet songs of Your flute — CC Madhya 24.56

amṛta-veṇu-gīta — of the sweet songs of the flute — CC Antya 17.31

anu-veṇu-juṣṭam — possessed of flutes — SB 10.21.7

anuveṇu-juṣṭam — possessed of flutes — CC Adi 4.155

ātta-veṇuḥ — holding His flute — SB 6.8.20

bājāilā veṇu — played the flute — CC Antya 14.107

bibhrat veṇum — keeping the flute — SB 10.13.11

cāru-gīta — by the melodious song of Kṛṣṇa's flute — CC Madhya 24.178

e — this (flute) — CC Antya 16.149

ei veṇu — this flute — CC Antya 16.144

gīta — and the song (of Your flute) — SB 10.29.35

gīta — by the song (of His flute) — SB 10.35.8-11

gītā-veṇuḥ — playing His flute — SB 10.35.22-23

gītam — the song of His flute — SB 10.21.15

gomukhāḥ — another flute — SB 1.10.15

govinda-veṇum — the flute of Govinda — SB 10.21.10

iṣṭa-veṇubhiḥ — accompanied by the very nice sound of the flute — SB 8.15.21

jagau — He played His flute — SB 10.29.3

kākalī — vibration of the flute — CC Antya 17.47

kala-veṇu-gītam — sweet vibrations made by playing the flute — SB 10.21.14, CC Madhya 24.176

keli-muralī — the pastime flute — CC Antya 1.161

kṛṣṇa-vaṁśī — Lord Śrī Kṛṣṇa's flute — CC Madhya 14.226

kṛṣṇa-veṇu — of Kṛṣṇa's flute — CC Antya 17.10

mandra-muralī-ravaḥ — Kṛṣṇa, whose flute produces a deep sound — CC Antya 19.35

muralī — of the flute — CC Madhya 1.76, CC Madhya 23.82-83, CC Antya 1.79, CC Antya 1.114

muralī — flute — CC Antya 12.5

muralī — with a flute — CC Antya 15.63

muralī-dhvani — the vibration of the flute — CC Antya 19.42

muralī-niḥsvana — the vibration of Kṛṣṇa's flute — CC Antya 1.156

muralī-vadana — playing the flute — CC Madhya 2.15

muralī-vadana — with a flute to the mouth — CC Antya 14.18

muralī-vadana — Kṛṣṇa with His flute to His mouth — CC Antya 14.32

muralī-vadana — with His flute to His lips — CC Antya 15.56, CC Antya 15.61

muralī-vadana — Lord Kṛṣṇa with His flute to the mouth — CC Antya 16.85

muralī-vādana — the blowing of Your transcendental flute — CC Madhya 13.129

muralī-vilāsi — O player of the flute — CC Madhya 2.61, CC Madhya 23.31

muralike — O good flute — CC Antya 1.162

muralīra — of the flute — CC Antya 15.67, CC Antya 17.28

muralīra tāna — the melody of the flute — CC Madhya 21.128

muralīvadana — holding a flute to His mouth — CC Adi 17.279

nija-svare — with the vibration of the flute — CC Antya 16.127

paṇava — a kind of flute — SB 1.10.15

sa-vaṁśī — with the flute — CC Madhya 8.270

sakhi murali — O dear friend the flute — CC Antya 1.163

saṅketa-veṇu-nāde — by the signal of the vibration of the flute — CC Antya 17.24

śiṅgā vāṁśī — horns and flutes — CC Adi 5.192

svarita-veṇunā — by the vibrating flute — CC Antya 16.117

tāre — the flute — CC Antya 16.124

tat-parisarau — the two ends of the flute — CC Antya 1.161

udgīta — by the loud song (of the flute) — SB 10.31.16

udgīta — by the singing flute — CC Madhya 19.210, CC Antya 7.42

vaṁśī — the flute — CC Adi 5.164, CC Adi 5.178, CC Madhya 1.85, CC Madhya 14.227, CC Madhya 21.128, Bs 5.56

vaṁśī — on the flute — CC Adi 5.224

vaṁśī — flute — CC Adi 17.15, CC Adi 17.233, CC Madhya 18.161, CC Antya 13.131, Bs 5.31

vaṁśī — a flute — CC Adi 17.233

vāṁśī — flute — CC Adi 11.16

vaṁśī-chidra — of the holes in the flute — CC Madhya 21.140

vaṁśī-dhārī — the carrier of the flute — CC Madhya 17.214

vaṁśī-dhvani — the vibration of the flute — CC Madhya 21.113

vaṁśī-dhvani-sukha — the happiness of hearing the playing of the flute — CC Madhya 2.47

vaṁśī-dhvaniḥ — the transcendental vibration of the flute — CC Antya 1.164

vaṁśī-dhvaniḥ — to the vibration of the flute — CC Antya 1.168

vaṁśī-gāna-amṛta-dhāma — the abode of the nectar derived from the songs of the flute — CC Madhya 2.29

vaṁśī-gīte — by the vibration of the flute — CC Adi 4.244

vaṁśī-gīte — by the vibration of His flute — CC Madhya 24.53

vaṁśī-kalaḥ — the sound vibration of the flute — CC Antya 1.142

vaṁśī-kalaḥ — the sound of whose flute — CC Antya 17.40

vaṁśī-mukha — a flute in the mouth — CC Adi 17.302

vaṁśī-mukha — with a flute to the mouth — CC Madhya 6.203

vaṁśī-svara-ādi — such as the vibration of the flute — CC Madhya 23.50

vaṁśī-vadana — the person with the flute — CC Madhya 2.55

vaṁśī-vadane — Lord Kṛṣṇa's face with His flute — CC Madhya 2.37

vaṁśī-vādye — on hearing the sound of the flute — CC Adi 17.237

vaṁśī-vilāsi — of the great flute-player — CC Madhya 2.45

vaṁśīm — flute — CC Antya 1.166

vaṁśīra — of the flute — CC Madhya 21.144

vāṅśī — flute — CC Adi 10.116

vara-vaṁśa-ja — of the bamboo flute — CC Antya 1.189

veṇavaḥ — flutes — SB 10.12.2

veṇoḥ — of His flute — SB 10.21.5

veṇu — flutes — SB 8.8.13, SB 10.75.10, CC Madhya 21.21

veṇu — and a flute — SB 10.14.1

veṇu — with flutes — SB 10.18.10

veṇu — of the flute — SB 10.21.12, SB 10.21.13, SB 10.35.4-5, SB 10.35.14-15, CC Adi 1.17, CC Antya 1.7, CC Antya 17.46

veṇu — of Your flute — SB 10.29.40

veṇu — of His flute — SB 10.35.12-13, SB 10.35.18-19

veṇu — of flutes — SB 10.70.20

veṇu — flute — CC Adi 2.29, CC Adi 17.13, CC Antya 16.124, CC Antya 16.143, CC Antya 17.34

veṇu — the flute — CC Antya 16.125, CC Antya 17.23

veṇu bājāya — blowing the flute — CC Adi 17.14

veṇu-dala — a flute made from the branch of a bamboo tree — SB 10.14.47

veṇu-dhvani — the vibration of the flute — CC Antya 17.35

veṇu-dhvani śuni' — hearing the vibration of the flute — CC Madhya 21.108

veṇu-dvāre — by the flute — CC Antya 16.133

veṇu-dvāre — through the flute — CC Antya 17.36

veṇu-gāna — sweet song of the flute — CC Madhya 2.56

veṇu-gītam — the song of the flute — SB 10.21.3

veṇu-kara — with a flute in the hands — CC Madhya 21.101

veṇu-nāda — the vibration of the flute — CC Antya 14.108, CC Antya 17.38

veṇu-ninādasya — of the sound of the flute — Bs 5.27

veṇu-raṇitam — the sound of His flute — SB 10.21.11, CC Madhya 17.36

veṇu-rava — because of the sounds played on flutes and bugles by the cowherd boys — SB 10.13.22

veṇu-ravāḥ — flute sounds — SB 10.47.49

veṇu-ravam — the vibration of the flute — SB 10.21.6

veṇu-rūpayoḥ — of the flute and the beauty of Kṛṣṇa — CC Madhya 23.84-85

veṇu-śabda — the vibration of the flute — CC Antya 17.23

veṇu-svanaiḥ — by the vibrations of the Lord's flute — SB 10.21.19

veṇu-svanaiḥ — by the sounds of the flute — CC Madhya 1.5

veṇu-svanaiḥ — by the vibrations of the flutes — CC Madhya 24.207

veṇubhiḥ — with flutes — SB 4.4.5

veṇubhiḥ — by flutes — SB 4.9.39-40

veṇuḥ — flute — SB 3.2.29, CC Antya 16.140

veṇuḥ — the flute — SB 10.21.9

veṇuḥ — His flute — SB 10.35.4-5, SB 10.35.8-11, SB 10.35.14-15

veṇuḥ — whose flute — SB 10.35.16-17

veṇuḥ — with the flute — CC Madhya 1.84

veṇum — on the flute — SB 10.11.39-40

veṇum — His flute — SB 10.15.2, SB 10.15.42, SB 10.18.8, SB 10.19.15, SB 10.21.2, SB 10.21.16, SB 10.35.2-3, SB 10.39.30, SB 10.44.13

veṇum — the flute — SB 10.30.18, SB 10.44.16, Bs 5.26, Bs 5.30

veṇūn — flutes — SB 10.12.7-11

veṇunā — by Your flute — SB 10.31.14

veṇunā — with His flute — SB 10.35.8-11

veṇūnām — of flutes — SB 10.46.9-13

veṇura — of the flute — CC Antya 16.146, CC Antya 16.149

veṇure — the flute — CC Antya 16.148

vīṇā-veṇu-mṛdaṅgāni — vīṇās, flutes and mṛdaṅga drums — SB 10.50.37-38

yāvat yaṣṭi-viṣāṇa-veṇu-dala-śik — not only like their bodies but exactly like their bugles, flutes, sticks, lunch bags and so on — SB 10.13.19

Instrument

ādayaḥ — and other instruments — SB 10.84.46

atandritaḥ — instrumental — SB 2.9.29

ātodyam — the stringed instrument, vīṇā — SB 4.12.40

bheryaḥ — a kind of musical instrument — SB 10.5.5

caṣāla-yūpataḥ — from the wooden instrument where the animals were sacrificed — SB 4.19.19

ḍamaru — a kind of musical instrument — CC Adi 17.99

dundubhayaḥ — a kind of musical instrument — SB 10.5.5

gīta-saṁstuti-vāditraiḥ — with songs, praise and instrumental music — SB 3.22.28

gīta-vāditra — songs and vibrations of drums and other musical instruments — SB 9.10.35-38

go-mukhāḥ — a wind instrument — SB 10.75.9

guṇasya — of the instruments of knowledge — SB 4.7.31

hetuḥ — the instrument — Bg 13.21, Bg 13.21

kāraṇa — instruments — CC Adi 4.79

karaṇa — instrumental — CC Madhya 6.144

karaṇam — instruments — Bg 18.14

karaṇam — instrument — SB 12.11.31

karaṇatvam — being the instrument — SB 3.26.26

kāṣṭha-yantra — an instrument of wood — CC Antya 4.74

khanitraiḥ — with digging instruments — SB 7.2.15

kūrpara — an instrument — CC Madhya 1.193

nimittam — the instrument — SB 10.71.8

nṛtya-vāditra-gītaiḥ ca — by dancing, playing various musical instruments, and singing songs — SB 8.21.6-7

sa-vādyaiḥ — with concert instruments — SB 8.15.21

sādhana — instrument — CC Antya 4.78

saḥ me gatiḥ — He is therefore my only shelter (I am simply instrumental) — SB 10.8.42

saha-tumburuḥ — along with his tumburu (musical instrument) — SB 1.13.38

su-vādya — glorious musical sounds of drums and other instruments — SB 10.12.35

tantryā — by means of the instrument — SB 1.6.38

tumburuḥ — his stringed instrument — SB 1.13.60

tumburuṇā — the stringed instrument called a Tumburu — SB 5.25.8

tūrya — musical instruments — SB 10.42.33

tūrya — of musical instruments — SB 10.53.32

tūrya — wind instruments — SB 10.53.40-41

tūryāṇām — and of other instruments — SB 8.18.7

tūryāṇi — a band of instruments — SB 4.1.54-55

tūryāṇi — musical instruments — SB 10.44.31

tūryeṣu — the musical instruments — SB 10.42.36, SB 10.44.29

tūryeṣu — as the musical instruments — SB 10.43.31

upādānam — instrument — SB 3.10.11

upāya — instruments — CC Adi 5.64

vādakau — both playing musical instruments — SB 10.18.13

vāditra — and instrumental music — SB 10.71.24

vāditra — musical instruments — SB 11.11.34-41

vāditra — and players of musical instruments — SB 12.8.22

vāditram — the art of playing musical instruments — SB 4.15.19

vāditrāṇām — of the musical instruments — SB 8.8.26

vāditrāṇi — musical instruments — SB 3.24.7, SB 10.5.13

vādya — with instrumental music — SB 10.35.20-21

vādya — instrumental music — SB 10.58.49

vādya — and playing musical instruments — SB 10.90.12

vādya — of musical instruments — CC Madhya 13.14

vādya-ādira — of musical instruments — CC Madhya 13.50

vādya-vādakāḥ — instrumental musicians — SB 10.53.42-43

vādyam — instrumental music — SB 12.8.24

vādyena — with the playing of musical instruments — SB 10.62.2

vādyena — and instrumental accompaniment — SB 10.81.24

vīṇā — a stringed instrument — SB 8.15.21

vīṇā — stringed instruments — SB 12.8.24

vīṇā-dhārī — the player of the stringed instrument — CC Madhya 8.133

vīṇā-yantra — a stringed instrument — CC Madhya 8.133

vīṇā-yantra — the stringed instrument called the vīṇā — CC Antya 5.73

vīṇāḥ — stringed instruments — SB 8.8.13

vīṇām — a musical stringed instrument — SB 1.6.32

vīṇām — instrument — SB 1.6.37

vīṇām — a musical instrument — SB 4.8.38

Vedic glossary

sa-niruktām — along with a glossary explaining obscure terms

SB 12.6.58

jātūkarṇyaś ca tac-chiṣyaḥ
sa-niruktāṁ sva-saṁhitām
balāka-paila-jābāla-
virajebhyo dadau muniḥ

Synonyms:

jātūkarṇyaḥ — Jātūkarṇya; *ca* — and; *tat-śiṣyaḥ* — the disciple of Śākalya; *sa-niruktām* — along with a glossary explaining obscure terms; *sva-saṁhitām* — the collection he received; *balāka-paila-jābāla-virajebhyaḥ* — to Balāka, Paila, Jābāla and Viraja; *dadau* — passed down; *muniḥ* — the sage.

Translation:

The sage Jātūkarṇya was also a disciple of Śākalya, and after dividing the saṁhitā he received from Śākalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these

parts to each of four disciples — Balāka, the second Paila, Jābāla and Viraja.

Yant

abhibhaviṣyanti — will be able to conquer — SB 8.22.34

abhidhāsyanti — will call — SB 3.12.10

abhimanyante — hanker for — SB 10.64.36

abhipālayantam — tending — CC Adi 5.22, Bs 5.29

abhiyanti — goes — SB 4.3.13

abhiyanti — go — SB 4.3.16

abhiyanti — almost always come to visit — SB 7.10.48

abhiyanti — come to visit (just like ordinary persons) — SB 7.15.75

abhyahanyanta — were simultaneously sounded — Bg 1.13

abhyantara — inner space — SB 2.8.16

abhyantara — internal — SB 5.1.33

abhyantara — within the abdomen — SB 5.13.8

abhyantara — inner — SB 5.16.5

abhyantara — within the house — CC Madhya 3.150

abhyantara — inside — CC Madhya 12.92

abhyantara — within — CC Madhya 20.279-280

abhyantara-varṣam — the inner division — SB 5.16.7

abhyantare — to the private house — CC Madhya 1.181

abhyantare — within the room — CC Madhya 1.282

abhyantare — within the house — CC Madhya 6.31

abhyantare — inside — CC Madhya 11.130

abhyantare — in the interior rooms — CC Antya 6.155

abhyantare gelā — entered His room — CC Antya 2.121

abhyasūyantaḥ — out of envy — Bg 3.32

abhyasyantaḥ — practicing — SB 6.5.27-28

ādhāsyanti — will beget — SB 3.21.29

adhīyanta — they have learned — SB 12.7.6

adhiyanti — achieve — SB 8.6.12

ādriyante — do respect — SB 3.30.13

ādriyante — endeavor to achieve — SB 5.6.17

adṛśyanta — were seen — SB 6.10.24

ahīyanta — dropped out — SB 3.20.48

āhvayantaḥ — addressing one another — SB 8.10.27

āhvayantam — calling — SB 4.6.13

āhvayanti — are calling — SB 6.14.57

ājñāpayanti — are ordering — SB 10.68.27

ākhyāpayantam — declaring — CC Madhya 19.230

alakṣayantaḥ — not finding — SB 4.13.49

alakṣayantaḥ — being unable to see — SB 8.11.25

alakṣayantyaḥ — not identifying — SB 10.50.21

āliṅgayanti — they embrace — SB 5.26.20

amanyanta — considered — SB 7.8.26

amṛṣyantaḥ — being intolerant of — SB 4.10.10

amṛta-yantritaḥ — being captivated by the nectar — SB 7.13.20

anasūyantaḥ — without envy — Bg 3.31

aṅga-vainya-jāyanta-nāhuṣa-gaya-ādayaḥ — Aṅga (the father of Vena), Vainya (Pṛthu, the son of Vena), Jāyanta (Bharata), Nāhuṣa (Yayāti), Gaya and others — SB 10.60.41

anubhāvayantaḥ — always thinking of — SB 5.22.17

anubhūyante — are perceived — SB 7.7.25

anugāyantam — singing — SB 6.1.58-60

anukīrtayanti — they chant — SB 8.4.15

anumodayanti — make fragrant — SB 5.16.22

anupaśyanti — can see — Bg 15.10

anupaśyanti — does see by following authorities — SB 2.4.21

anupaśyanti — constantly see — SB 10.41.31

anurāga paryanta — up to subecstatic love — CC Madhya 24.33

anuśīlayanti — and imitate — SB 11.3.32

anuśuṣyanti — gradually become weaker and weaker, with less potency — SB 10.10.16

anutṛpyanti — will become satisfied — SB 10.41.13

anuvarṇayanti — describe — SB 5.23.4

anuyāntam — following — SB 1.4.5

anuyanti — understand — SB 10.87.19

apārayantaḥ — being unable — SB 8.6.34

apaśyantaḥ — not seeing — SB 10.19.3, SB 10.28.3, SB 10.29.20, SB 11.31.18

apaśyantī — not seeing — SB 10.53.22, SB 10.62.11

apaśyantyaḥ — not seeing — SB 7.2.57

apaśyantyaḥ — not having seen — SB 10.45.50

apayānti — disappear (broken or mixed with the earth) — SB 10.4.19

api dhīyante — are out of sight — SB 3.11.29

āplāvayantī — inundating — CC Adi 16.1

ārādhayanti — worship — SB 5.20.32

arcayantaḥ — respecting — SB 3.16.11

arciṣyanti — will worship — SB 10.2.10

ardayantaḥ — chastising, piercing — SB 8.11.20

aspṛhayanti — they do not desire — SB 3.25.37

aśrūyanta — being heard — SB 1.10.19

ātma-ādi-stamba-paryantaiḥ — from Lord Brahmā to the insignificant living entity — SB 10.13.51

ātma-paryanta — even up to His own self — CC Madhya 8.143

ātma-paryanta — up to the point of His personal self — CC Madhya 24.42

ātma-paryanta — giving Himself — CC Antya 1.107

atyanta — veritable — SB 1.8.30

atyanta — complete — SB 3.25.13, SB 12.3.48

atyanta — the greatest — SB 4.21.40

atyanta — very much — SB 4.22.34, SB 10.2.22, CC Adi 11.31, CC Adi 16.79, CC Madhya 10.25, CC Madhya 19.255

atyanta — perpetual — SB 10.49.20

atyanta — extreme — SB 10.74.3, SB 10.80.45

atyanta — total — SB 11.22.39

atyanta — extremely — CC Adi 4.160, CC Adi 4.161

atyanta — very — CC Adi 8.32, CC Adi 10.29, CC Adi 12.19, CC Madhya 4.49, CC Madhya 10.102, CC Madhya 18.8, CC Antya 3.153, CC Antya 19.4

atyanta — greatly — CC Madhya 7.46

atyanta — completely — CC Antya 4.6

atyanta — absolute — MM mantra 32

atyanta anyāya — grievous offense — CC Antya 8.85

atyanta rahasya — extremely mysterious — CC Madhya 8.200

atyanta-vallabhā — most dear — CC Adi 4.215

atyanta-vallabhā — very dear — CC Madhya 8.99

atyantam — the highest — Bg 6.28

ātyantikaḥ — the highest platform — SB 3.29.14

ātyantikaḥ — final — SB 6.1.11, SB 12.4.38

ātyantikaḥ — ultimate — SB 12.7.17

ātyantikaḥ — the ultimate goal of life — CC Madhya 19.174

ātyantikam — supreme — Bg 6.20-23, SB 11.2.30, CC Madhya 22.85

ātyantikam — the ultimate — SB 1.15.46

ātyantikam — liberation — SB 3.15.48

ātyantikam — uninterrupted — SB 5.6.17

ātyantikam — ultimate — SB 12.4.34

ātyantikam — absolute — MM mantra 15

ātyantikatayā — most important — SB 4.22.35

ātyantikena — excessive — SB 3.6.28

ātyantikī — unlimited — SB 3.27.30

ātyantikī — the ultimate — SB 5.17.3

ātyantikīm — the supreme — SB 9.4.64

avādyanta — vibrated — SB 4.1.54-55

avādyanta — vibrated in celebration of Vasudeva's son — SB 10.5.13

avamanyanti — they disrespect — SB 11.5.9

avayanti — consider — SB 8.12.9

avayanti — describe — SB 8.12.9

avayanti — they consider — SB 10.87.15

avayanti — think — SB 10.87.37

avinaśyantam — not destroyed — Bg 13.28

āyāntam — coming home — SB 1.11.16-17

āyāntam — who was arriving — SB 3.22.28

āyāntam — coming back — SB 4.9.37

āyāntam — returning — SB 4.9.42-43, SB 9.14.31

āyāntam — who was coming near — SB 8.12.26

āyāntam — coming forward — SB 8.19.8

āyāntam — approaching — SB 10.41.32, SB 10.66.35, SB 10.78.3

āyāntam — arrived — SB 10.48.3

āyāntam — as He was coming — SB 10.86.19

āyānti — they return — SB 3.32.12-15

āyānti — come — SB 4.29.68

āyānti — are happening — SB 10.11.23

āyāntīḥ — approaching — SB 11.26.6

āyāntīm — coming forward — SB 4.25.20, SB 8.9.1

bhakṣayiṣyanti — will virtually devour — SB 12.1.39-40

bhāsayantīm — illuminating — SB 10.77.13

bhāvayantaḥ — pleasing one another — Bg 3.11

bhāvayanti — as also protect — SB 1.15.24

bhāvayanti — meditate — SB 3.15.6

bhāvayantu — will please — Bg 3.11

bhāvayiṣyanti — will purify — SB 3.14.46

bhaviṣyanti — will be — Bg 11.32, SB 8.6.22-23, SB 12.1.27, SB 12.1.29-31

bhaviṣyanti — will exist — SB 3.18.5

bhaviṣyanti — will become — SB 5.6.10, SB 8.13.15-16, SB 8.13.19, SB 8.13.31, SB 12.1.6-8, SB 12.1.36, SB 12.2.21

bhaviṣyanti — they will become — SB 6.4.53, SB 12.3.39-40

bhaviṣyanti — will generate — SB 9.14.39

bhaviṣyanti — there will be — SB 11.5.38-40

bhaviṣyanti — will take birth — SB 12.1.10

bhaviṣyanti — will be in the future — SB 12.2.25

bhaviṣyanti na — never will become — SB 10.7.17

bhidyante — divide into — SB 2.10.41

bhidyante — appear divided in many material forms — SB 11.14.5-7

bhidyante — are divided — SB 11.14.8

bhidyante — they break off — SB 11.23.20

bhiṣayantī — mother Yaśodā was threatening Him — SB 10.9.11

bhojayantam — feeding — SB 10.69.24

bhokṣyanti — would enjoy — SB 1.17.27

bhokṣyanti — they will enjoy — SB 12.1.3

bhokṣyanti — they will rule — SB 12.1.6-8, SB 12.1.14, SB 12.1.19

bhokṣyanti — will enjoy — SB 12.1.10, SB 12.1.15-17

bhokṣyanti — will rule over — SB 12.1.11

bhokṣyanti — will rule — SB 12.1.21-26, SB 12.1.29-31, SB 12.1.29-31, SB 12.1.37

bhrāmayantam — encircling — SB 1.12.9

bhrāmayantam — brandishing — SB 3.18.16

bhraśyanti — fall down — SB 10.2.33

bodhayantaḥ — preaching — Bg 10.9

bodhayantau — giving instruction — SB 6.15.1

bodhayanti — waking — SB 10.70.2

bodhayanti — they awaken — SB 10.87.12-13

bṛṁhayiṣyanti — they will increase — SB 3.24.14

cālayantam — moving — SB 6.9.13-17

cārayantaḥ — executing — SB 10.12.3

cārayantaḥ — tending — SB 10.18.22, SB 10.22.38

cārayantaḥ — grazing — SB 10.37.26

cārayantau — tending — SB 10.11.45, SB 10.15.1

cārayantau — grazing — SB 10.23.7

cārayanti — they graze — SB 10.43.34

chādayantaḥ — covering — SB 11.6.6

chidyante — cut to pieces — SB 1.2.21, SB 11.20.30

cintayantaḥ — concentrating — Bg 9.22

cintayantam — thinking — SB 10.69.31

cintayantau — thinking like that — SB 10.3.45

cintayanti — constantly thinking — SB 8.17.2-3

cintayantyaḥ — thinking about — SB 10.39.17-18

cintayantyaḥ — thinking — SB 10.90.14

codayanti — drive — SB 12.11.47-48

cūrṇayantyaḥ — smashing — SB 8.10.46

damayantī — Damayantī — CC Adi 10.25, CC Antya 10.34

damayantī — his sister — CC Antya 10.13

damayantī — the sister of Rāghava Paṇḍita — CC Antya 10.19

damayantī-patiḥ — the husband of Damayantī — SB 9.9.18

darśayantaḥ — showing — SB 10.13.10

darśayanti — shall manifest — SB 1.14.20

darśayanti — they show — SB 10.50.19

darśayanti — demonstrate — SB 10.77.19

darśayantyaḥ — showing — SB 10.30.35-36

dāru-yantra-vat — like a wooden doll — SB 10.11.7

dāsyante — will award — Bg 3.12

dāsyanti — indicating — SB 1.14.11

dāsyanti — will deliver — SB 9.4.4-5, SB 9.14.42

dāsyanti — they will give — SB 10.23.14

dauṣyantih iva — like Bharata, the son of Duṣyanta — SB 1.12.20

devayantaḥ — being active — SB 3.20.22

dhārayantaḥ — and taking within the heart — SB 4.24.71

dhārayanti — possess — SB 5.16.13-14

dhārayanti — they possess — SB 5.16.20-21

dhārayanti — utilize — SB 5.24.16

dhārayanti — wear — SB 5.24.17

dhārayanti — they hold on — SB 10.46.6

dharṣayanti — bewilder — SB 3.20.41

dhāryante — can assimilate — SB 1.4.24

dhāryante — are sustained — SB 12.6.42

dhayantam — drinking — SB 12.9.22-25

dhyāyantaḥ — meditating — Bg 12.6-7, SB 4.24.15, SB 10.73.29, SB 11.5.48

dhyāyantaḥ — meditating upon — SB 4.31.24

dhyāyantaḥ ca — always meditating upon — SB 4.24.70

dhyāyantam — meditating upon — SB 3.19.35

dhyāyantam — meditating — SB 10.69.30

dhyāyanti — meditate upon — SB 3.19.28, SB 10.72.4, SB 12.8.42

dhyāyanti — meditate — CC Madhya 22.163, MM mantra 48

dhyāyantī — meditating upon — SB 9.11.15

dhyāyantī — while meditating — SB 10.47.11

dhyāyantu — let them consider — SB 5.18.9

dhyāyantyaḥ — meditating — SB 10.22.28

dīpayantī — enlightening — SB 4.26.16

dīvyantam — playing — SB 10.62.29-30, SB 10.69.20-22

dīvyanti — play — SB 10.61.35

drakṣyanti — see — SB 3.16.10

drakṣyanti — they will see — SB 10.39.25

dṛśyante — are seen — SB 6.15.24, SB 12.3.26, SB 12.4.37

dṛśyante — they appear — SB 10.3.15-17, SB 11.28.15

dṛśyante — there are seen — SB 11.22.8

druhyante — they developed enmity — SB 11.23.8

druhyanti — they harm — SB 11.5.14

duhyanti — allow milking — SB 1.14.19

duhyanti — take advantage of — SB 3.32.5

dui māsa paryanta — for two months — CC Madhya 25.3

durvātayanti — pass foul air — SB 11.23.38-39

dyotayantyā — by brightness — SB 4.7.19

eṣyanti — they will come — SB 10.68.4

gamiṣyantaḥ — while departing from — SB 1.5.30

gamiṣyanti — will go — SB 4.3.9

gaṇayanti — count — SB 5.26.7

gaṇayanti — they care for — SB 6.7.24

garhayanti — forbid — SB 6.7.33

garhayantyaḥ — condemning — SB 6.14.39

gāsyanti — will broadcast — SB 3.14.44-45

gāyantaḥ — praise in song — SB 3.20.46

gāyantaḥ — by chanting and hearing — SB 8.3.20-21

gāyantaḥ — glorifying the Lord — SB 8.18.9-10

gāyantaḥ — glorifying — SB 8.23.26-27

gāyantaḥ — are chanting — SB 10.15.6

gāyantaḥ — chanting — SB 11.31.2-3

gāyantaḥ — continuously singing — CC Madhya 25.130

gāyantam — singing — SB 10.67.9-10

gāyante — are singing — CC Madhya 24.177

gāyanti — do sing — SB 1.5.11, SB 12.12.52

gāyanti — chant — SB 1.8.36, SB 1.11.20, SB 5.6.13, SB 5.19.21, SB 11.26.29

gāyanti — chant in glorification — SB 2.6.38

gāyanti — sing — SB 3.15.17, SB 5.26.31, SB 10.38.13, SB

10.40.16, SB 11.3.32, NBS 34

gāyanti — sang — SB 3.24.7

gāyanti — are singing — SB 5.2.9

gāyanti — sing about — SB 5.6.13

gāyanti — will sing — SB 9.5.21

gāyanti — will glorify — SB 9.10.15

gāyanti — glorify — SB 9.11.21

gāyanti — are glorifying — SB 10.8.47

gāyanti — they sing — SB 10.44.15, SB 10.71.9

gāyanti — they have declared — SB 11.22.1-3

gāyanti — they sing about — SB 12.13.1

gāyanti sma — they would sing — SB 10.15.18

gāyantībhiḥ — who were singing — SB 10.46.9-13

gāyantīm — dancing girl — SB 5.2.3

gāyantyaḥ — singing — SB 10.22.7, SB 10.24.34, SB 10.25.33, SB 10.30.4, SB 10.30.43, SB 10.33.7, SB 10.33.14, SB 10.47.9-10, SB 10.53.42-43

gāyantyaḥ — chanting — SB 10.39.37

gāyantyām — while his wife was singing — SB 4.25.57-61

gayantyām — in his wife, named Gayantī — SB 5.15.14-15

ghātayanti — kill — SB 5.26.12

ghātayanti — cause to be killed — SB 6.18.42

ghātayanti — murder — SB 11.5.16

gopāyantyaḥ — acting like Their cowherd boyfriends — SB 10.30.17

goṣ-padāyante — becomes like a small hole created by the hoof of a calf — CC Madhya 24.37

goṣ-padāyante — is like a calf's hoofprint — CC Antya 3.197

goṣpadāyante — a small hole created by the hoof of a calf — CC Adi 7.98

grāhayantau — making others take to — SB 10.45.32

grahīṣyanti — will accept — SB 4.13.33

gṛhyante — are glorified — SB 7.4.34

haniṣyanti — they will kill — SB 12.3.41

hanyante — are killed in many ways (especially by slaughterhouses) — SB 10.10.9

hanyante — are killed — SB 12.7.14

hariṣyanti — will offer — SB 4.16.21

hariṣyanti — they will offer — SB 6.4.53

harṣayantaḥ — delighting — SB 10.73.32

hāsayantaḥ ca — and making others laugh — SB 10.13.10

hṛṣyanti — take pleasure — SB 1.14.19

hṛṣyanti — takes pleasure — SB 1.18.50

hṛṣyanti — are jubilant — SB 4.30.20

hṛṣyanti — become jubilant — SB 8.11.8

hṛṣyantyām — while she was feeling enjoyment — SB 4.25.57-61

hūyantām — should be invoked — SB 10.24.27

īḍyante — are worshiped or discussed — SB 4.30.35

īśvara-paryanta — up to the point of the Personality of Godhead — CC Antya 8.99

iyantam — this much — MM mantra 3*

jala-yantra — from a syringe — CC Madhya 13.105

janayanti — create — SB 10.3.15-17

jayanta — Jayanta — SB 1.14.28-29

jayantaḥ — Jayanta — SB 6.6.8, SB 6.6.8

jayantaḥ — the all-victorious — SB 11.5.26

jayantaḥ śrutadevaḥ ca puṣpadantaḥ atha sātvataḥ — Jayanta, Śrutadeva, Puṣpadanta and Sātvata — SB 8.21.16-17

jayantam — Jayanta — SB 6.18.7

jāyante — develop — Bg 14.12

jāyante — are manifested — Bg 14.13

jāyante — grow — SB 9.7.13

jāyanteyāḥ — the sons of Jayantī, the wife of Ṛṣabhadeva — SB 5.4.13

jāyanteyān — to the sons of Jayantī — SB 11.5.43

jayanti — they conquer — SB 11.8.20

jayantyām — in His wife, Jayantī — SB 5.4.8

jeṣyanti — they try to conquer — SB 12.3.6

jhāṅkarā paryanta — to the place known as Jhāṅkarā — CC Antya 6.181

jhyāṅṭāna — the dirt collected — CC Madhya 12.91

jñāyante — are speculated — SB 10.10.34-35

jñāyante — are perceived — CC Madhya 2.52, CC Antya 1.148

jñāyante — can be known — CC Madhya 20.355

kāla-yantritā — being forced by time — SB 7.2.52

kalayanti — manifest — Bs 5.32

kalpayantam — so arranging — SB 10.69.32

kalpayantau — producing — SB 10.34.23

kalpayanti — imagine — SB 2.5.36

kalpayanti — will provide — SB 10.47.14

kalpayanti — they conceive of — SB 12.11.2-3

kalpayiṣyanti — will imagine — SB 5.15.1

kalpyante — are conceived of — SB 11.21.6

kampayantaḥ — making tremble — SB 10.75.12

kampayantau — shaking — SB 3.17.17

kariṣyanti — will do — SB 3.12.30, SB 10.4.32

kariṣyanti — will execute — SB 7.3.19

kariṣyanti — will they do — SB 10.68.3

karṣayantaḥ — tormenting — Bg 17.5-6

kāṣṭha-yantra — an instrument of wood — CC Antya 4.74

kathayantaḥ — talking — Bg 10.9

kathayantaḥ — describing — SB 10.34.19

kathayanti — they chant — SB 3.25.23

kathayanti — they tell — SB 11.23.4

kathayantyaḥ — speaking — SB 10.16.21

kathayiṣyanti — will speak — Bg 2.34

kathayiṣyanti — will speak of — SB 10.76.31

kāya-abhyantara-vahninā — because of the fire of hunger and thirst within the body — SB 5.14.19

khādayanti — they make eat — SB 10.45.6

kīrtayantaḥ — chanting — Bg 9.14, SB 11.6.24

kīrtayantaḥ — announcing — SB 10.23.4

kīrtayantaḥ — glorifying — SB 11.6.48-49

kīrtyante — are described — SB 9.14.1

kīrtyante — are glorified — CC Madhya 23.87-91

kīṭa-paryanta — down to the insignificant ant — CC Madhya 24.307

kledayanti — moistens — Bg 2.23

kliśyanti — struggle — SB 10.14.4

kliśyanti — accept increased difficulties — CC Madhya 22.22, CC

Madhya 24.140, CC Madhya 25.31

kriyantām — should be built — SB 10.36.24

kriyante — are done — Bg 17.25

kṛṣṇāyantī — another, who was acting like Kṛṣṇa — SB 10.30.15

kṣayam yāsyanti — they will become ruined — SB 12.1.41

kṣīyante — terminated — SB 1.2.21, SB 11.20.30

kṣobhayanti — agitate — SB 10.31.10

kvaṇayantyā — tinkling — SB 4.24.12

lakṣyante — it is visible — SB 4.21.27

lakṣyante — are ascertained — SB 10.30.25

lālayantam — coddling — SB 10.69.23

lālayantī — was patting — SB 10.7.18

laṅghayantī — crossing over — CC Antya 1.155

likhyante — being described — CC Adi 11.1

līyante — dissolves — SB 12.4.15-19

luṭhayantī — plundering — SB 5.17.9

mādayante — take pleasure — SB 5.2.22

madayantyā — by his wife, who was also known as Madayantī — SB 9.9.23-24

madayantyāḥ — of Madayantī — SB 9.9.26-27

madayantyām — in the womb of Madayantī, King Saudāsa's wife — SB 9.9.38

madhyāhna paryanta — up to midday — CC Madhya 12.216

madhyāhna-paryanta — until noon — CC Madhya 18.80

maṁsyante — they will consider — Bg 2.35

maṁsyante — will consider — SB 4.16.21

maṁsyante — people will consider — SB 12.3.35

mānayantaḥ — accepting — SB 8.11.45

mānayantam — esteemed — SB 3.8.4

mānayantau — the two of Them honoring — SB 10.34.22

mānayanti — glorify — SB 3.15.19

maṇḍayantīm — illuminating — SB 9.20.8-9

mantrayantaḥ — discussing — SB 8.5.17-18

mantrayantam — consulting — SB 10.69.27

manyante — think — Bg 7.24

manyante — consider — SB 7.8.10, SB 10.73.11

mardayantaḥ — smashing — SB 8.10.47

mṛḍayanti — gives protection — SB 1.3.28

mṛḍayanti — make happy — CC Adi 2.67, CC Madhya 9.143, CC Madhya 20.156, CC Madhya 25.134

mṛḍayanti — makes them happy — CC Adi 5.79

mṛgayantaḥ — searching for — SB 4.8.31

mṛgayantam — searching after — SB 10.37.1-2

mṛgayanti — search out — SB 10.14.28

mṛgayanti — they search — SB 11.7.23

mṛgayantīm — searching for — SB 3.21.27

mriyante — would die — SB 10.16.5

mriyante — they are killed — SB 12.3.8

mucyante — get relief — Bg 3.13

mucyante — become free — Bg 3.31

mucyante — are delivered — SB 8.4.17-24

muhyanti — are bewildered — Bg 5.15, SB 4.29.57, SB 4.30.20, SB 7.5.13, SB 11.10.33, CC Madhya 8.266, CC Madhya 20.359, CC Madhya 25.148

muhyanti — are illusioned — SB 1.1.1

muhyanti — bewildered — SB 1.9.16, SB 11.5.5

muhyanti — become bewildered — SB 4.20.4, SB 9.4.3, SB 12.6.29, SB 12.8.49, SB 12.10.2

muhyanti — become illusioned — SB 5.18.4

muhyanti — become confused — SB 11.3.43

mūtrayanti — they urinate upon — SB 11.23.35

na abhidruhyanti — never become malicious — SB 4.20.3

na adṛśyanta — could not be seen — SB 7.10.58

na duhyanti — do not give — SB 9.19.13

na kālyante — are not being driven — SB 4.5.8

na lakṣyante — are not seen — SB 10.30.30

na nandayanti — do not give pleasure — SB 6.14.25

na paśyanti — do not observe — SB 4.29.42-44

na paśyanti — do not see — SB 5.21.8-9, SB 10.4.27

na paśyanti — they cannot see — SB 11.5.12

na paśyanti — they do not see — SB 12.3.3-4

na paśyantī — not seeing — SB 10.53.31

na rakṣiṣyanti — they will not protect — SB 12.3.42

na śakyante — they cannot — SB 10.51.36

na upadhakṣyanti — cannot burn — SB 12.5.10

nāhika paryanta — there is no limit — CC Madhya 20.324

namasyantaḥ — offering obeisances — Bg 9.14

namasyanti — are offering respects — Bg 11.36

namasyanti — offer respectful obeisances — SB 6.8.41

naṅkṣyanti — will lose — SB 3.25.38

naṅkṣyanti — will be lost — SB 7.3.7

naṅkṣyanti — will perish — CC Madhya 22.162

nariṣyanta — of Nariṣyanta — SB 9.2.22

nariṣyantaḥ — Nariṣyanta — SB 8.13.2-3

nariṣyantam — Nariṣyanta — SB 9.1.11-12

nariṣyantāt — from Nariṣyanta, another son of Manu — SB 9.2.19

nartayantī — causing to dance — CC Adi 4.125

nāsa-abhyantara — within the nostrils — Bg 5.27-28

naśyanti — vanishes — SB 1.17.10-11

naśyanti — vanquished — SB 1.19.34

naśyanti — are vanquished — SB 7.10.8

naśyanti — are vanquished (death occurs to the aggressor) — SB 10.11.56

naśyanti — are destroyed — SB 11.20.29

naśyantu — let be vanquished — SB 10.6.27-29

nayantam — who was leading — SB 10.37.30

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nayanti — conduct — SB 8.14.3

nayanti — lead forth — SB 12.11.33

nayanti — rule — SB 12.11.34, SB 12.11.35, SB 12.11.36, SB 12.11.37, SB 12.11.38, SB 12.11.39, SB 12.11.40, SB 12.11.41, SB 12.11.42, SB 12.11.44

nigadyante — are called — CC Madhya 20.373

nirabhidyanta — by separated parts — SB 3.6.11

nirabhidyanta — became manifested — SB 3.26.59

nirabhidyanta — became broken — SB 10.20.23

nirūpyante — are the objective — SB 4.1.62

niryāntam — going out — SB 10.69.9-12

niryānti — emanate from — SB 8.3.22-24

niryānti — they go away — SB 8.16.7

niśāmayantīnām — were hearing — SB 5.4.19

niśāmayantyāḥ — who was listening — SB 5.3.19

niyantṛ — regulator — SB 10.87.30

niyantṛ — controller — CC Madhya 19.143

niyantum — to control — SB 3.12.6

nṛtyantaḥ — dancing — SB 8.18.9-10

nṛtyantaḥ ca — and dancing with — SB 10.12.7-11

nṛtyantam — dancing — SB 6.9.13-17, SB 10.15.10-12

nṛtyanti — danced — SB 3.24.7

nṛtyanti — were dancing — SB 4.15.7

nṛtyanti — dance — SB 5.26.31, SB 10.69.9-12, SB 12.11.47-48, NBS 71

nṛtyanti — are dancing — SB 10.15.7

nṛtyanti — they dance — SB 11.3.32

nṛtyanti sma — danced — SB 4.1.54-55

pacyantām — let the people cook — SB 10.24.26

pacyante — they are cooked — SB 10.64.37-38

pālayantaḥ — keeping in order — SB 8.9.22

pālayanti — execute the order — SB 8.14.6

paṇayiṣyanti — will engage in commerce — SB 12.3.35

parāyanti — becomes exhausted — SB 2.8.26

pārayiṣyanti — will be able to finish — SB 10.23.28

parighoṣayantu — let them proclaim — MM mantra 42

parivayanti — stitch — SB 5.26.36

pariveṣayantyaḥ — getting dressed — SB 10.29.6-7

parivījayantyā — fanning — SB 10.69.13

pariyanti — circumambulate — SB 4.12.25

paryanta — until then — SB 5.7.8

paryanta — up to that place — CC Adi 7.167

paryanta — up to them — CC Adi 8.20

paryanta — as far as — CC Madhya 1.149, CC Madhya 1.159

paryanta — until — CC Madhya 4.168

paryanta — up to — CC Madhya 6.123, CC Madhya 6.185, CC Madhya 8.85, CC Madhya 16.159, CC Madhya 20.222, CC Madhya 23.54, CC Madhya 23.55, CC Antya 16.69

paryanta — for — CC Antya 3.163

paryanta — to the extent of — CC Antya 18.14

paryantam — including — Bg 8.17

paryante — at the end of the duration — SB 1.6.30

paśyantaḥ — having understood — SB 4.14.1

paśyantaḥ — observing — SB 4.29.42-44

paśyantaḥ — seeing (the calf and cow drinking the nectar) — SB 7.10.63

paśyantaḥ — seeing — SB 11.2.22

paśyantam — the one who sees — SB 4.29.42-44

paśyantam — although always seeing — SB 8.1.11

paśyantam — who are seeing — SB 11.16.4

paśyanti — see — Bg 1.37-38, Bg 13.25, Bg 15.11, SB 1.2.12, SB 1.3.4, SB 1.10.27, SB 3.15.33, SB 3.25.35, SB 4.3.17, SB 6.1.19, SB 7.4.9-12, SB 10.28.15, SB 10.61.21, Bs 5.32

paśyanti — can see — Bg 15.10, Bg 15.11, SB 1.8.36, SB 1.10.23, SB 3.5.45

paśyanti — they see — SB 4.16.19, SB 8.6.11, SB 10.44.16, SB 10.63.34, SB 11.16.4, SB 12.13.1, CC Adi 3.89, CC Antya 3.92

paśyanti — do observe — SB 4.28.62

paśyanti — they see in trance — SB 5.18.4

paśyanti — observe — SB 8.11.8, SB 10.2.28

pāsyanti — they will drink — SB 10.39.23

paśyantī — while looking at — SB 11.7.66

paśyantīm — looking at — SB 3.23.22

paśyantīnām — who were looking on — SB 4.5.9

paśyantīnām — as they were watching — SB 10.34.32

paśyantīnām — of those women who see him — SB 10.90.26

paśyantu — should see — SB 10.36.24

paśyantyāḥ — was seeing all these incidents — SB 8.12.25

paśyantyaḥ — seeing — SB 10.43.28

paśyantyām — while she was seeing something — SB 4.25.57-61

pāvayanti — they purify — NBS 68

pāyayantaḥ — causing to drink — SB 4.6.26

pāyayantyaḥ — making drink — SB 10.29.6-7

pāyayiṣyantaḥ — desiring to have them drink water — SB 10.11.46

pichaldā paryanta — up to the place named Pichaldā — CC Madhya 16.199

pidhīyante — are obscured — SB 7.4.34

plāvayanti — inundate — SB 3.11.31

pradarśayantam — while showing them — SB 3.8.26

pradāsyantam — who was ready to deliver — SB 8.19.29

praduṣyanti — become polluted — Bg 1.40

pragāyantaḥ — singing along with — SB 10.12.7-11

pragāyanti — sing loudly — SB 12.11.47-48

pragāyantyaḥ — singing forth — SB 10.32.1

pragāyantyaḥ — singing loudly — SB 10.35.1

prajāyante — they take birth — SB 3.32.20

pralīyante — are annihilated — Bg 8.18

pralīyante — become merged — SB 11.24.22-27

pralobhayantīm — alluring — SB 3.20.37

praṇaśyanti — become vanquished — Bg 1.39

prapadyante — surrender — Bg 4.11, Bg 7.14, Bg 7.15, Bg 7.20, CC Adi 4.20, CC Adi 4.178, CC Madhya 8.91

prapadyante — achieve — SB 11.16.3

prapadyante — surrender fully — CC Madhya 20.121, CC Madhya 22.23, CC Madhya 24.138

prapaśyanti — directly see — SB 8.3.27

prapaśyanti — they clearly see — SB 11.7.21

prapatiṣyanti — will fall down — SB 5.6.11

prapāyayantyaḥ — giving milk — SB 10.41.26

prāpsyanti — will get — SB 9.20.29

prārthayante — pray for — Bg 9.20

prārthayantīm — seeking — SB 3.22.18

prasoṣyantī — she who is just about to give birth — SB 11.1.13-15

prāsūyanta — bore fruit — SB 4.19.8

pratigrahīṣyanti — will accept religious charity — SB 12.3.38

pratīyante — manifest — SB 3.6.27

pratiyanti — are waiting (for pacification of Your anger) — SB 7.9.14

pratiyanti — they realize — SB 10.2.36

pratiyantu — just accept me — SB 1.19.15

pratiyantu — you may know — CC Madhya 23.21

pratyadṛśyanta — appeared — SB 3.19.20

pratyarhayantam — reciprocating — SB 3.8.27

pravartayantaḥ — performing — SB 8.18.21

pravrajiṣyantam — going to leave home — SB 3.23.49

prayāga-paryanta — up to Prayāga — CC Madhya 18.216

prayāntam — while leaving home — SB 1.13.30

prayāntam — Mahārāja Bhagīratha, who was going in front — SB 9.9.11

prayānti — move apart — SB 6.15.3

prayānti — certainly they attain — SB 9.5.28

prayāntīḥ — going — SB 4.3.12

prayāntu — let them go — SB 6.8.27-28

prema paryanta — up to love of Godhead — CC Madhya 23.54

prema-paryanta — up to love of Godhead — CC Madhya 24.32

prema-yantritaḥ — as if tied in love, although it is actually lust — SB 9.19.12

prīyante — have affection — SB 10.29.23

pūjayantaḥ ca — worshiping also — SB 4.24.15

pūrtayantam — fulfilling by civil service — SB 10.69.34

pūtanāyantyāḥ — who was acting like the witch Pūtanā — SB 10.30.15

pūyante — become vanquished — SB 6.2.17

pūyante — are purified — SB 7.10.19

pūyante — become purified — SB 10.70.43

racayantam — creating — SB 3.15.47

ramayanti — enjoy sex pleasure — SB 5.24.16

ramayantyā — enjoying — SB 9.14.24

rañjayantī — illuminating — SB 8.8.8

śabda-yantyaḥ — making sweet vibrations — SB 7.4.9-12

sabhājayante — glorify — SB 3.25.34

sabhājayanti — they praise — SB 11.5.36

sabhājayanti — worship — CC Madhya 20.347

sādhayanti — execute — SB 4.23.27

samabhyudyanti — rise — SB 5.21.11

samarpayanti — dedicate — CC Madhya 23.23

sambodhayanti — pacify — SB 3.16.11

sameṣyanti — will all come — SB 10.70.42

sameṣyanti — will enter simultaneously — SB 12.2.24

sammuhyantu — let them remain attached — SB 4.2.25

sampāyayanti — force to drink — SB 5.26.26

sampralīyante — become completely merged — SB 11.24.22-27

sampralīyante — merge totally — SB 12.4.22

saṁspṛhayanti — verily desire — SB 3.2.19

samudīrayantam — which was creating — SB 12.9.11

samudrāyanti — create an ocean — NBS 45

saṁvardhayanti — increase happiness — SB 9.4.25

saṁyānti — obtain — SB 3.9.15

saṁyānti — they achieve — SB 5.19.23

saṁyānti — come together — SB 6.15.3

saṁyānti — and enter into — SB 8.3.22-24

saṁyujyante — they are united — SB 6.15.3

sañcārayantam — herding together — SB 10.21.16

sañcārayanti — reestablish — SB 8.14.5

sandhyā paryanta — until evening — CC Madhya 7.89

sandhyā-paryanta — until the evening — CC Antya 2.46

sandṛśyante — are seen — Bg 11.26-27

sannādayantī — causing to vibrate — SB 7.4.24

santapsyante — they will suffer great distress — SB 12.2.10

śata vatsara paryanta — up to one hundred years — CC Madhya 2.25

sāyantana — of the evening — SB 10.39.3

sāyantanam — meant for the night — SB 11.8.11, SB 11.8.12

sāyantanīm — the evening — SB 3.20.37

siddhyanti — become successful — SB 1.18.7

sidhyanti — are generated — SB 8.5.33

sidhyanti — are very successful — SB 8.6.24

sidhyanti — become successful — SB 8.24.60

sidhyanti — maintain their existence — SB 10.24.23

sidhyanti — become perfect — SB 11.23.25

śikṣayantam — to teach (the real path of life) — SB 8.1.16

ślāghayanti — glorify as very important — SB 7.15.37

slişyantaḥ — embracing — SB 10.43.21-22

smārayantaḥ ca — and reminding — SB 11.3.31, CC Madhya 25.140

smārayanti — they remind — SB 10.47.50

smayantaḥ — smiling — SB 10.84.15

smayantī — smilingly — SB 9.23.35-36

smayantī — mother Yaśodā was also smiling — SB 10.9.17

smayantī — smiling — SB 10.42.9

snāpayantaḥ — bathing — SB 5.6.17

sneha-yantrita-cetasā — his mind being controlled by such affection — SB 9.7.15

sneha-yantritaḥ — being attached by affection — SB 6.1.26

śobhayantau — beautifying — SB 10.38.28-33

spṛhayantaḥ — desiring — SB 8.16.37

spṛhayanti — they desire — SB 3.25.34

sṛjyante — create — SB 1.3.5

stamba-paryantānām — and extending down to the blades of grass — SB 12.6.67

stavayanti — offer prayers — SB 4.15.23

sthāpayiṣyanti — are going to establish — SB 10.89.45

su-smayantīnām — were all taking pleasure in this funny affair — SB 10.9.17

su-yantritaḥ — faithful, well-behaved — SB 7.12.3

su-yantritān — well controlled — SB 5.4.19

subhagayantam — spreading good fortune — SB 3.15.39

sūcayanti — indicating — SB 5.8.23

śuddhyanti — cleanses — SB 1.19.33

śudhyanti — at once purified — SB 2.4.18

śudhyanti — become purified — SB 10.5.4, CC Madhya 24.179, CC Madhya 24.209, CC Antya 7.10

sukhayanti — give pleasure — SB 6.13.11

sumanāyante — are transformed into gentlemen — CC Adi 17.1

śuṣyanti — dry up — SB 7.2.9

sūtra-yantritāḥ — bound by rope — SB 5.17.22-23

svaḥ yantaḥ — while going to their respective destinations in the heavenly planets — SB 9.4.4-5

svidyanti — perspiring — SB 1.14.20

svīkariṣyantam — while accepting the riches given by the great sages — SB 9.4.6

tāḍayantaḥ — beating — SB 5.26.20

tāḍayanti — they beat — SB 11.23.36

taila-yantra-akṣa-vat — like the axle of an oil-pressing machine — SB 5.21.14

taila-yantra-cakra-vat — like the wheel of an oil-pressing machine — SB 5.21.13

tapyante — undergo — Bg 17.5-6, SB 5.18.22

tapyante — voluntarily suffer — SB 8.7.44

tariṣyanti — people will cross over — SB 11.1.6-7

tariṣyanti — they will cross over — SB 11.6.24

tarjayanti — they cajole — SB 11.23.36

tarpayanti — ingratiate — SB 10.81.9

tarpayantī — pleasing — SB 11.7.56

trāsayantam — terrifying — SB 10.37.1-2

trasyante — are terrified — SB 1.17.10-11

tṛpyanti — are sated — SB 3.25.2

tṛpyanti — are satisfied — SB 4.31.14, CC Madhya 22.63

tṛpyanti — become satisfied — SB 7.9.45

tuṣyanti — become pleased — Bg 10.9

tuṣyantu — be satisfied — SB 4.22.47

tvarayanti — hurry — SB 10.39.27

tyakṣyanti — they will abandon — SB 12.3.36

tyakṣyanti — they will reject — SB 12.3.41

tyayantaḥ — giving up — SB 10.80.30

ucyante — are said — CC Madhya 23.79-81

udapadyanta — were generated — SB 5.24.16

udgrathayanti — root out — SB 4.22.39

udīrayantam — loudly playing — SB 10.21.16

udvejayanti — cause unnecessary pain — SB 5.26.33

udyantam — rising — SB 1.14.12, SB 10.70.7-9, SB 12.10.11-13

unmīlayantam — opened — SB 3.8.4

unnahyanti — bind up — SB 12.11.47-48

upadekṣyanti — they will initiate — Bg 4.34

upagāyanti — they sing — SB 5.14.42

upagāyanti — sing — SB 5.15.8

upajāyante — are born — Bg 14.2

upakalpayanti — are situated — SB 5.23.5

upalabhyante — are situated — SB 5.22.17

upalabhyante — are seen — SB 5.24.5

uparandhayanti — cook — SB 5.26.13

upatapyante — are afflicted with pain — SB 5.26.22

upayānti — come — Bg 10.10, CC Adi 1.49, CC Madhya 24.173, CC Madhya 24.192

upayānti — they go — SB 3.32.10

upayanti — are able to express — SB 11.29.6, CC Adi 1.48, CC Madhya 22.48

upayojayanti — give happiness — SB 5.16.24

utpāṭayanti — pluck out — SB 5.26.35

utsādyante — are devastated — Bg 1.42

uttuṅgayantam — which was causing him to reach — CC Adi 4.202

vācayanti — they try to make speak — SB 11.23.36

vācyante — are enunciated — NBS 15

vādayantaḥ — blowing — SB 10.12.7-11

vādayantam — playing — Bs 5.26

vadiṣyanti — will say — Bg 2.36

vadiṣyanti — will they say — SB 11.1.18

vaijayantī-māla — the vaijayantī garland — CC Antya 15.66

vaijayantīm — the garland named vaijayantī — SB 5.25.7

vaijayantīm — the most decorated and the biggest — SB 8.8.15

vaijayantīm — named Vaijayantī — SB 10.21.5, SB 10.79.8

vaijayantīm — known as Vaijayantī (which consists of flowers of five different colors) — SB 10.29.44

vaijayantīm srajam — the garland of victory — SB 9.15.20

vaijayantyā — named Vaijayantī — SB 10.51.23-26, SB 10.59.23, SB 10.65.24-25

vaijayantyā srajā — with a vaijayantī garland — SB 3.17.21

vakṣyanti — will speak about — SB 12.3.38

vārāṇasī paryanta — up to Vārāṇasī — CC Antya 13.34

vārayanti — keep off — SB 10.22.31-32

varjayanti — do not enter — SB 9.1.33

varṇayanti — describe — SB 1.3.35, CC Adi 2.91-92

varṇayanti — they describe — SB 2.10.2

varṇayanti — the learned scholars describe — SB 5.22.10

varṇayantyaḥ — engaged in describing — SB 10.21.6, SB 10.21.20

vartiṣyante — will live — SB 4.28.21

vāruṇa-pāśa-yantritaḥ — being bound by the ropes of Varuṇa — SB 8.22.14

vepayantīm — causing to tremble — SB 9.4.47

vibhajyante — are divided — SB 5.20.45

vibhāvayanti — they specifically think of — SB 3.9.11

vibhāvayanti — contemplate upon — CC Adi 3.111

vibhāvyante — are variously manifested — SB 6.1.41

vidhamiṣyanti — will eradicate — SB 12.3.16

vidhīyante — are allotted — SB 5.19.19

vidhyanti — pierce — SB 5.26.24

vidyante — are present — SB 10.15.25

vigaṇayanti — care for — SB 3.15.48

vigarhayanti — disapproving — SB 1.7.13-14

vikriyante — become disturbed — SB 4.20.12

vilīyante — become merged in — SB 3.7.13

vilokayanti — they see — SB 5.25.4, SB 5.25.5

vilokayanti — see — Bs 5.38

vilokayantī — observing, examining — SB 8.8.19

vilokayantī — while looking at — SB 9.16.3

vimohayantīm — in this way captivating everyone — SB 8.12.21

vimuhyantaḥ — almost fainting — SB 1.10.9-10

vimuhyanti — become stunned — SB 10.46.5

vīṇā-yantra — a stringed instrument — CC Madhya 8.133

vīṇā-yantra — the stringed instrument called the vīṇā — CC Antya 5.73

vinaṅkṣyanti — they will become ruined — SB 12.2.9

vinaśyanti — will be vanquished — SB 6.16.38

vipaśyanti — can see only — SB 9.8.22

virocayantam — illuminating all around — SB 10.3.12

virocayantīm — illuminating — SB 10.2.20

vismayanti — becoming too bold — SB 10.88.11

viṣṇu-yantritaḥ — ordered by Lord Viṣṇu — SB 6.11.20

visrapsyanti — will spread — SB 4.1.31

vitarkayantaḥ — indulging in speculations — SB 3.20.33

vitṛpyanti — satisfied — SB 1.11.25

viyanti — deteriorates — SB 1.16.26-30

viyanti — they are separated — SB 11.17.53

viyanti — they disappear — SB 11.29.15

viyujyante — they are separated — SB 6.15.3

vyadṛśyanta — being seen — SB 9.4.23

vyadṛśyanta — were seen — SB 10.13.46

vyadṛśyanta — appeared — SB 12.9.12

vyajāyanta — were born — SB 11.7.58

vyañjayantyaḥ — revealing — SB 10.35.8-11

vyañjayantyaḥ — manifesting — CC Madhya 8.276, CC Madhya 24.208

vyathayanti — are distressing — Bg 2.15

vyavaryanta — opened wide — SB 10.3.48-49

yakṣyanti — they will offer sacrifice — SB 12.3.43

yakṣyanti na — they do not worship — SB 12.3.44

yāntam — moving — SB 4.29.53

yāntam — who am going — SB 10.64.27-28

yāṅte — in whom — CC Antya 16.28

yāṅte — unto whom — CC Antya 16.99

yānti — undergo — Bg 3.33

yānti — do approach — Bg 4.30

yānti — go — Bg 7.23, Bg 7.23, Bg 7.27, Bg 9.25, Bg 9.25, Bg 9.25, Bg 9.25, Bg 9.32, Bg 16.20, SB 3.32.4, SB 4.12.37, SB 5.19.25, CC Adi 2.17, CC Madhya 25.76

yānti — attain — Bg 8.23, SB 4.7.47, MM mantra 48

yānti — enter — Bg 9.7

yānti — approach — Bg 13.35, SB 3.32.7

yānti — they go — SB 3.11.30, SB 11.23.22, SB 11.25.22, SB 11.25.22, SB 12.11.49

yānti — go away — SB 4.29.68, SB 10.22.33

yānti — will go to — SB 6.2.3

yānti — pass — SB 8.15.19

yānti — appear (in form) — SB 10.4.19

yānti — they achieve — SB 10.29.15, SB 12.6.38

yānti — are going — SB 10.39.11-12

yānti — they will attain — SB 10.68.4

yānti — they come — SB 11.4.11

yānti — to go — SB 11.6.47

yānti — goes away — CC Adi 9.46

yānti — used to go — CC Antya 3.142

yanti — appreciate — SB 10.14.28

yāntīḥ — going — SB 11.26.6

yāntīm — going — SB 10.42.1

yāntīm — going away — SB 11.26.10

yāntīm — while going away — SB 11.26.11

yantra — on a machine — Bg 18.61

yantram — figure — Bs 5.3

yantrāṇi — the mystic talismans — SB 10.59.5

yantrita — subjugated — SB 10.29.23

yantritāḥ — are directed — SB 3.15.8

yantritāḥ — controlled — SB 4.11.27

yantritāḥ — engaged — SB 6.5.4-5

yantritaḥ — being captivated — SB 4.20.16

yantritaḥ — completely — SB 4.22.4

yantritaḥ — carefully composed — SB 10.84.28

yāntu — let them go — SB 6.8.31, SB 10.11.29

yantuḥ — of the chariot driver — SB 8.11.17

yantum — to regulate — SB 10.87.33

yāntyaḥ — while going — SB 10.22.6

yāntyāḥ — which is traveling — SB 11.31.9

yāsyanti — would attain — SB 2.7.34-35

yāsyanti — could understand or achieve — SB 9.23.25

yāsyanti — they will go — SB 10.85.50, SB 12.2.8, SB 12.2.32

yāsyanti — will go — SB 10.85.51

yāsyanti — they go — SB 12.4.7

yātayantaḥ — punishing — SB 5.26.31

yātayanti — cause pain — SB 5.26.32

yojayanti — join — CC Antya 1.186

yujyantām — yoke — SB 10.39.11-12

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Nirukta

anirukta — inconceivable — SB 6.4.27-28

aniruktam — indescribable — SB 8.5.26

nirukta — comprising the essential understanding presented in the Nirukta — SB 11.6.11

niruktaḥ — described — SB 12.11.24

niruktam — falsely described — SB 5.12.9

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niruktam — everything manifested — SB 7.9.48

niruktam — decided — SB 7.14.34

sa-niruktām — along with a glossary explaining obscure terms — SB 12.6.58

aniruktam — indescribable — SB 8.5.26

niruktam — falsely described — SB 5.12.9

niruktam — expressed — SB 6.4.29

niruktam — everything manifested — SB 7.9.48

niruktam — decided — SB 7.14.34

sa-niruktām — along with a glossary explaining obscure terms — SB 12.6.58

Thus ends Saniruktām of Music Terminology & Śabda-brahma-saṁhitā